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ABSTRACT

Designed as supplementary reading material for Indian and non-Indian children in the elementary grades, this series of 21 booklets presents 36 stories and legends of Northwest tribes. Stories in this fourth level of the six-level series were developed cooperatively by Indian people of reservations in the Pacific Northwest. Booklets range from 7 to 61 pages in length and contain numerous illustrations by Indian artists. The stories are grouped together by type: (1) stories that explain natural phenomena; (2) stories that emphasize Indian cultural values; (3) stories that explain cultural objects, ceremonies, or lifestyles; and (4) stories about spiritual beliefs. The first four stories provide an opportunity to compare and contrast the plateau, coast, and plains regions as well as the pre-contact, reservation, and modern periods of Indian culture. The trickster Coyote appears in 12 stories that stress Indian values. Description of culture stories are about tribal history, basket and canoe making, tanning hides, and traditional tribal dwellings. Student activity cards relate to the stories and are designed to promote creativity, expand awareness of Indian culture, and give additional practice in language arts skills. They include illustrated directions for making games, writing with pictographs, and preparing Indian foods. (JHZ)

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WARM SPRINGS ANIMAL STORIES

The Indian Reading Series

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RC015331

Level IV Book 1

THE INDIAN READING SERIES: Stories and Legends of the Northwest is a collection of authentic material cooperatively developed by Indian people from twelve reservations. Development activities are guided by a Policy Board which represents the Indian community of the Pacific Northwest. The Pacific Northwest Indian Reading and Language Development Program Policy Board members are:

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THE INDIAN READING SERIES
Stories and Legends of the Northwest

The Weasel and the Eagle
The Otter and the Beaver
Level IV Book 1

By members of the Warm Springs
Reservation Committee

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Developed by the Pacific Northwest Indian Reading and Language Development Program
Northwest Regional Educational Laboratory, 300 Southwest Sixth Avenue, Portland, Oregon 97204

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Printed and bound in the United States of America

The Weasel and the Eagle

Long, long ago when animals could talk, Eagle and Weasel were traveling east to visit their friends.

They traveled as far as The Dalles, Oregon, when all at once an alligator started to chase them. They ran here and there not knowing where to go next. They came upon a big rock and ran under its ledge.

The alligator waited outside the opening of the rock for a long time. But Eagle and Weasel crouched back into the rock ledge as far as they could. The alligator had waited for them so long he became angry!

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the original document was blank

He bit down on the rock ledge with his big powerful jaws so hard that his eyes closed.

Weasel cried to Eagle, "Look, he has his eyes closed now. We can get him!"

Eagle whispered to Weasel, "You grab him while I kill him!"

After killing the alligator, Weasel and Eagle were free and could continue on their journey east to visit their friends.

Weasel was carrying the alligator skin. He thought it might make a nice gift for one of his friends. But Weasel became tired of carrying the skin and threw it on Eagle's back. Eagle was tired too and did not want to play.

Eagle told Weasel, "I'll fly away and let you walk alone if you do that again!"

Weasel said he was sorry and promised not to do it again.

Weasel took the alligator skin and walked on. After walking a long way, Weasel became restless again. He started throwing the alligator skin up into the air and catching it, throwing it higher and higher each time. The skin went up into the air again, landing on Eagle's back. Eagle didn't say a word. He just flew off into the sky with the alligator skin still on his back.

Weasel thought to himself, "Oh no! He's going to leave me alone!" Weasel begged Eagle to come back, "Oh please Eagle, I won't do it again."

Eagle flew back down beside Weasel. Weasel took the skin off Eagle's back. The trip was long and it seemed to Weasel they would never get there.

Weasel became restless again so he began to skip instead of walk. Skipping along, he started to whistle. It seemed to make the walk shorter for awhile, but he soon got tired of it.

Weasel twirled the alligator skin around and around, watching it fly. Weasel thought, "Eagle might want to play now." He let the alligator skin fly from his paws onto Eagle's back. This time when Eagle flew away, he went higher and higher. "Oh Eagle!" cried Weasel, "I'm sorry. I thought you might want to play now! Please! Please come back! I'm sorry!"

Eagle looked sharply at Weasel, then flew back down beside him.

Weasel took the skin from Eagle's back and walked on, trying to be very quiet. It seemed they would never get to their friends' place. They walked on and on.

They came upon a creek which they had to cross. Weasel, just for a change, went swimming back and forth while he crossed the creek.

Eagle, of course, flew across quickly. Weasel caught up with him at the other side. Weasel, still carrying the alligator skin, walked on beside Eagle. They walked and walked, and Weasel had not pestered Eagle for a long time.

"Eagle must want to play now!" Weasel thought. "How can he just walk along and not want to do something fun?"

The alligator skin was getting heavy again. He pulled the skin behind him, rolled it up and carried it under his other arm for awhile.

"Maybe Eagle will play now," he thought, and threw the alligator skin on top of Eagle. Eagle flew up and up until Weasel thought he was going to fly away forever.

Weasel called and called, begging Eagle to come back. Eagle circled two or three times listening to Weasel call and then flew down beside him once more. Weasel took the alligator skin and walked on, pulling it behind him. "Funny bird anyway," Weasel grumbled, "all I want to do is have a little fun." They walked on and on together. Weasel walked for a long way trying to be as good as he could.

The afternoon was almost gone and Weasel was still walking. Weasel started to sing. "Maybe singing will liven things up," he thought.

As Weasel sang, he started to dance. He danced faster and faster, and the alligator skin was flopping here and there as he danced and sang merrily. "It makes the walk seem shorter," he thought. Weasel sang at the top of his voice and danced all around. The alligator skin was flopping up over his head and to the side. Weasel was dancing and singing for all he was worth.

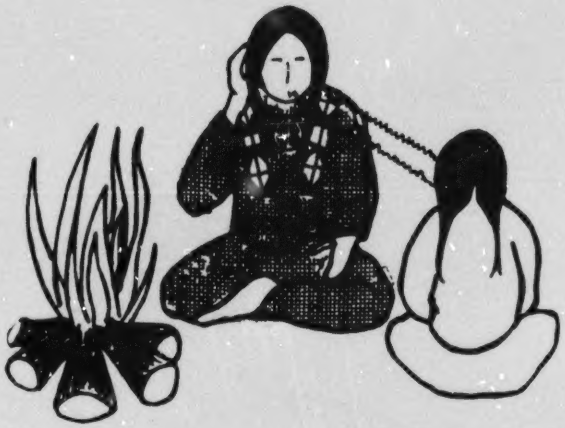
All of a sudden, the alligator skin flew out of his paws and landed on Eagle's back once more. This time, Eagle flew straight up in the sky and out of sight.

Weasel turned around and when he saw what had happened, he called to Eagle but Eagle was gone.

Eagle flew on and on. When he reached the east, he let the alligator skin drop. The skin fell and landed in what is now called Florida. That is why there are lots of alligators in Florida and none in The Dalles, Oregon, anymore.

Firetalk

AIM ➳ **To share good thought through good talk**



These stories are from Indian people. No one knows how many winters Indians have been on this ground. Campfires that were left by them are many. Today many Indians are returning to the campfires of old.

Around those campfires were told some good stories. Maybe the fire was roaring as an old person was telling a story. Maybe some children were gazing quietly into the story that the old person was telling.

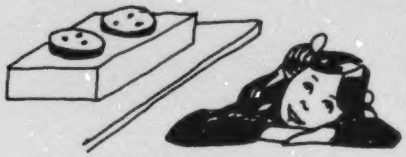
Firetalk is using the stories told around old campfires. It is time to build up the fires and retell the stories.

You will need:

a story you know well enough to tell

a comfortable area (Use your imagination! Pretend you are sitting around a campfire.)

a partner to tell your story or a tape recorder or both



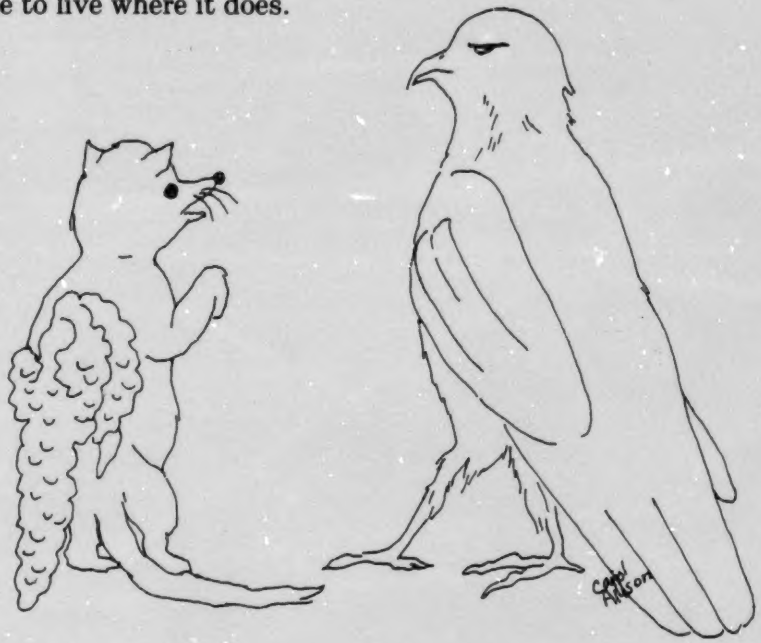
Here is how:

- Tell your story to your friend and tape record it.
- Discuss with your partner what you liked and disliked about the story. Decide what could make it better. Retell it if you need to.
- Try writing down your story. Maybe you can get help from an older student or an adult.

Some Firetalk ideas are:

Think about the story about the weasel and the eagle.

- Tell a story about a **unique** adventure you may have had. Describe where you were, who you were with, what you saw and what happened.
- Describe a person you think is unique. Tell what makes that person so special.
- Tell a story about how an animal (like the alligator) came to live where it does.



RESERVATIONS

People by themselves are unique. People in groups are also unique. They may do things that are different from what other people do.

- Make a list of all the ways groups of people are unique.

One way Indian people may be unique is because some may live on reservations.

A lot of Indian people still live on reservations, although many also live in large cities and in smaller communities off reservations.

Reservations are small parcels of land on which Indian people were supposed to live. At first (1860's) they were not allowed to leave, not even to hunt.

Although Indians were living in North America long before Columbus arrived, they were not declared United States citizens until 1924. Before that time reservations were thought of as foreign nations. Because of this, today Indian people are guaranteed certain rights because of treaties made with these separate Indian nations long ago.

YOU MAY REPEAT THIS FIRETALK FOR ANY OR ALL OF THE STORIES.

The Otter and the Beaver

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the original document was blank.

Long ago, Otter and Beaver lived together in a tepee. Otter and Beaver were both blind and could not see anything in or around their tepee.

Otter and Beaver each had five pokers or fire sticks. With their five pokers they would always poke around here and there to find things. They were always counting their pokers to make sure they had them all. The pokers left mounds when they were poked into the ground.

One day, Eagle was on his way to the mountain and decided to visit Otter and Beaver. Eagle saw the ten pokers all lined up, poked into the ground. When he was ready to leave, Eagle decided to borrow one to take with him. He thought, "This will help me on the mountain top!"

Eagle said goodbye and continued with one of Beaver's pokers.

Beaver sat down and began to count his pokers once more and found one was missing. Beaver jumped around and flapped his tail on the ground. He was so angry! Every day while Eagle was gone Beaver counted his pokers. When he counted only four, he would become angry all over again.

Eagle returned and saw how angry Beaver was and apologized for borrowing his poker. But Beaver would not forgive Eagle and kept pouting.

"To show you how sorry I am," explained Eagle, "I will operate on your eyes and you and Otter will both be able to see."

"Oh, how wonderful!" shouted Otter for he wanted to see the whole forest.

Beaver who was still pouting finally agreed to let Eagle operate on him, too.

Eagle set to work on the operation. Because Otter was so good, he made his eyes big so he could see the whole world.

But he made Beaver's eyes small because Beaver was angry.

After Eagle finished his work, he flew off and never came back.

When you are happy, your eyes will shine and you can see forever. But when you are angry, your eyes are small and you can only see what you want to.

CAROL ALLISON

VERBENA GREENE

☆G P O 1982—593-665

Firetalk

AIM ➡ **To be able to pronounce the names of tribes who have written *The Indian Reading Series* stories**

Before Europeans came to the Western Hemisphere, Indians were telling stories in more than 2,200 different languages.

Today some languages are no longer spoken. Many of the tribes that do still speak their language are located in the western states on or near reservations.

Usually, the native language is first learned at home. For years the Federal Government forbade the speaking of native languages in schools built for Indians. Missionaries that opened schools for Indians also would not let them speak their own languages.

The stories in *The Indian Reading Series* were originally told in the native language of the tribe from which it came.

Try these activities:

- Make a tape recording of each of the tribe's name on the back of this card. Follow the directions for pronunciation. Listen to the tape. Use the card to speak the sound-alike word along with the tribe's name.
- Try to find out the language spoken by each of the tribes on the back of this card.
- Invite an Indian person into your class to share their language.

COAST

Pronounce These Tribes	Say These Vowels	Say These Words	Say The Tribe's Name
Suquamish	u = ū	do	su
	a = ä	saw	qua
	i = ĭ	dish	mish
Skokomish	o = ō	flow	sko
	o = ō	flow	ko'
	i = ĭ	fish	mish
Muckleshoot	u = ə	buckle	muck'le
	e = a		
	oo = ü	boot	shoot
Shoalwater Bay	oa = ō	coal	shoal
	a = ȯ	water	water
	a = a	bay	bay

PLATEAU

Pronounce These Tribes	Say These Vowels	Say These Words	Say The Tribe's Name
Shoshone	o = ō	show	sho
	o = ō	show	sho
	e = ē	see	nee
Bannock	a = ă	can	ban
	o = ŏ	rock	nock
Kootenai	oo = ü	boot	koo
	e = ə	in	ten
	ai = ā	say	ai

PLAINS

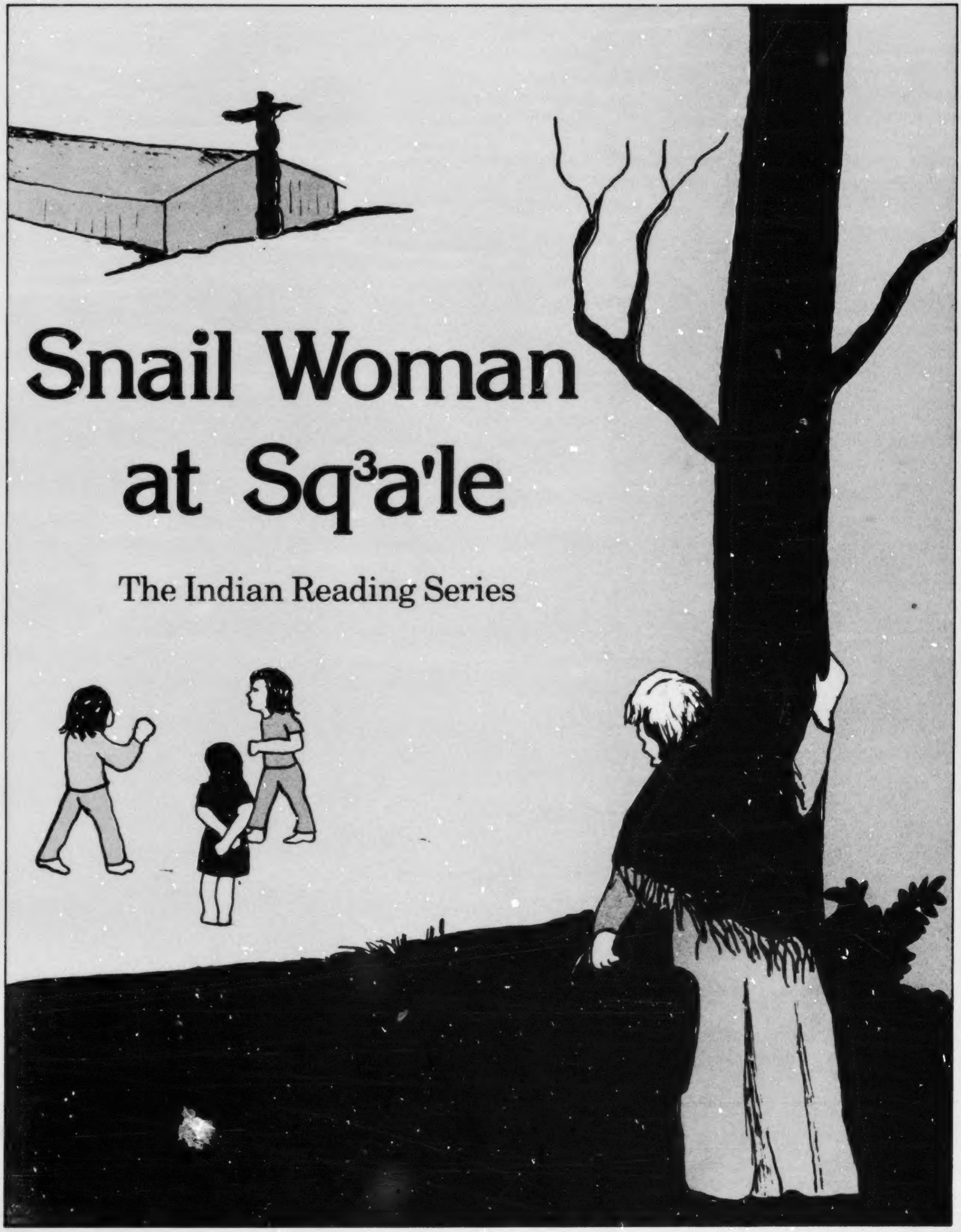
Pronounce These Tribes	Say These Vowels	Say These Words	Say The Tribe's Name
Blackfeet	a = ă	black	black
	e = ē	feet	feet
Gros Ventre	o = ō	grow	gros
	e = ȯ	dawn	ventre
Assiniboine	a = ə	the	as
	i = ĭ	in	sin
	a = ə	the	a
	oi = ȯi	coin	boine
Sioux	iou = ū	dew	sioux
Northern Cheyenne	e = ī	my	che
	e = ȧ	pan	yenne
Salish	a = ā	say	sa
	i = ĭ	dish	lish
Klamath	a = ă	clam	klam
	a = ə	with	ath
Burns Paiute	u = ar	churns	burns
	ai = ī	pie	pai
	ute = ū	flute	ute

Booklets available in the Level IV sequence are listed below. Numbers refer to the Planned Sequence of use in the *Teacher's Manual*. Materials developed by these tribes and others in the Northwest are included in the Levels I, II and III sequences.

1. *Warm Springs Animal Stories*
   The Confederated Tribes of the Warm Springs Reservation of Oregon
2. *Snail Women at Sq^{3}a'le*
   The Suquamish Tribe of the Port Madison Reservation
3. *Blue Jay – Star Child/Basket Woman*
   Muckleshoot Tribe
4. *Assiniboine Woman Making Grease*
   Assiniboine Tribe of the Fort Peck Reservation
5. *Coyote*
   The Confederated Tribes of the Warm Springs Reservation of Oregon
6. *How the Summer Season Came*
   Assiniboine Tribe of the Fort Belknap Reservation
7. *Little Weasel's Dream*
   Salish and Kootenai Tribes of the Flathead Reservation
8. *Fort Hall Stories*
   Shoshone-Bannock Tribes of the Fort Hall Reservation
9. *The Bear Tepee*
   Northern Cheyenne Tribe
10. *Sioux Stories and Legends*
    Sioux Tribe of the Fort Peck Reservation
11. *Kootenai Stories*
    Salish and Kootenai Tribes of the Flathead Reservation
12. *Chief Mountain's Medicine*
    Gros Ventre Tribe from the Fort Belknap Reservation
13. *Coyote the Trickster*
    Burns Paiute Reservation
14. *Running Free*
    Shoalwater Bay
15. *Salish Coyote Stories*
    Salish and Kootenai Tribes of the Flathead Reservation
16. *Coyote and the Cowboys*
    Shoshone-Bannock Tribes of the Fort Hall Reservation
17. *Napi's Journey*
    Blackfeet Tribe
18. *Warm Springs Stories*
    The Confederated Tribes of the Warm Springs Reservation of Oregon
19. *Tepee Making*
    Salish and Kootenai Tribes of the Flathead Reservation
20. *Baskets and Canoes*
    Skokomish Tribe
21. *Warrior People*
    Blackfeet Tribe

Snail Woman at Sq^{3}a'le

The Indian Reading Series



Level IV Book 2

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THE INDIAN READING SERIES
Stories and Legends of the Northwest

Snail Woman at Sq^{3}a’le

Level IV Book 2

Developed by the Suquamish Tribe of the Port Madison Reservation

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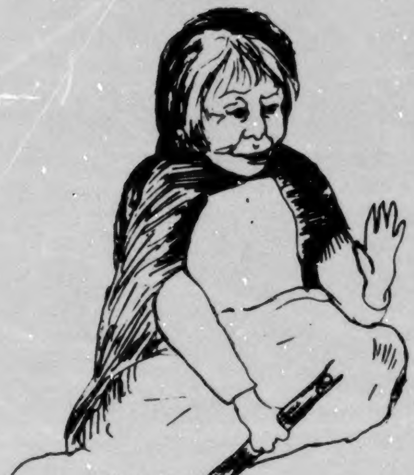
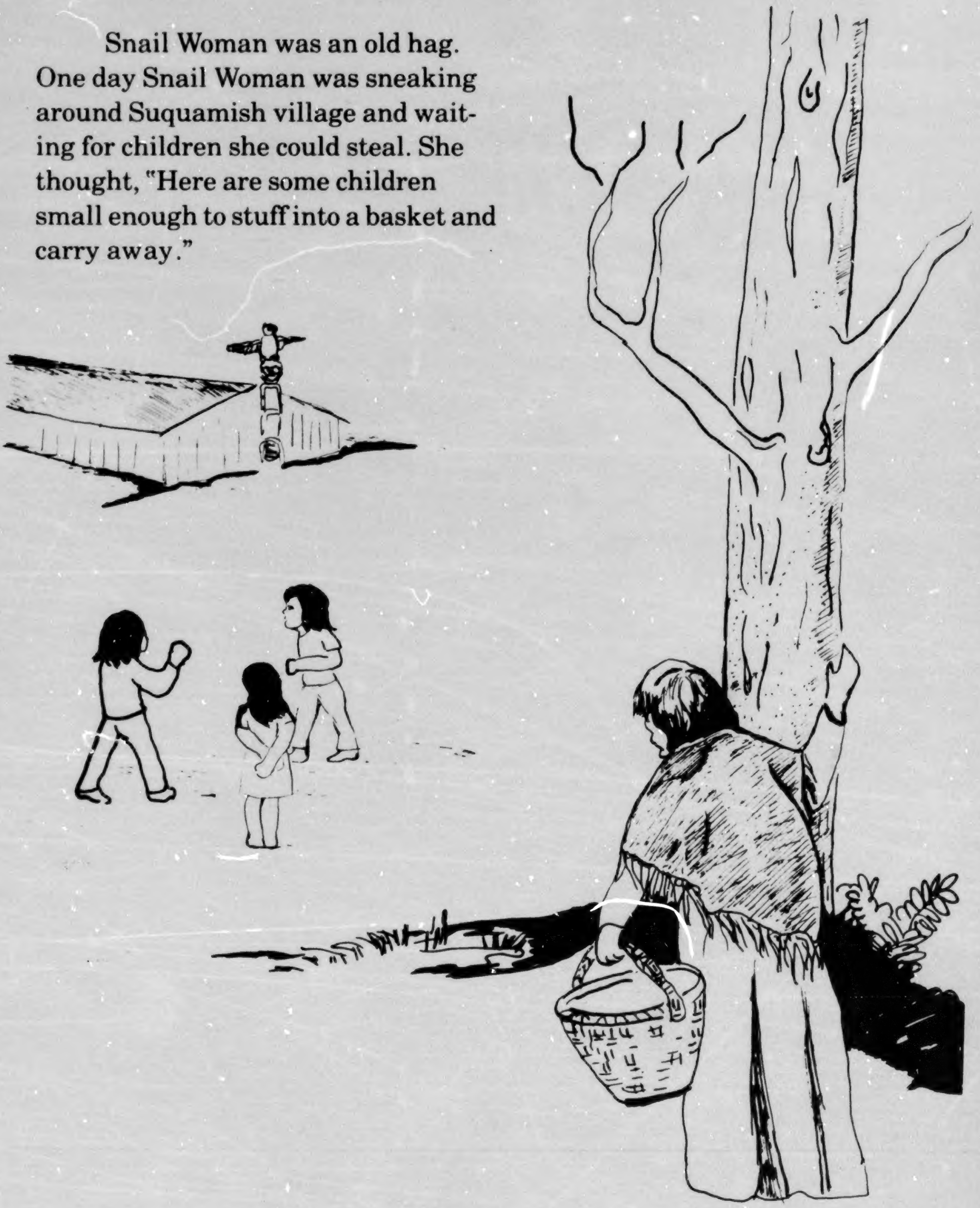
Snail Woman at Sq³a'le



Snail Woman was an old hag. One day Snail Woman was sneaking around Suquamish village and waiting for children she could steal. She thought, "Here are some children small enough to stuff into a basket and carry away."



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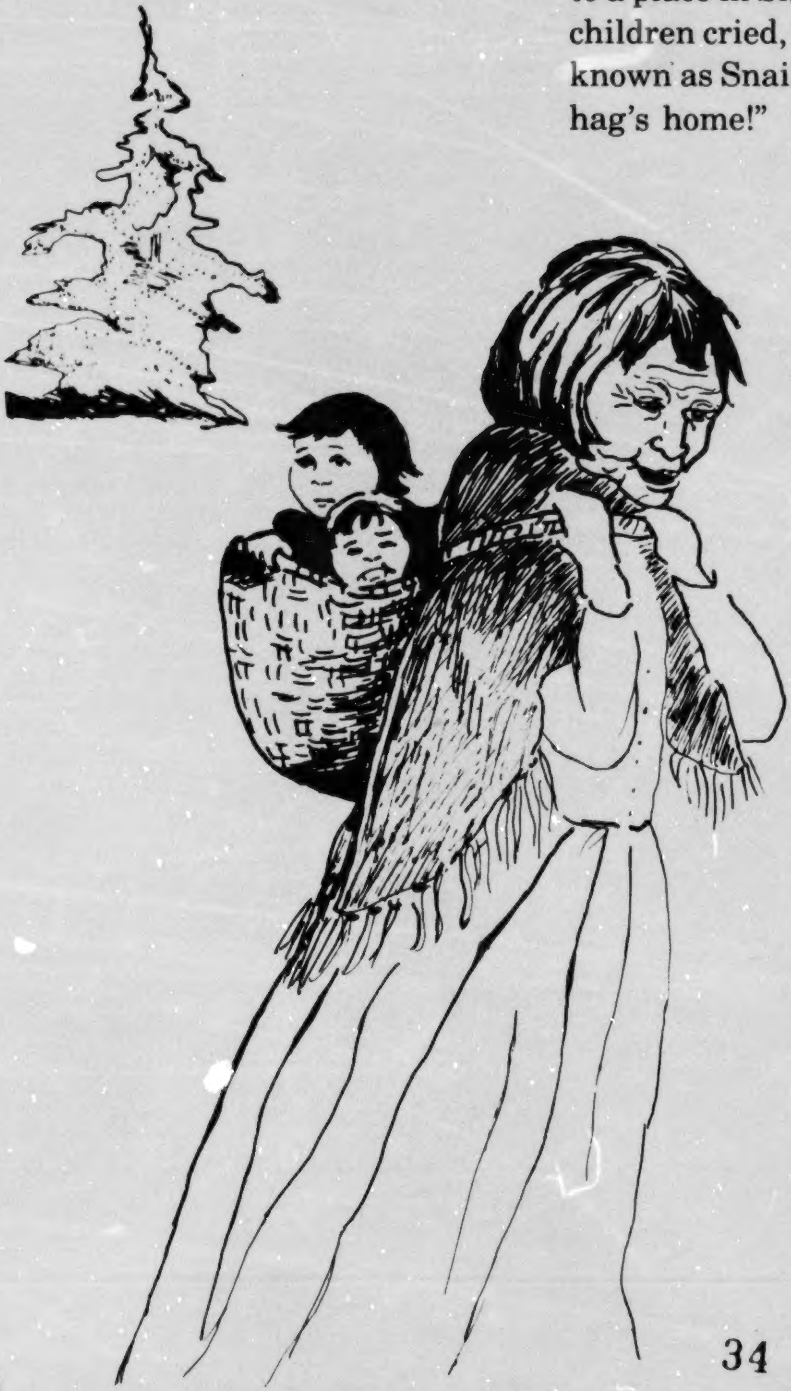
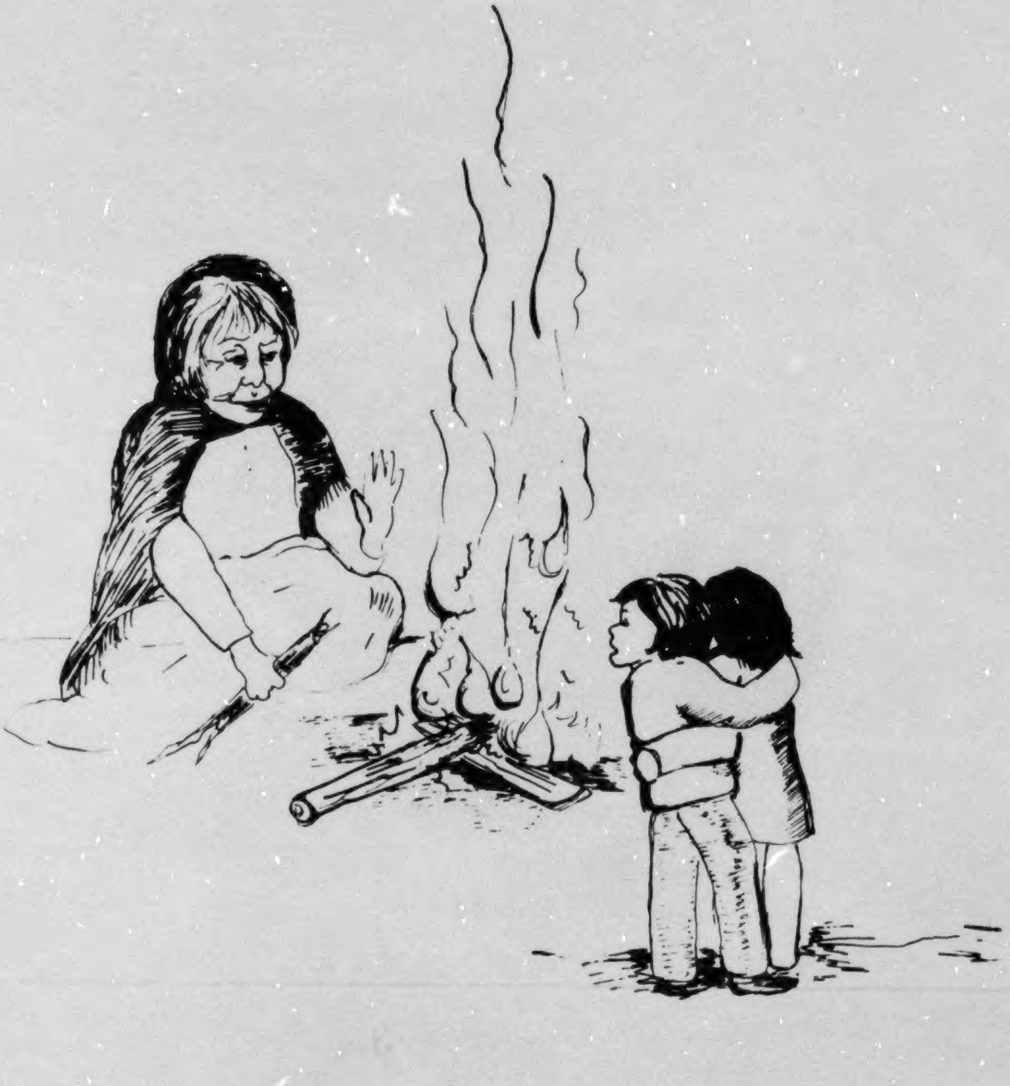
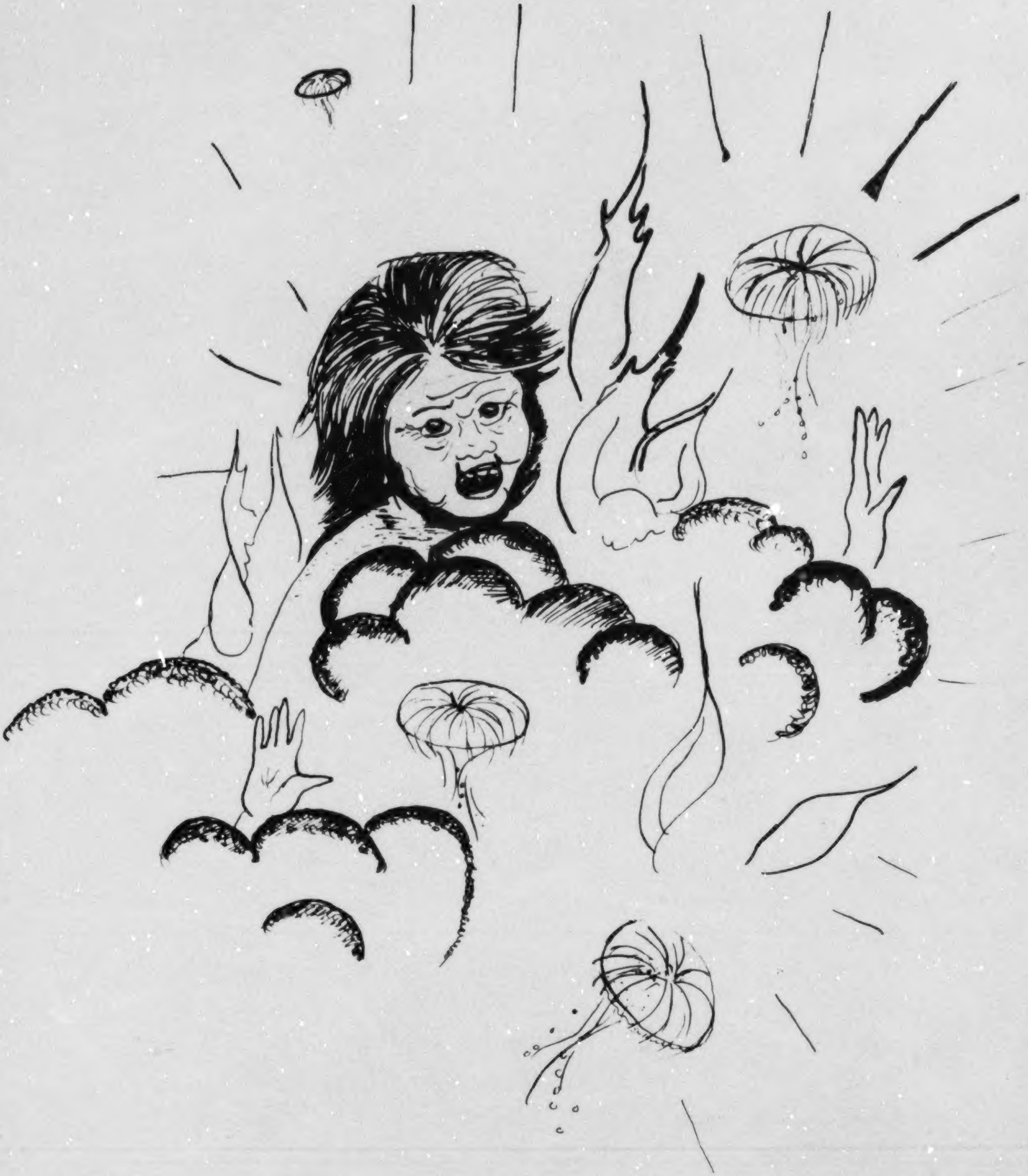
Snail Woman stole the crying children. Slowly she carried them off to a place in Sinclair Inlet. One of the children cried, "This is the place known as Snail or Sq^{3}a'le, the old hag's home!"

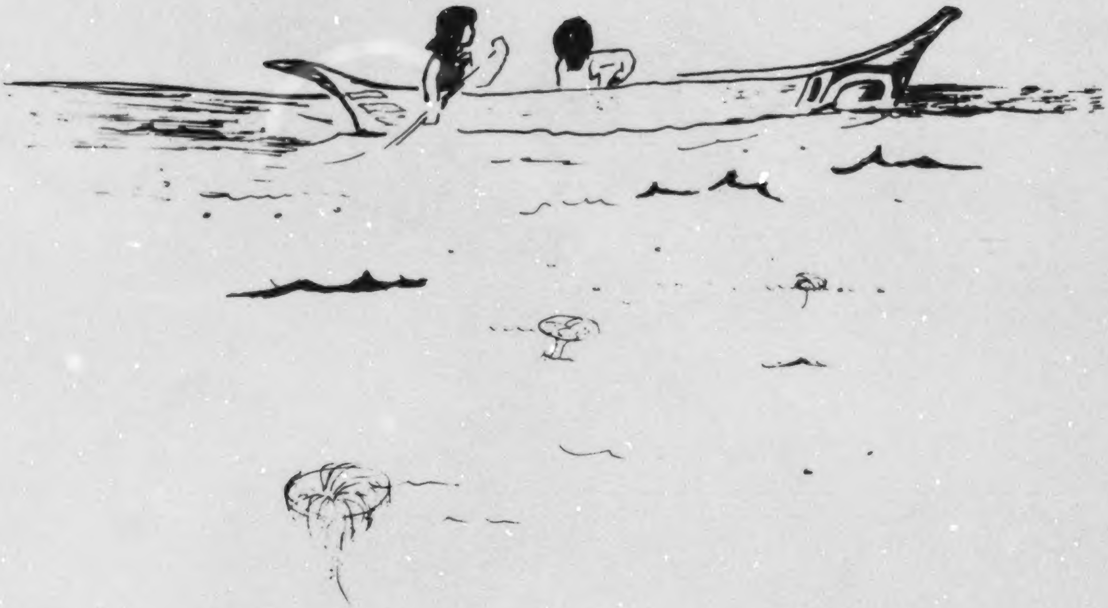


At Sq^{3}a’le Snail Woman began to build her fire. The children whispered, "She’s going to cook us and eat us all!" The children were too frightened to run away and were never seen again. In the Suquamish village there were many sad faces and heavy hearts.



Another time, Snail Woman returned to the village and stole more children. This time the children decided, "We will try to get away by tricking Snail Woman." While she was tending the fire, one of the children called to her, "Snail Woman, look here!" She looked up and the rest of the children pushed her into the fire. Snail Woman burst and the flying pieces turned into jellyfish.





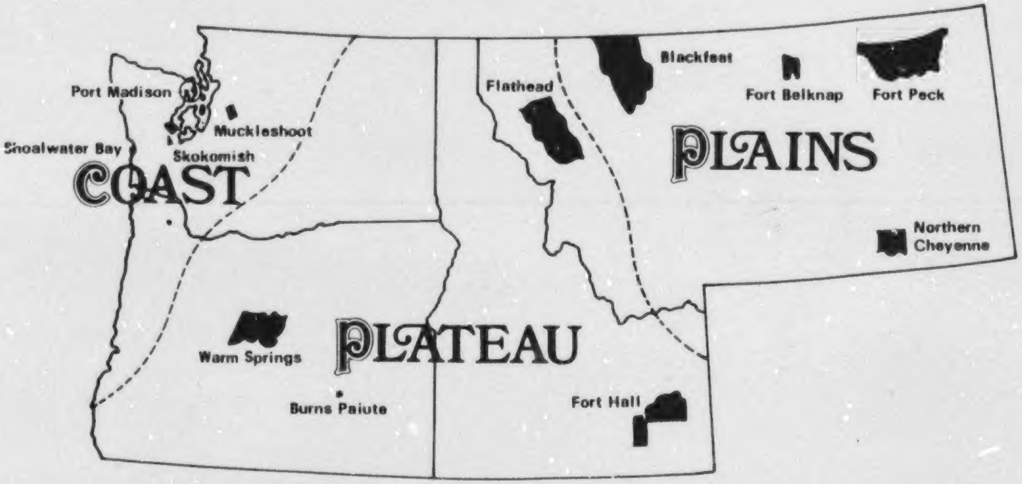
All the people in the village were happy. You could hear them say, "Our children have strong hearts. No one will bother us when they hear what bravery our children have shown."

The bursting of Snail Woman explains why there are so many jelly-fish in the upper end of Sinclair Inlet. It's been said that you could hardly put the point of a paddle in the water without touching one.

Earth, Sky, Water

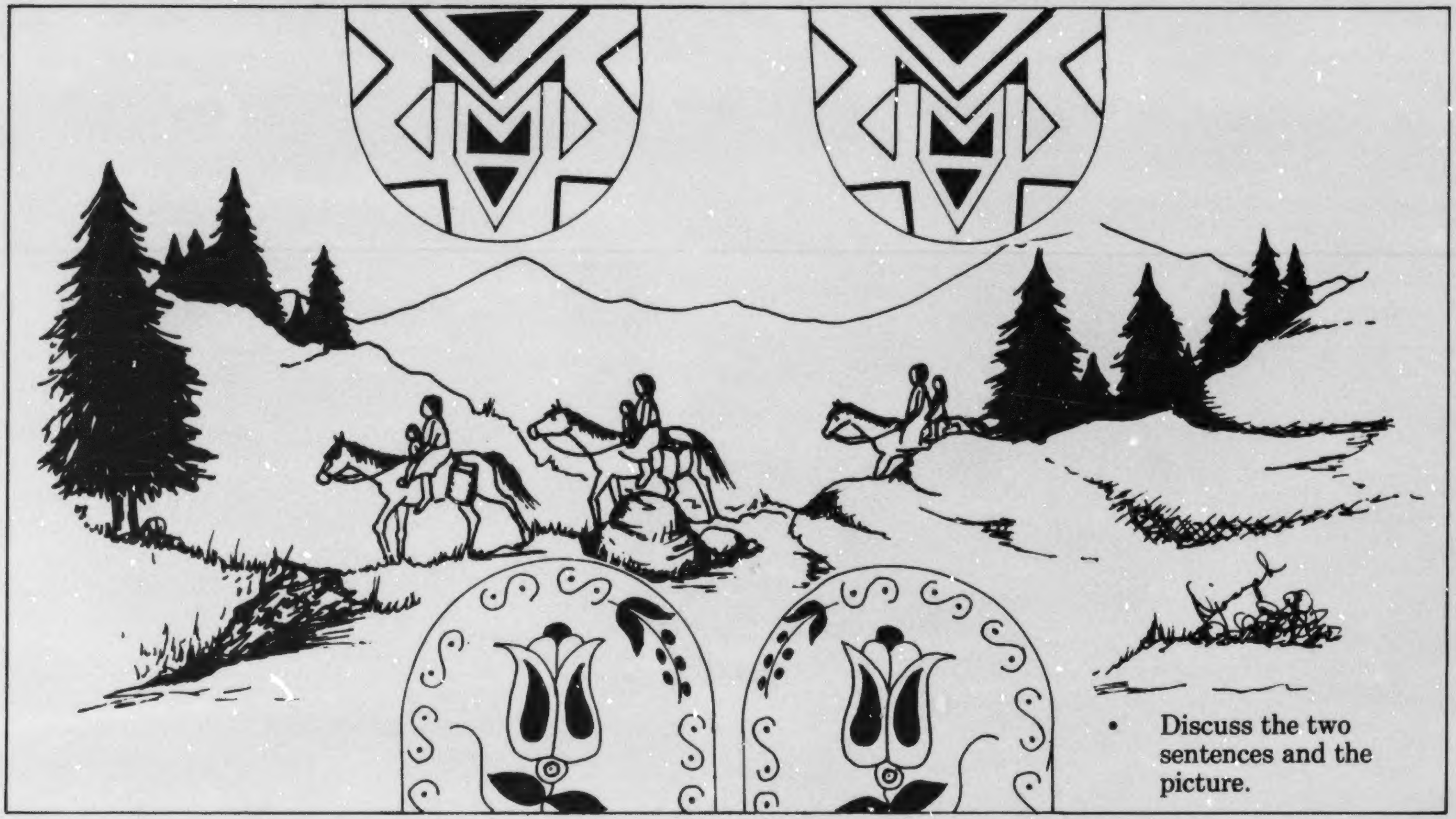
AIM ➢ To recognize the names of the tribes and where their reservations are

RESERVATIONS PARTICIPATING IN THE PACIFIC NORTHWEST INDIAN PROGRAM


Port Madison
Muckleshoot
Shoalwater Bay
Skokomish
COAST
Flathead
Blackfeet
Fort Belknap
Fort Peck
PLAINS
Northern Cheyenne
Warm Springs
PLATEAU
Burns Paiute
Fort Hall

Coastal Reservations	Tribe(s)	Plateau Reservations	Tribe(s)	Plains Reservations	Tribe(s)
Port Madison	Suquamish	Fort Hall	Shoshone Bannock	Blackfeet	Blackfeet
Skokomish	Skokomish	Flathead	Salish Kootenai	Fort Belknap	Gros Ventre Sioux
Muckleshoot	Muckleshoot			Fort Peck	Assiniboine Sioux
Shoalwater Bay	Shoalwater Bay	Burns Paiute	Paiute		
		Warm Springs	Warm Springs Wasco Paiute	Northern Cheyenne	Cheyenne

MOTHER EARTH AND FATHER SKY PROVIDE A HOME FOR ALL.

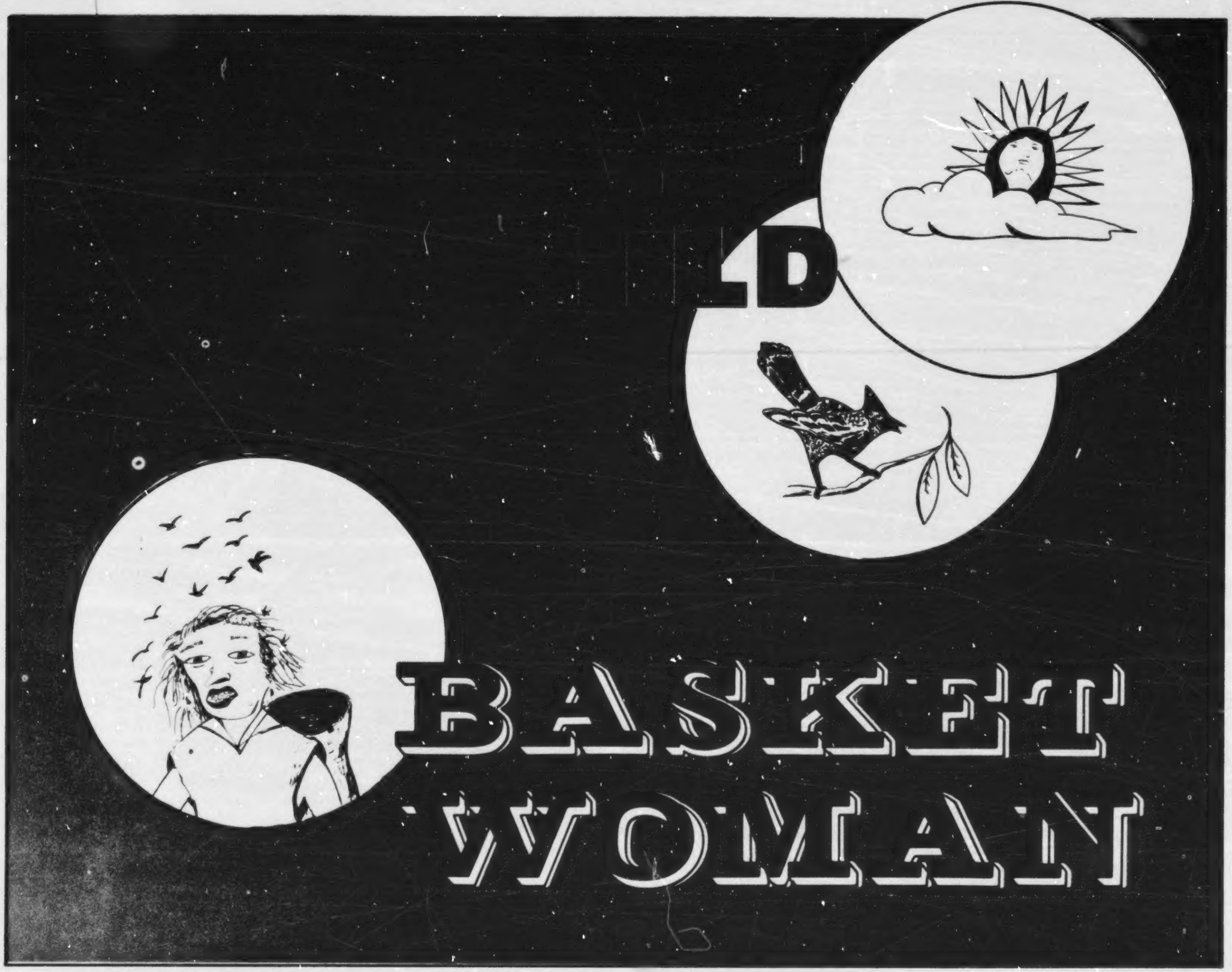


- Discuss the two sentences and the picture.

WE ALL WANT TO BELONG.

MARION BOUSHIE

☆G.P.O. 1982—593-665



BASKET WOMAN

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THE INDIAN READING SERIES
Stories and Legends of the Northwest

Blue Jay — Star Child

Basket Woman
Level IV Book 3

By members of the Muckleshoot Planning Committee

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Ollie Wilber
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Elizabeth Bargala

A Muckleshoot Legend

Illustrated by Arlene Sevdy

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Pacific Northwest Indian Program
Northwest Regional Educational Laboratory

Developed by the Pacific Northwest Indian Reading and Language Development Program
Northwest Regional Educational Laboratory, 300 Southwest Sixth Avenue, Portland, Oregon 97204

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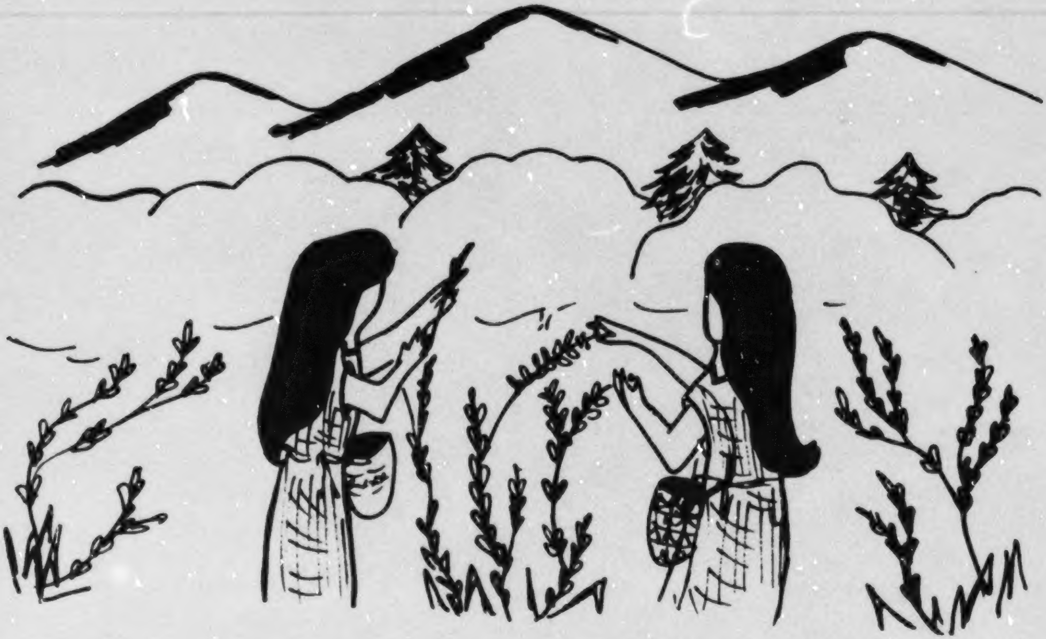
Blue Jay — Star Child

Told by

Ollie Wilber

Long ago there lived two sisters. They worked very hard. They gathered food for the family.



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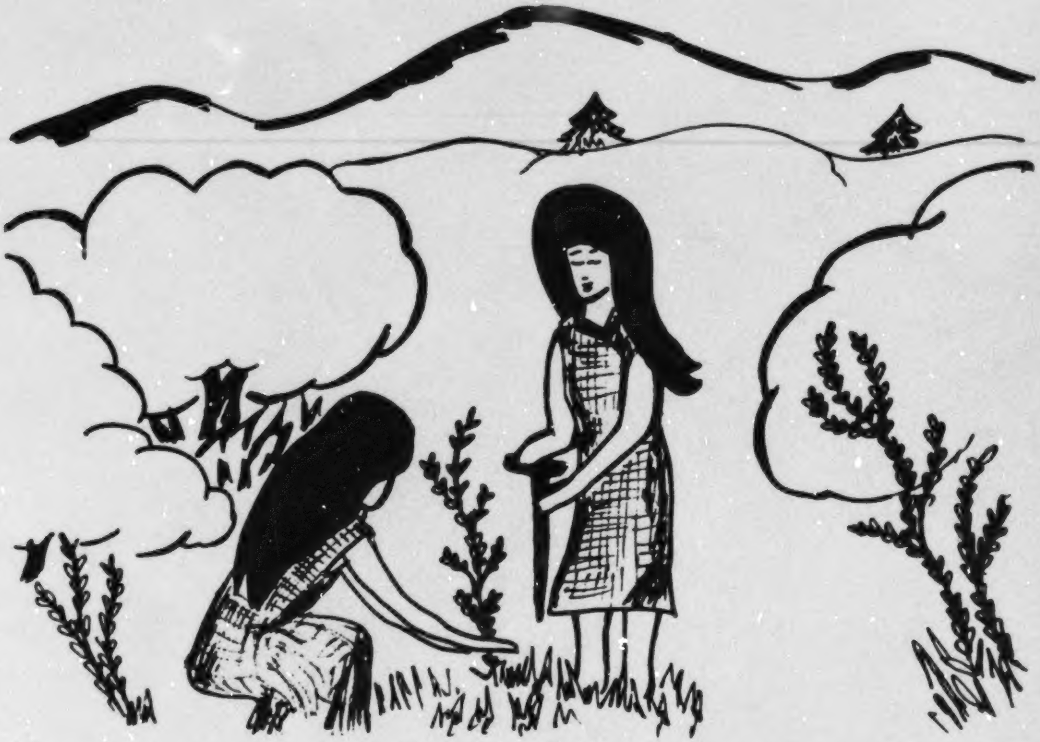
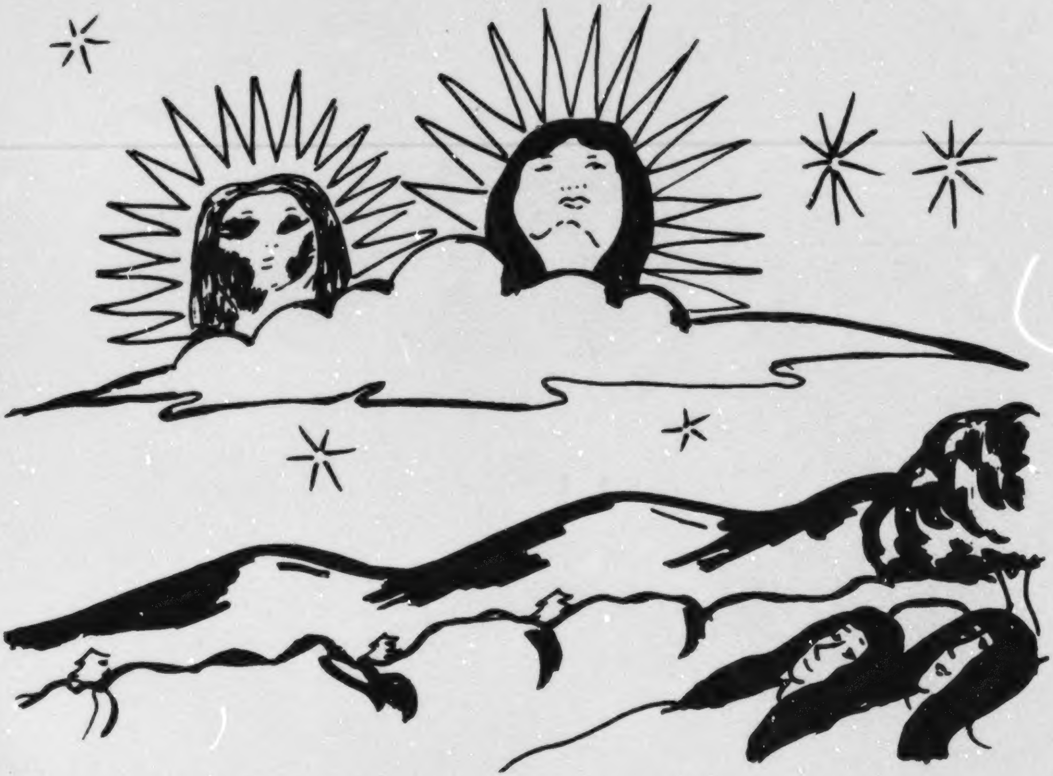
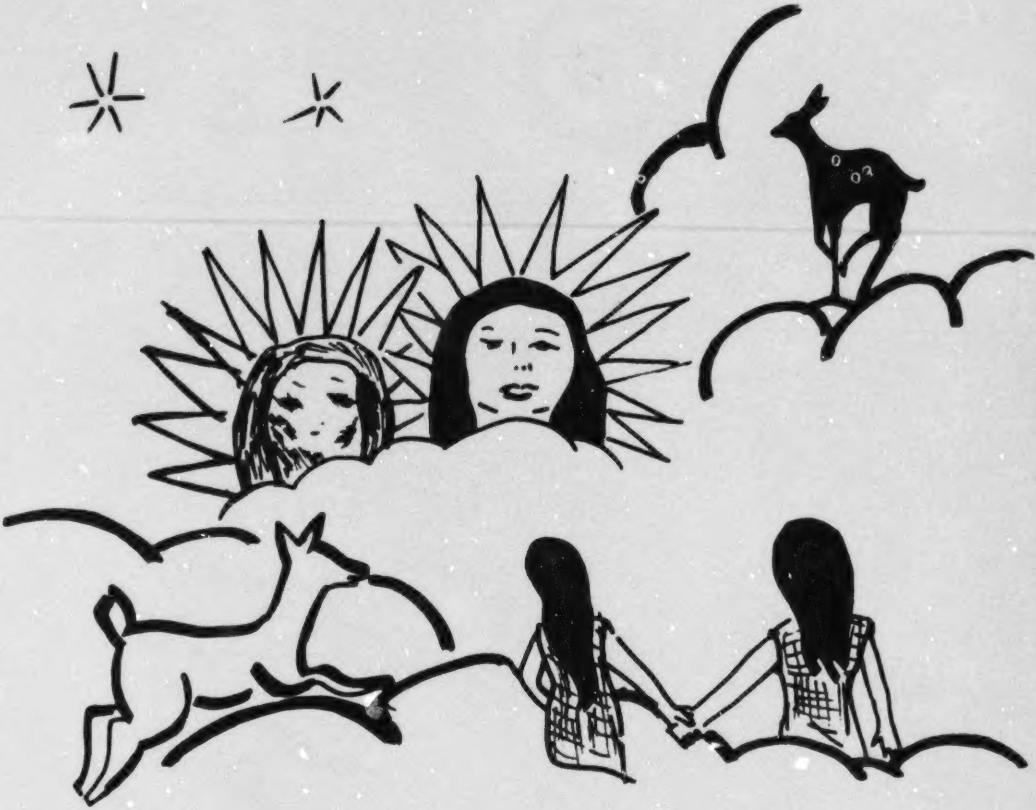
One day they went to dig roots. A camp was made for the night because it was too late to go home.



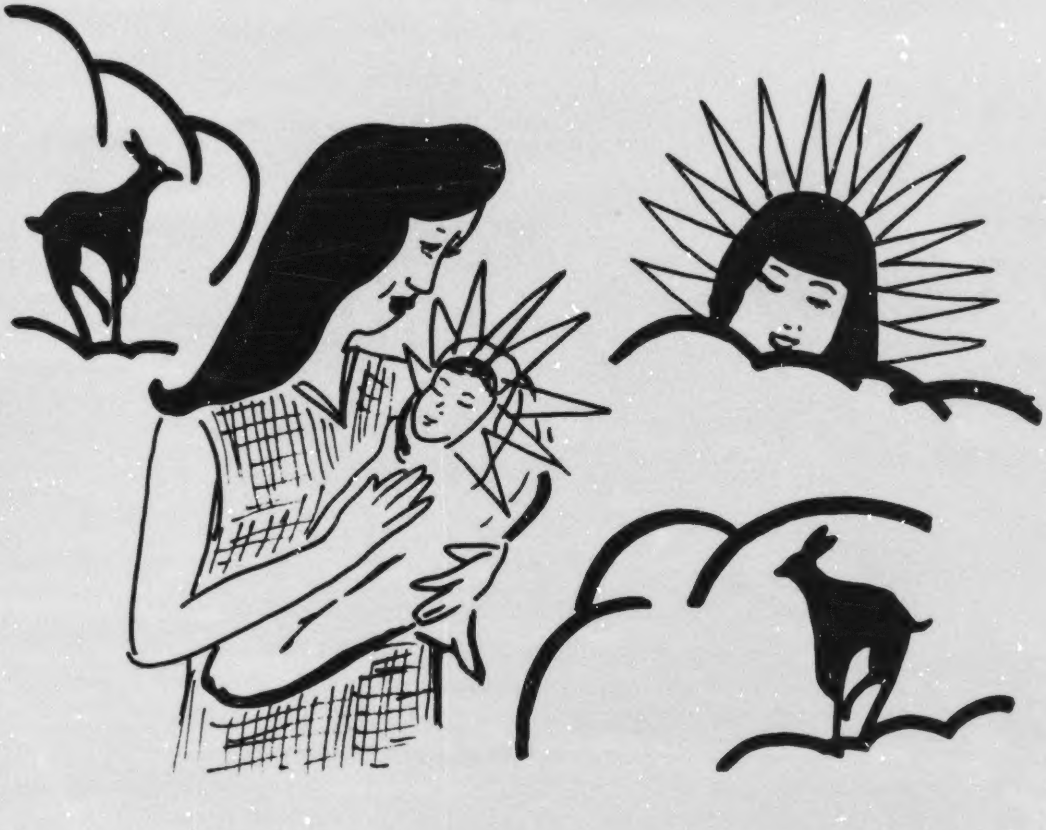
While looking at the stars, older sister said, "I wish that White Star was my husband. I wish that Red Star was your husband."



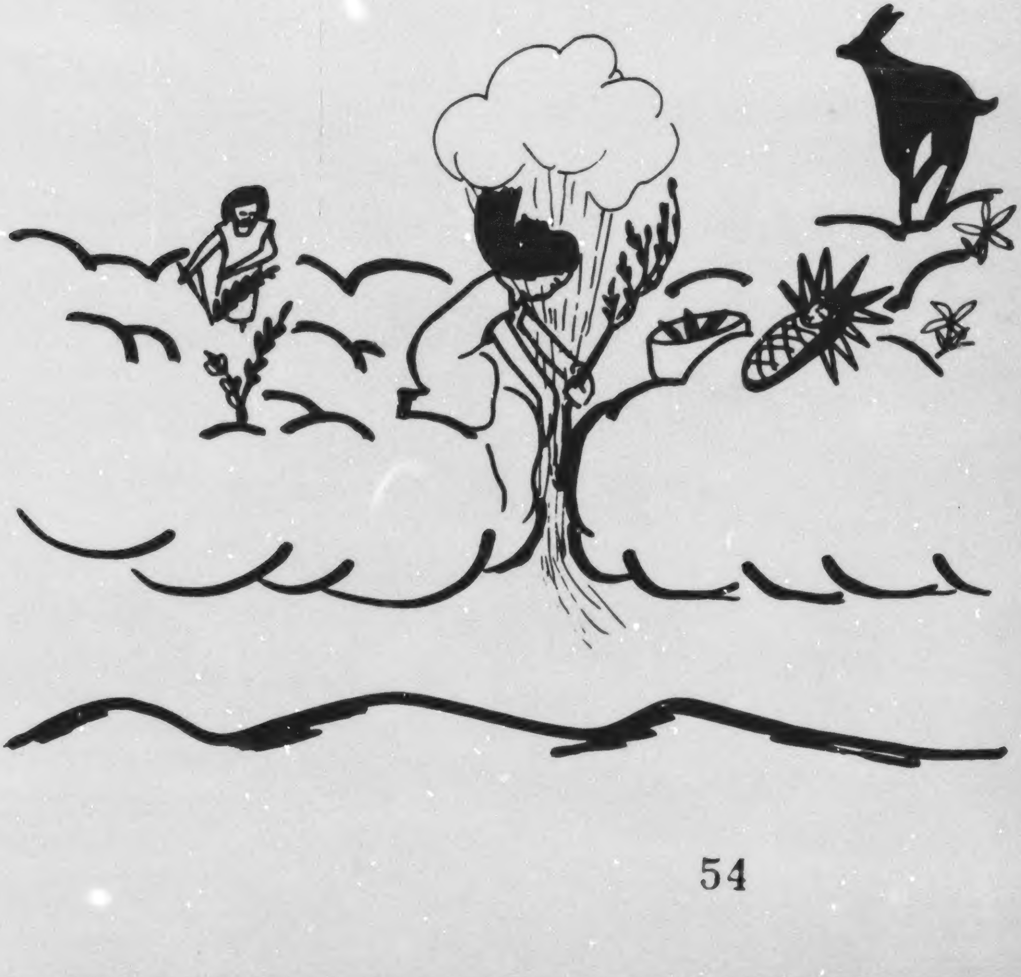
That night her wish came true. The sisters went to Sky World to live with their new husbands.



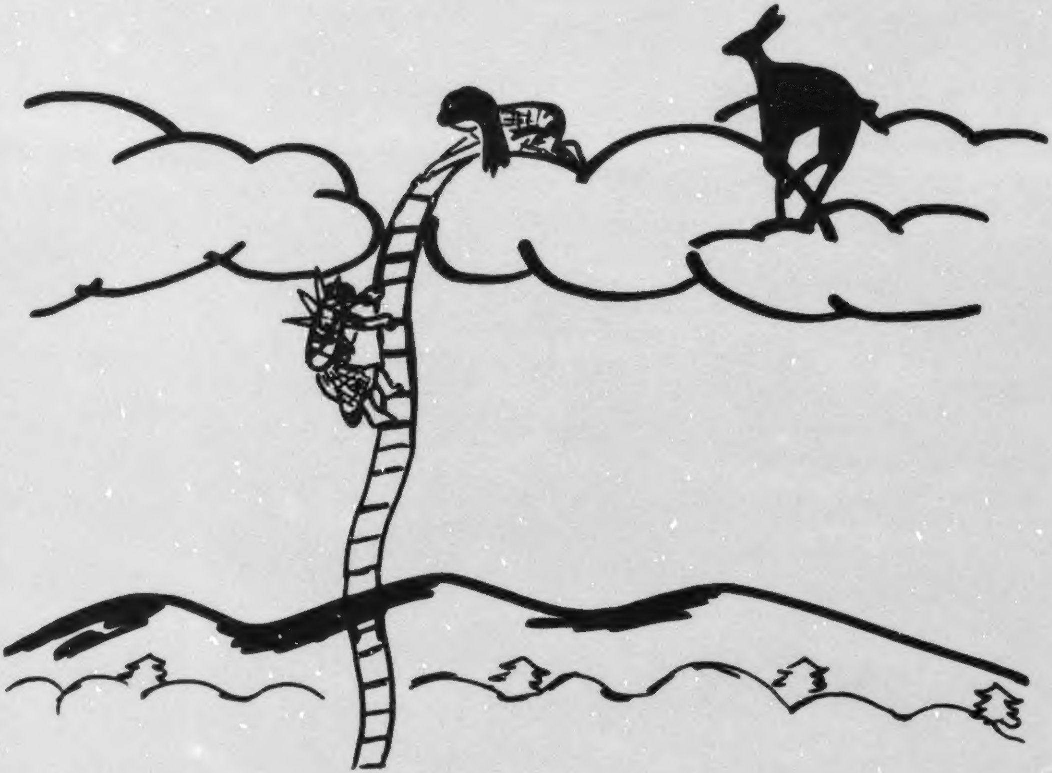
While living in Sky World, young sister had a baby boy. Even with a baby, young sister became very homesick. She wanted to go home.



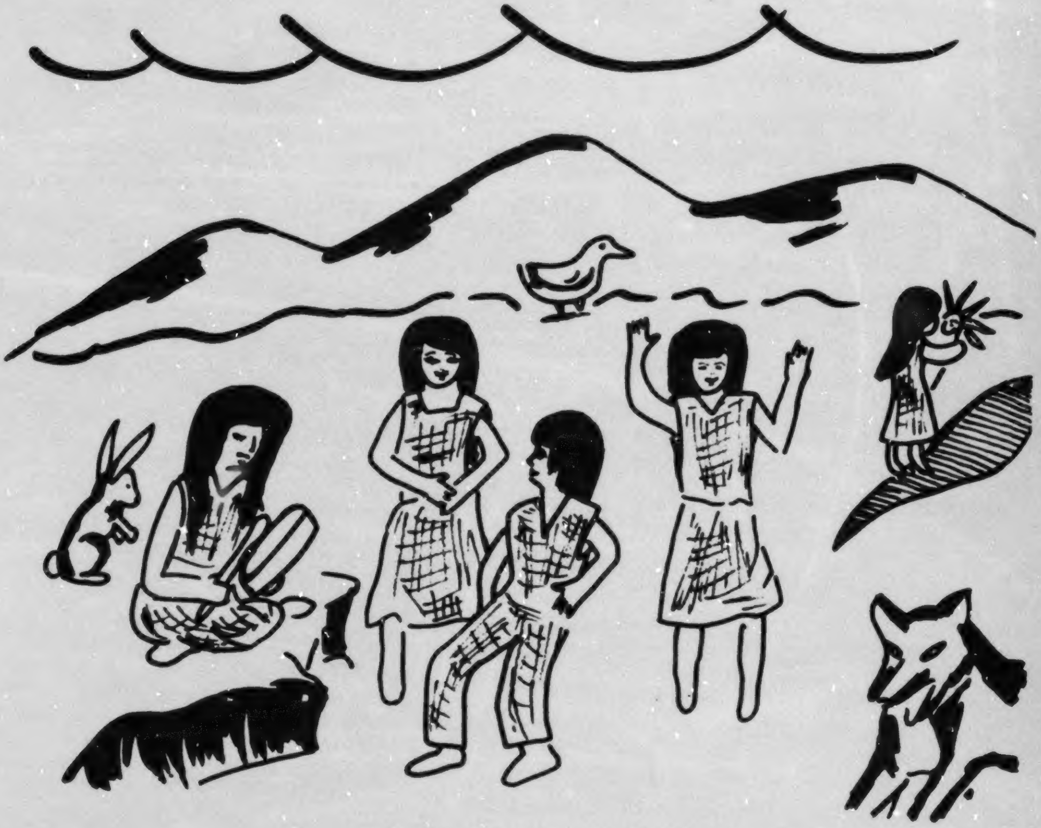
Every day she thought about going home. One day while digging roots, she thought hard about getting home and she dug too deep. A flow of air came through the hole.



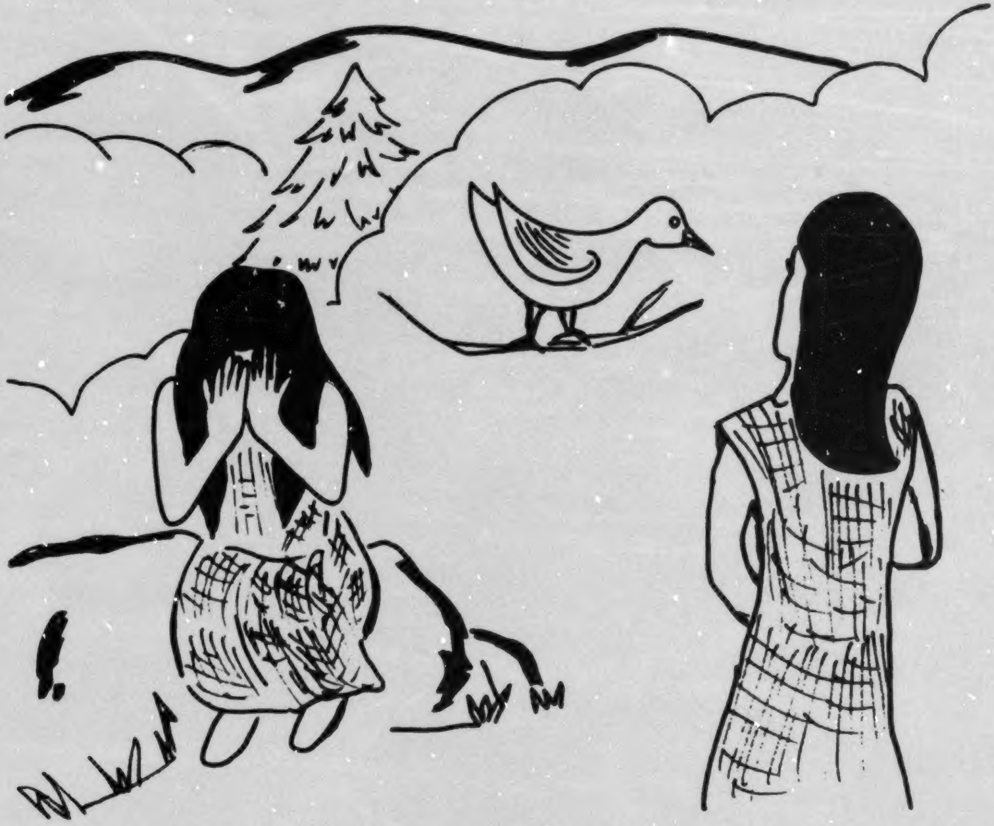
She dug away more dirt and soon discovered a way home. Very quickly she and her sister made a ladder. They made a ladder using cedar boughs. Soon they were back home.



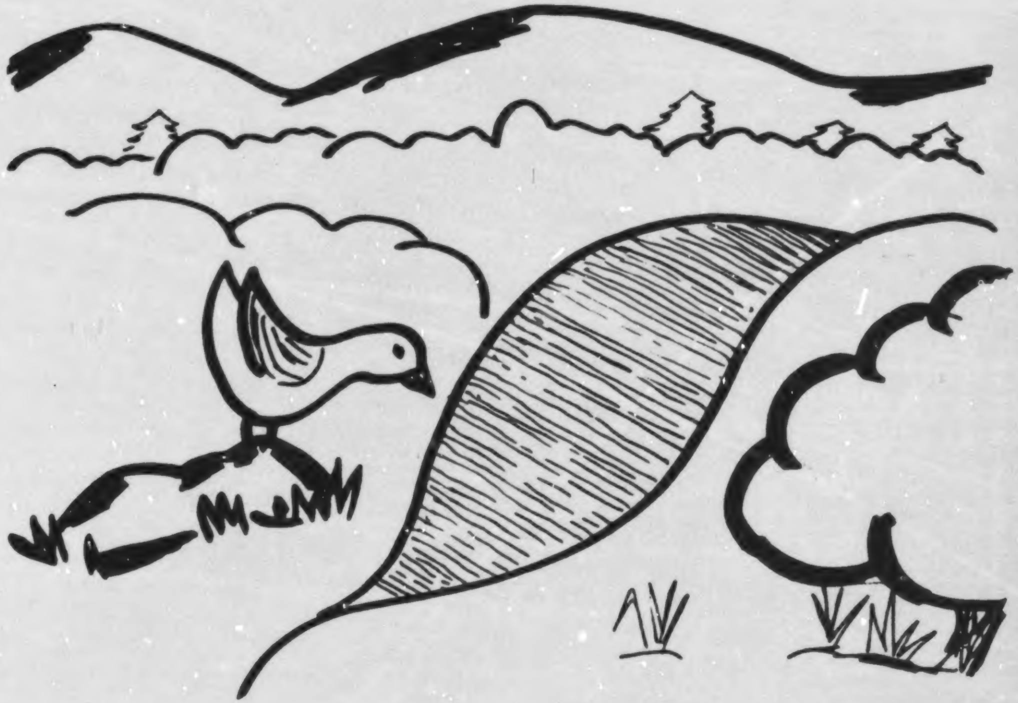
Everyone was so happy to see the sisters home. Everyone celebrated but during the celebrations, the baby was kidnapped.



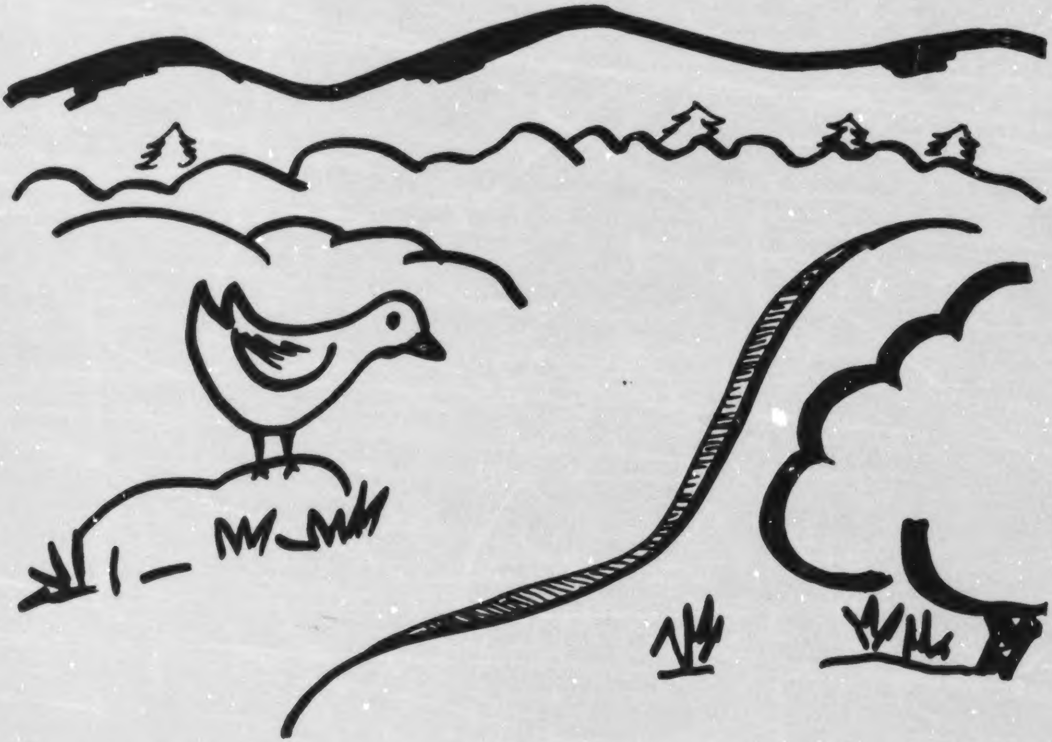
Young Sister was very sad. She was so sad she cried. Blue Jay was asked to help find the baby.



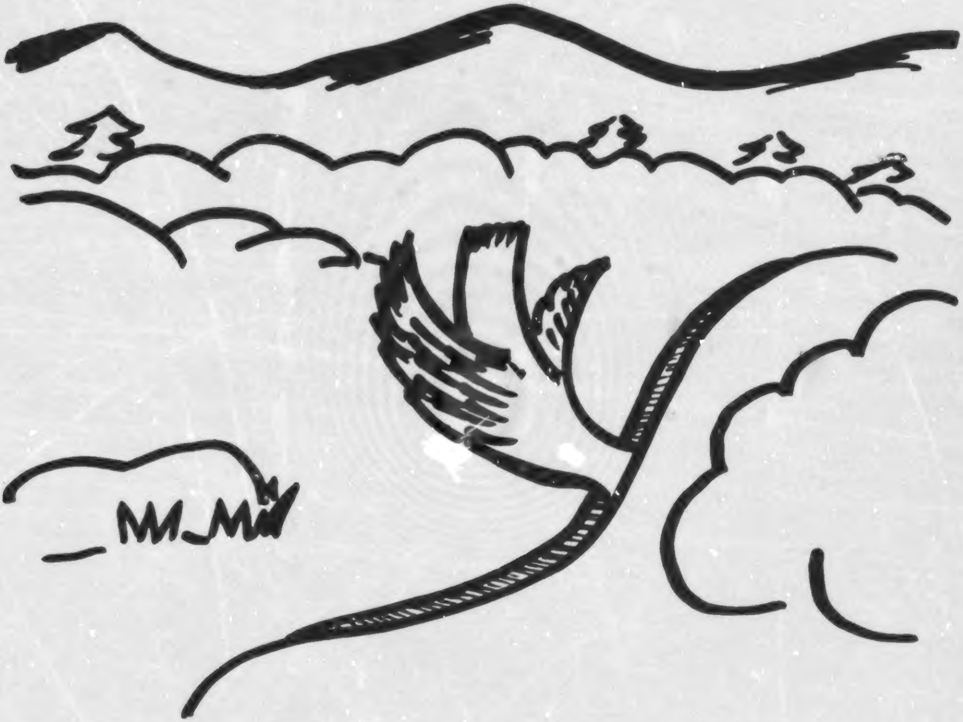
Many people looked for the baby. Blue Jay had discovered that Dog Salmon had taken the baby. They went to Under World.



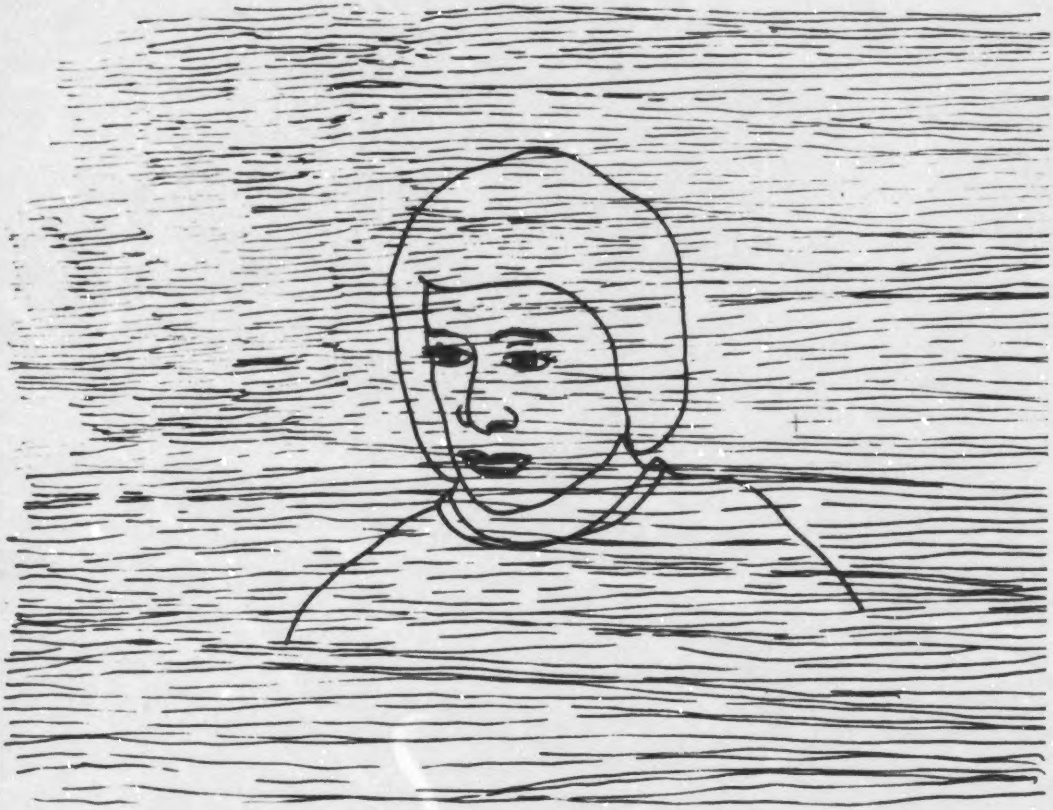
There was only one way to get to Under World. The passage way was a hole. The hole opened and closed. No one could get through.



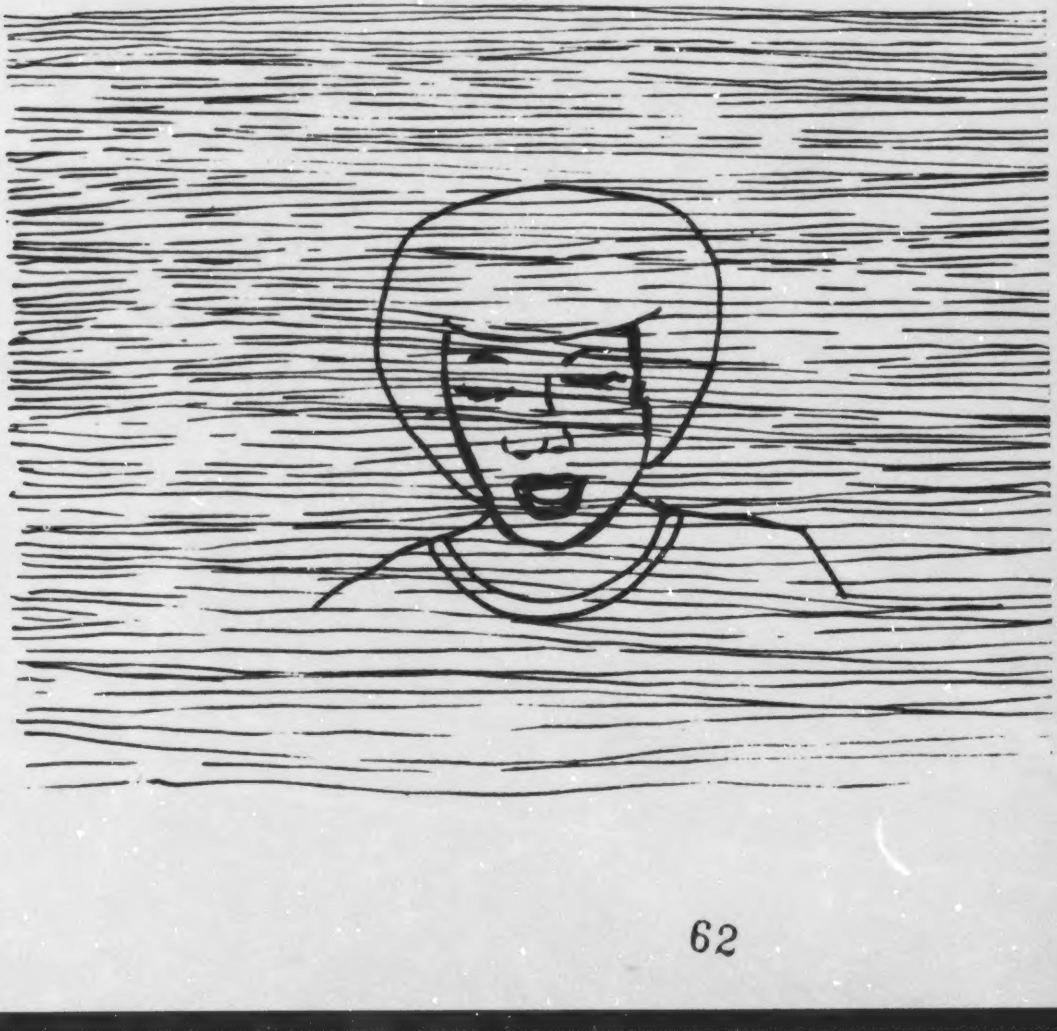
Blue Jay attempted to go through. On her first attempt, the ground closed on Blue Jay. On her second attempt, Blue Jay made it through.



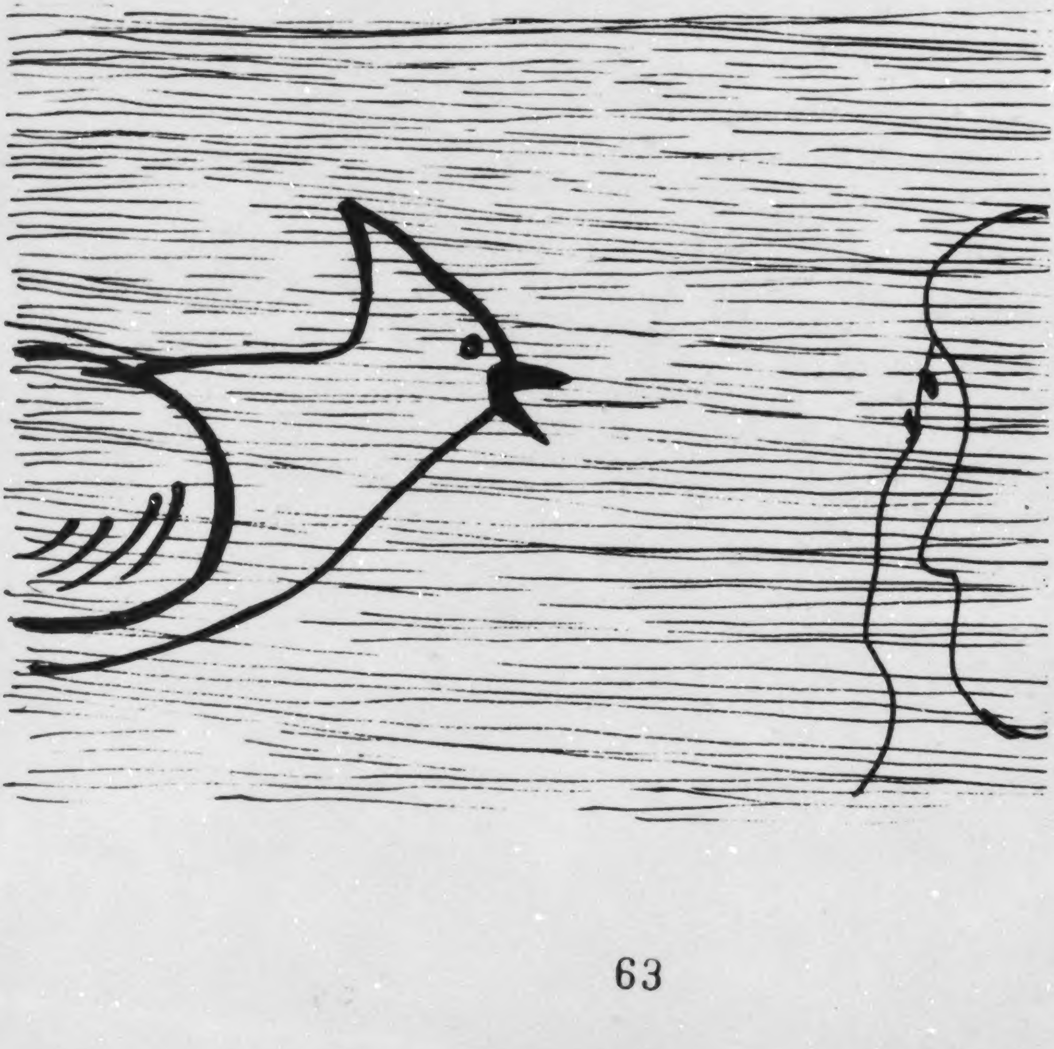
Once Blue Jay got to Under World, she found the baby was a grown man. "Come home," said Blue Jay, " everyone is looking for you."



"I can't right now.
I will come home very soon.
When I come home, everything will be changed."

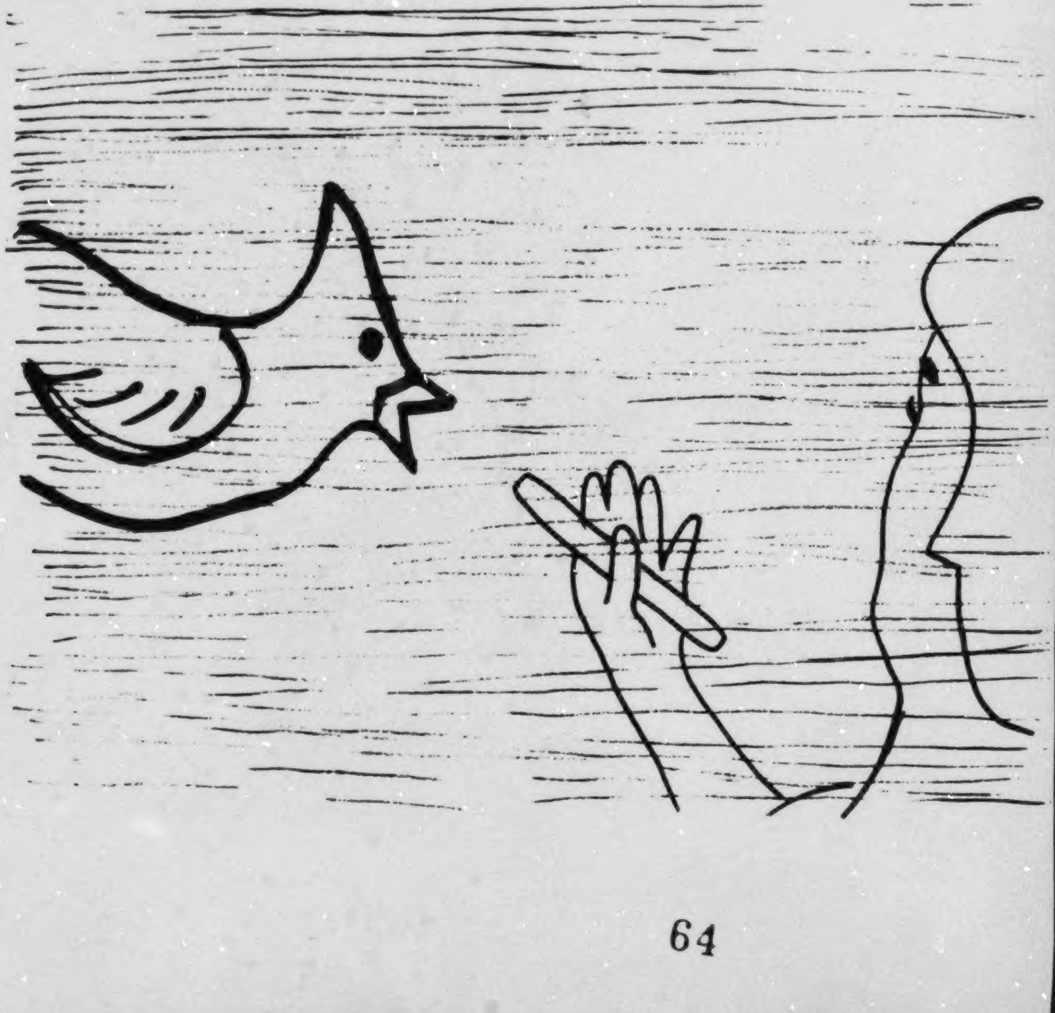


"When I came into Under World I got hurt," said Blue Jay. "I am worried about going back. I may not make it."



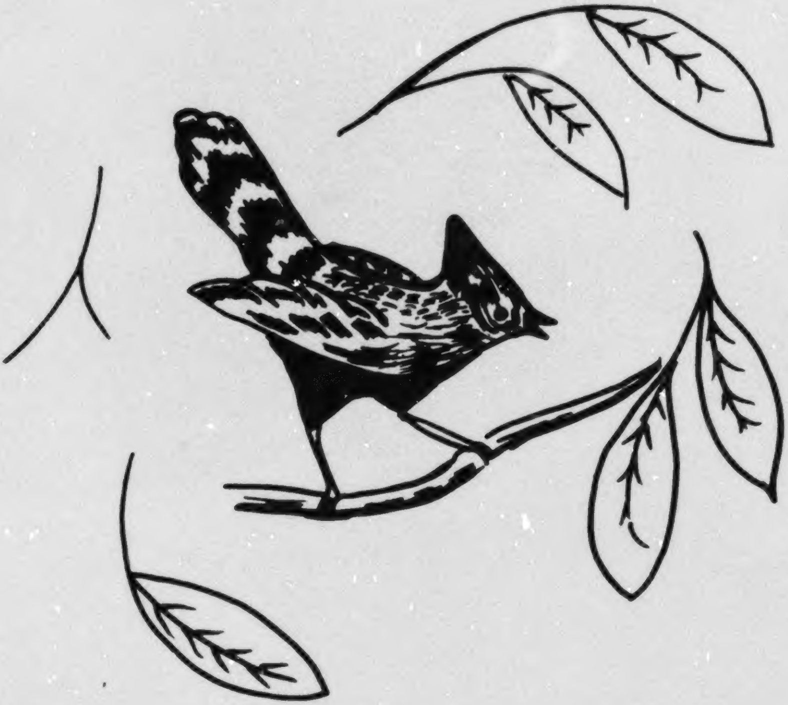
"Here is a power that will help you get back."

"Prop it in the opening and it will remain open long enough for you to get back."



"One more thing Blue Jay, your head will remain that way."

"When people see your head, they will be reminded of the age when the world changed."



Filmstrip Making

BLUE JAY - STAR CHILD
HOW COYOTE TRICKED PORCUPINE 3A

AIM **To recreate your favorite story on filmstrip**

You will need:

paper

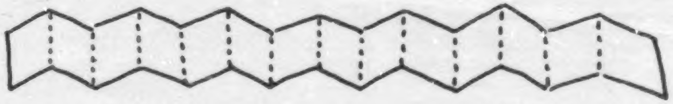
markers

blank Filmstrips

bleached 35 mm film

MAKING A FILMSTRIP

- Read two stories from any book.
- Choose the story you want to make into a filmstrip.
- Cut paper strips about 4½" high and 11" long. Tape the long strips together. Fold the long sheet of paper so it looks like this.



- Fold about 15 squares. Each square can be used to plan a frame for your filmstrip.

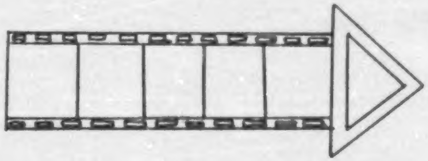
THINGS TO REMEMBER

If you work as a group, share the work among everyone. Maybe each person could pick a few pages to illustrate.

Draw your pictures small and without a lot of details.

The story could be read into the tape or told from memory.

Watch your filmstrip and listen to your tape. Is the story understandable? Do you want to improve it? Plan each frame again and make it better.

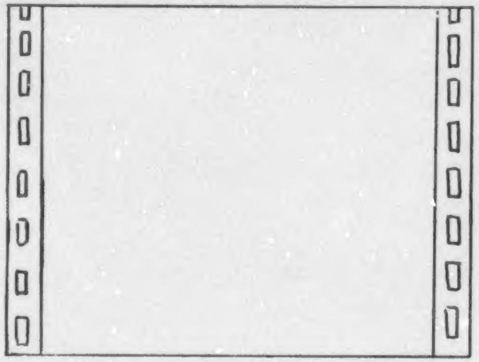


- Follow the steps for planning the pictures and the talk (dialogue) on the back of this card.
- Transfer your rough plan to the filmstrip. Use markers for the filmstrip.
- When the pictures are finished, make a tape to go along with them.
- Place your filmstrip in a library or reading center for other students to enjoy.

PLAN YOUR PICTURES

In order for the events of your story to make sense, you must take time to think it through.

- Plan each picture frame. Think about what is most important to show. Draw the pictures small and without much detail.



- Make a list of your pictures in the order they will appear.

PLAN YOUR TALK

Story ____________________

Title ____________________

Speaker ____________________

- Describe each picture. Tell which part of the story it is. Now, write here exactly what will be recorded for this picture frame.

Basket Woman

Told by

Eva Jerry

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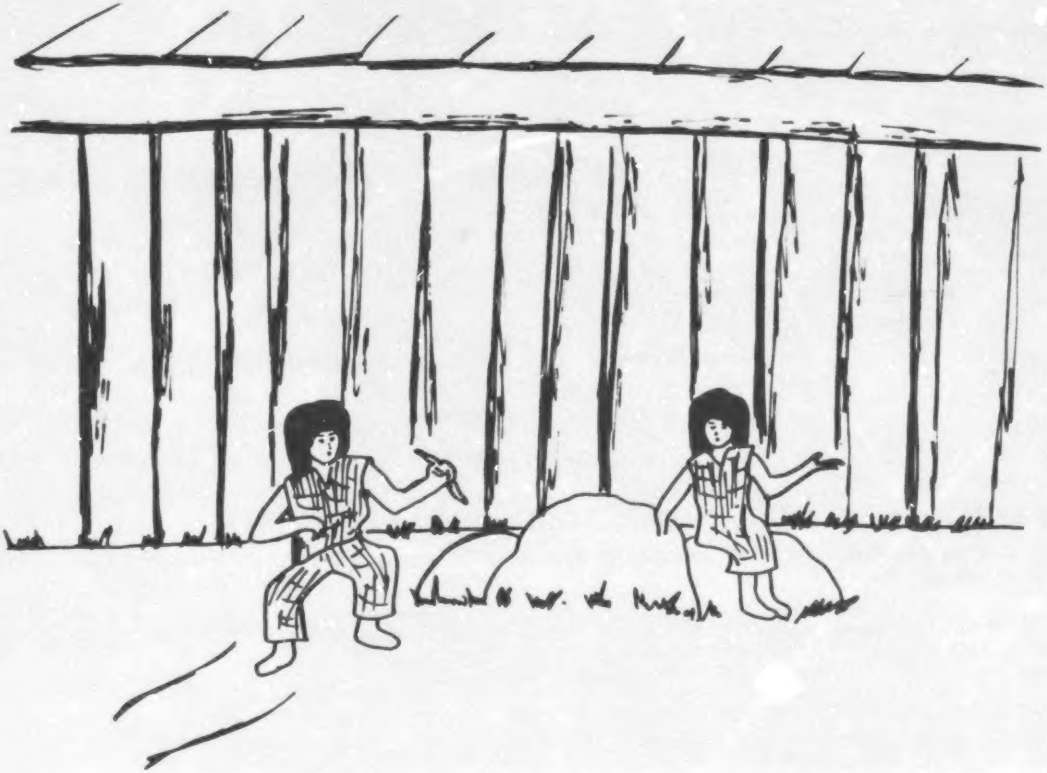
the original document was blank.



The children of long ago were taught to listen and to obey. The old people of the village would sometimes scare the children into obeying.

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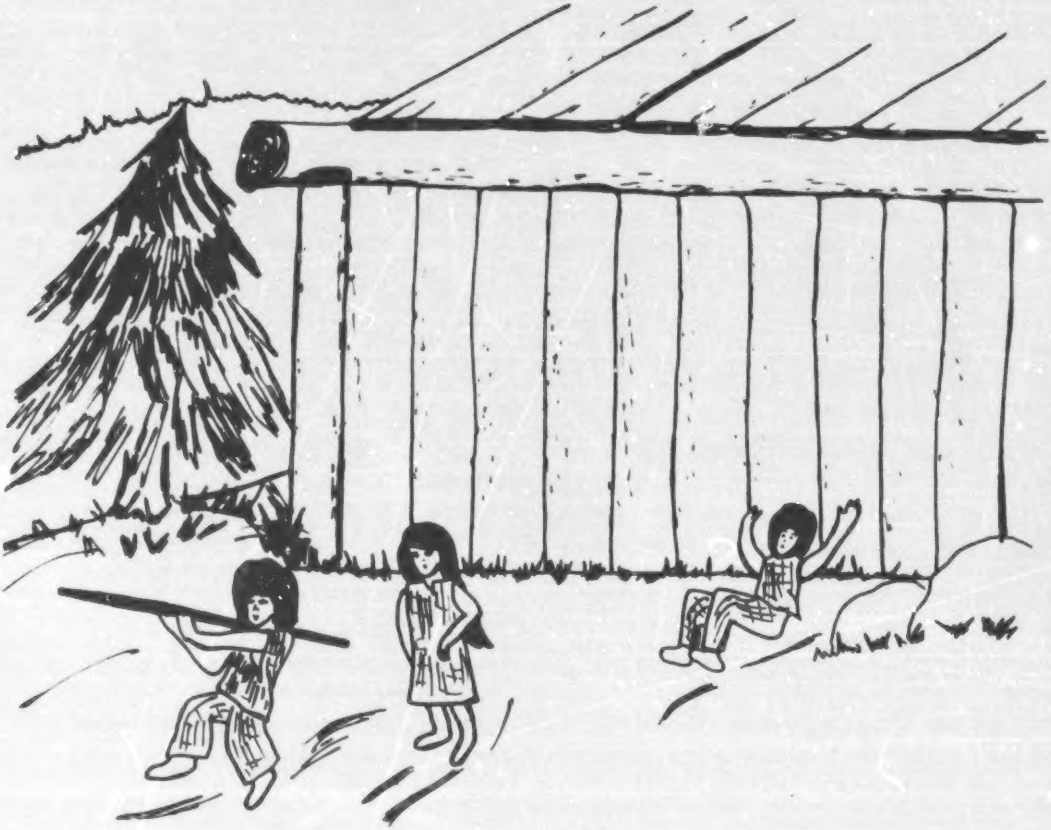
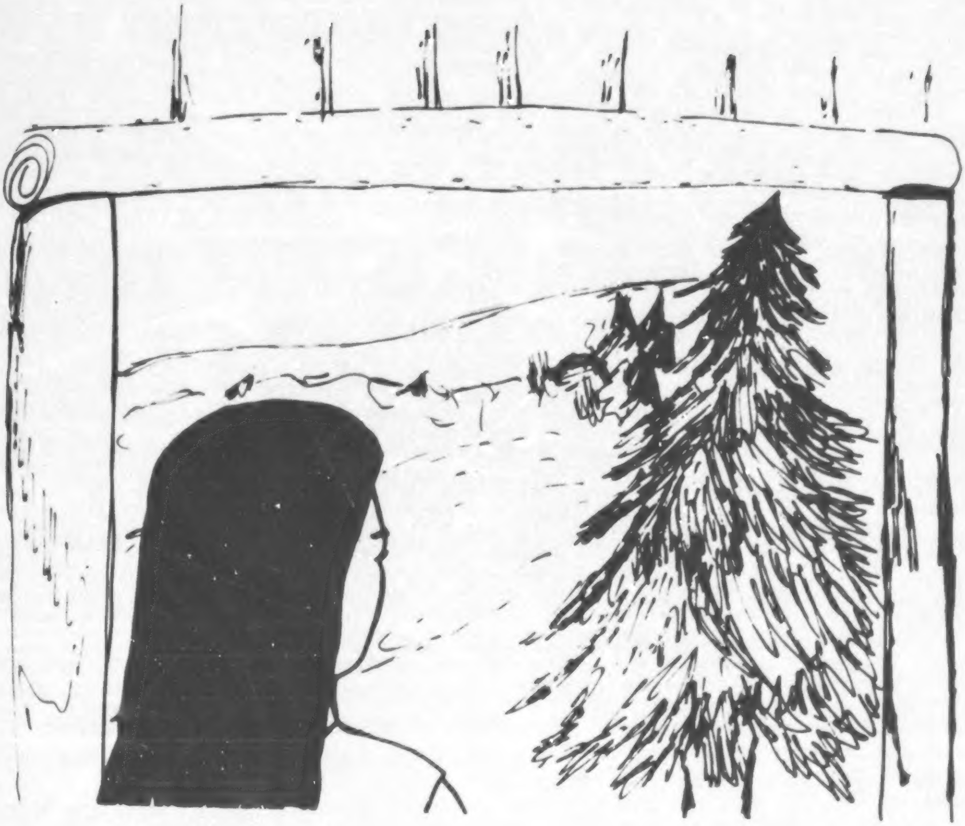
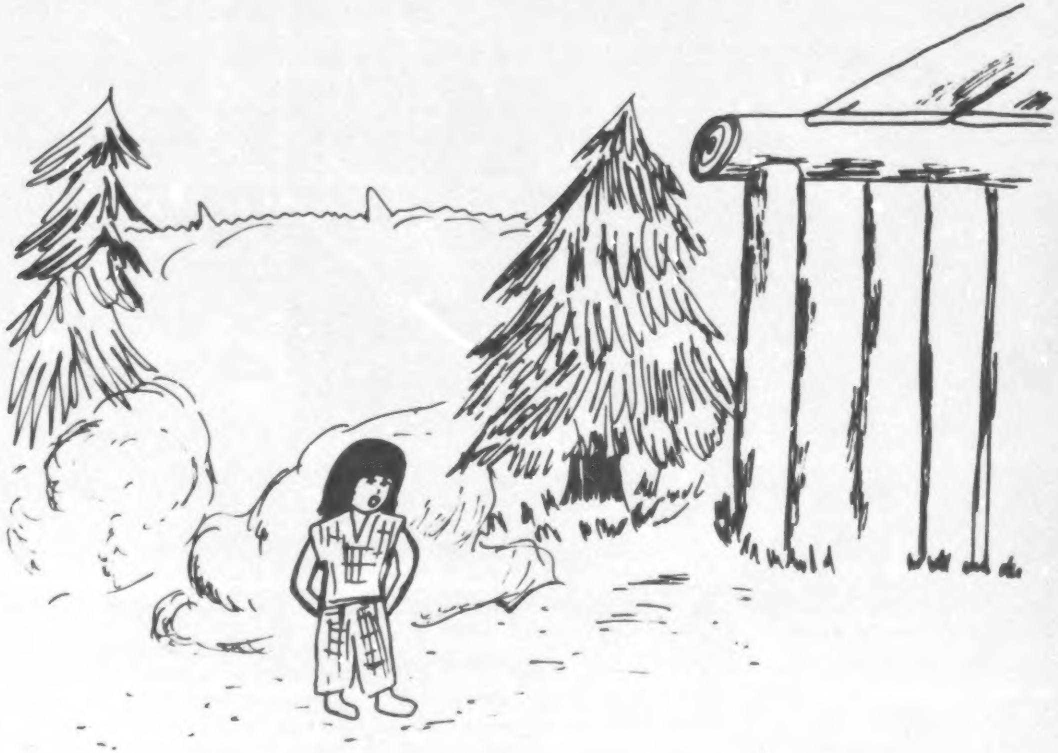


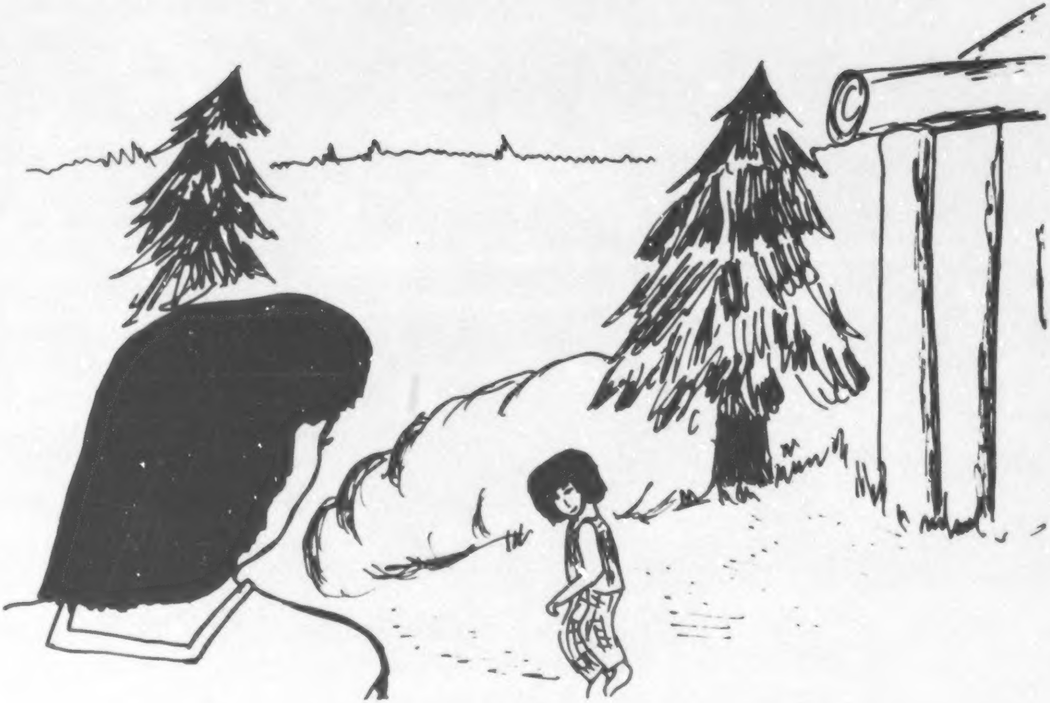
One day the children played and played. They played until it was very late.



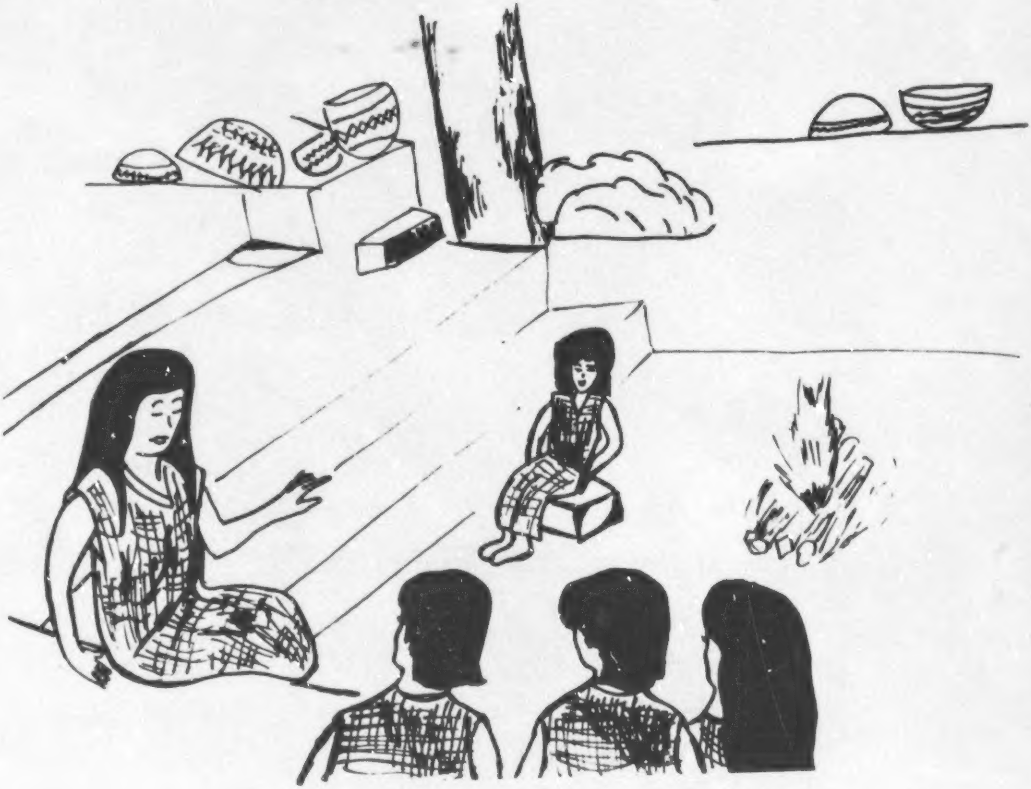
"Come in," called Grandma. There was no answer. Again Grandma called, "Come in."



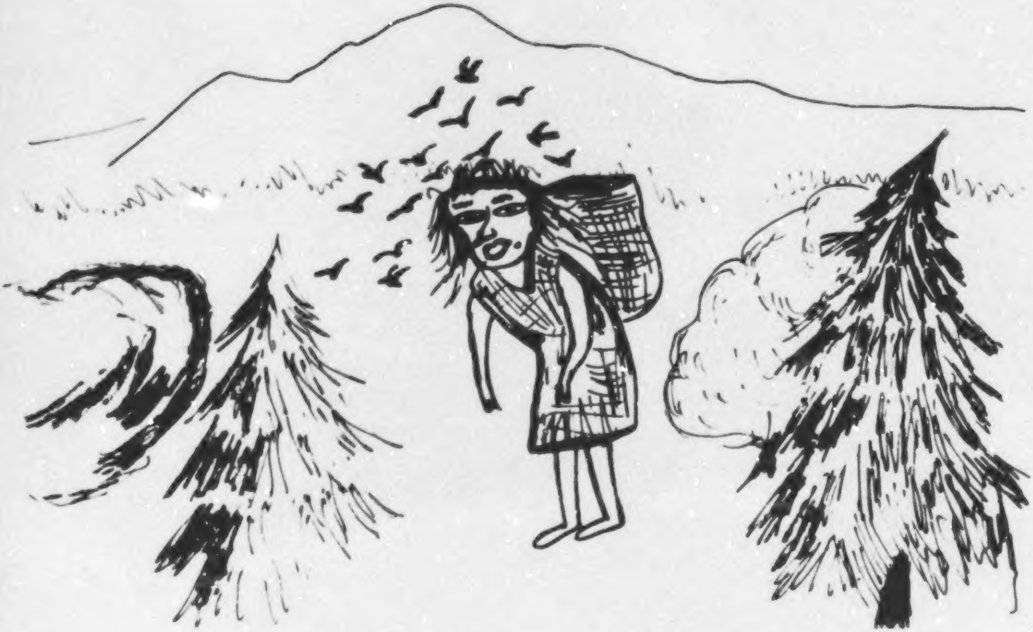
Some of the children heard. "But Grandma," said one boy, "I want to play."



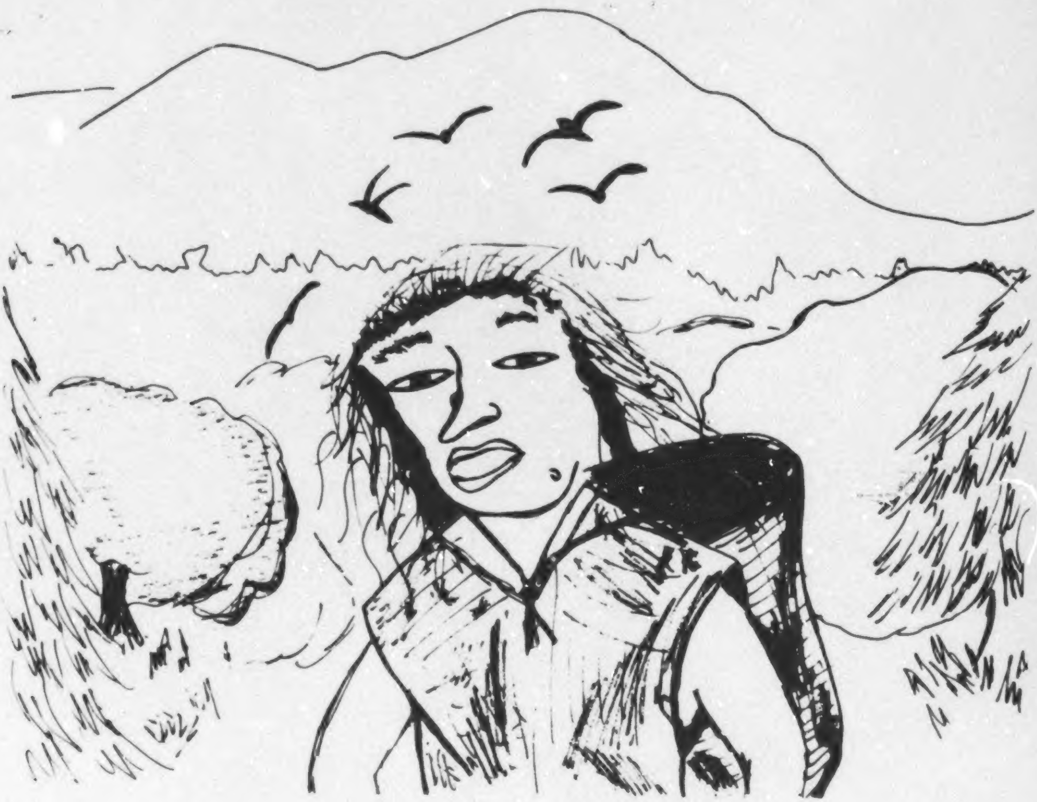
A voice thundered through the woods, "You children go in and sit down. Listen to your Grandma."



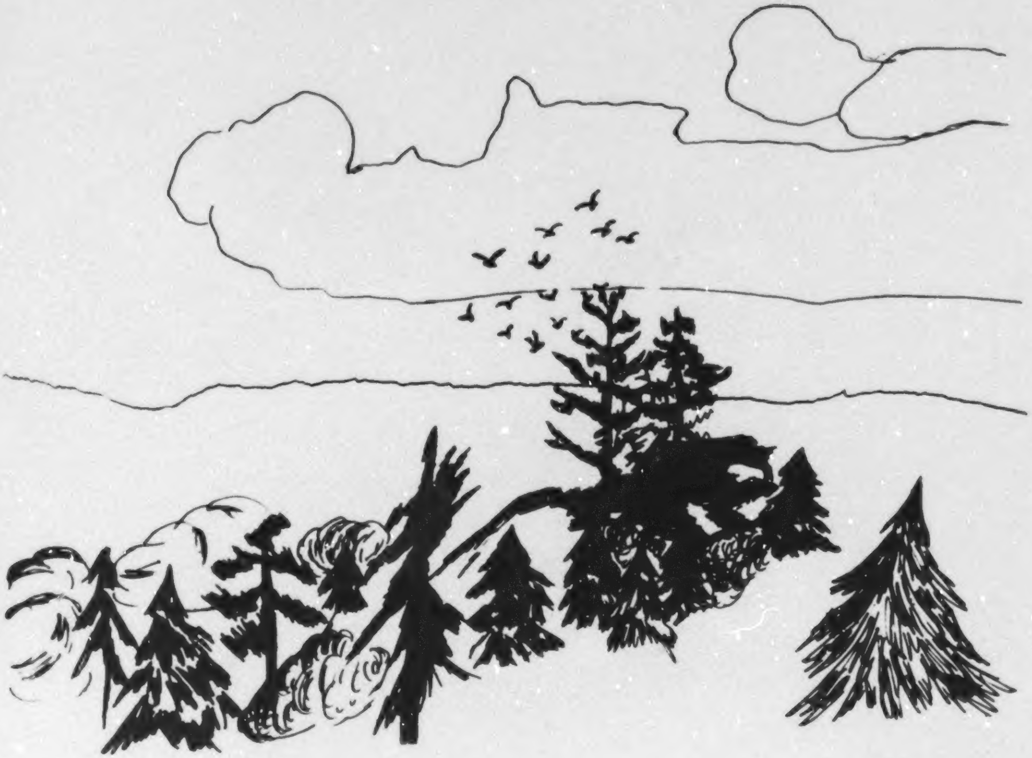
"You children must listen," said Grandma. "More importantly, you must obey."



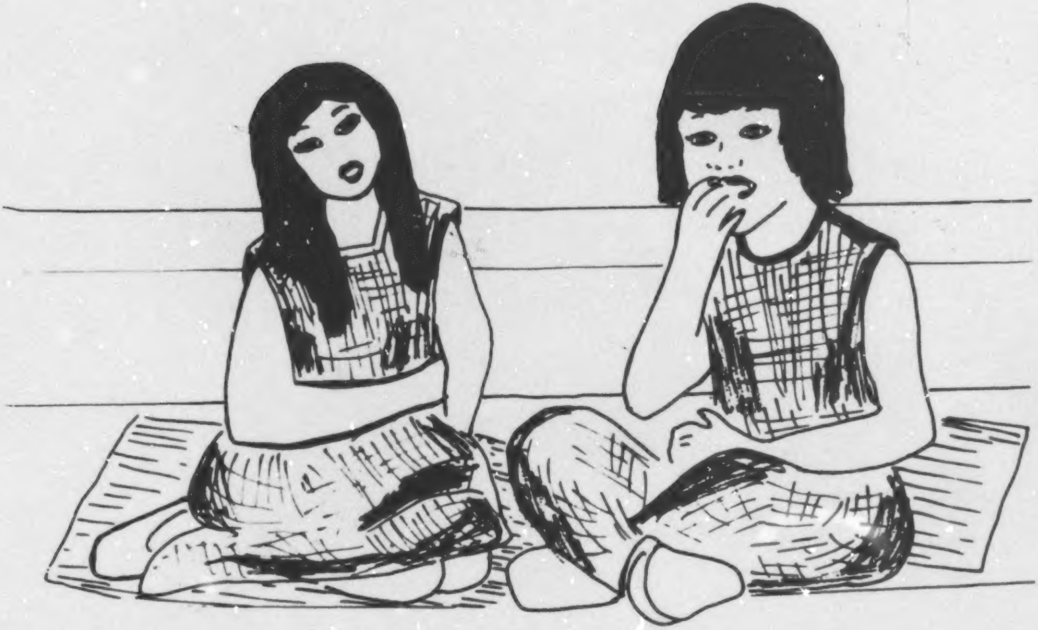
"Basket Woman lives near.
She has a basket on her back.
Basket Woman is dirty."



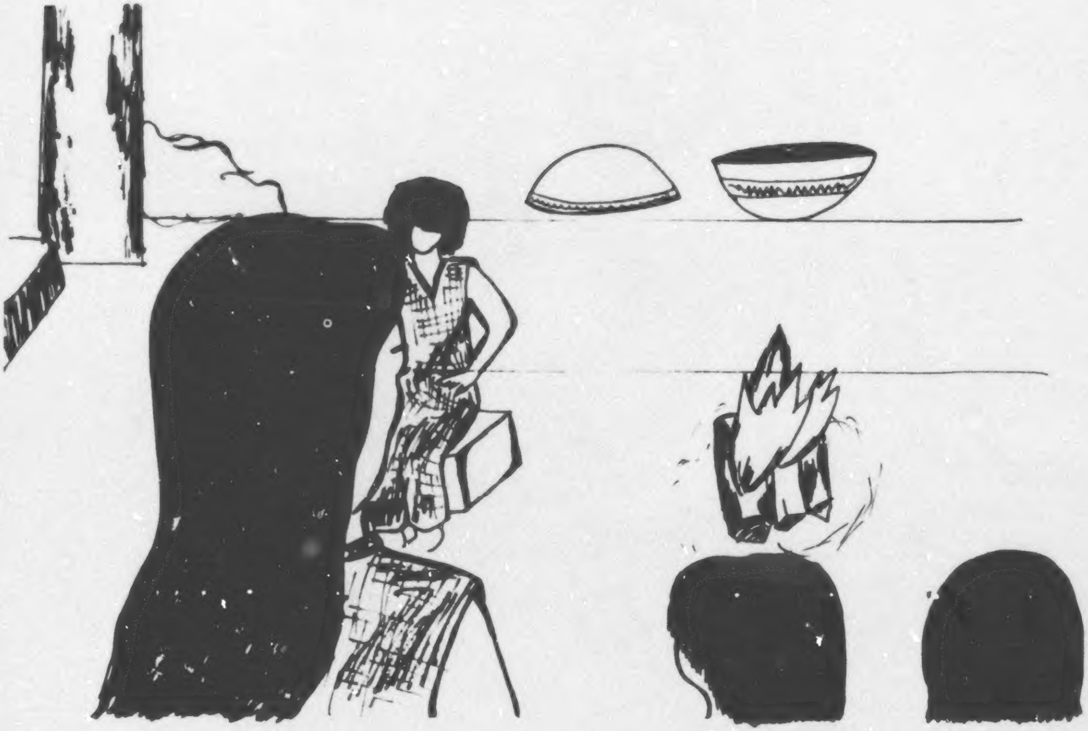
"Basket Woman has lice in her hair.
Nits fly around her head."



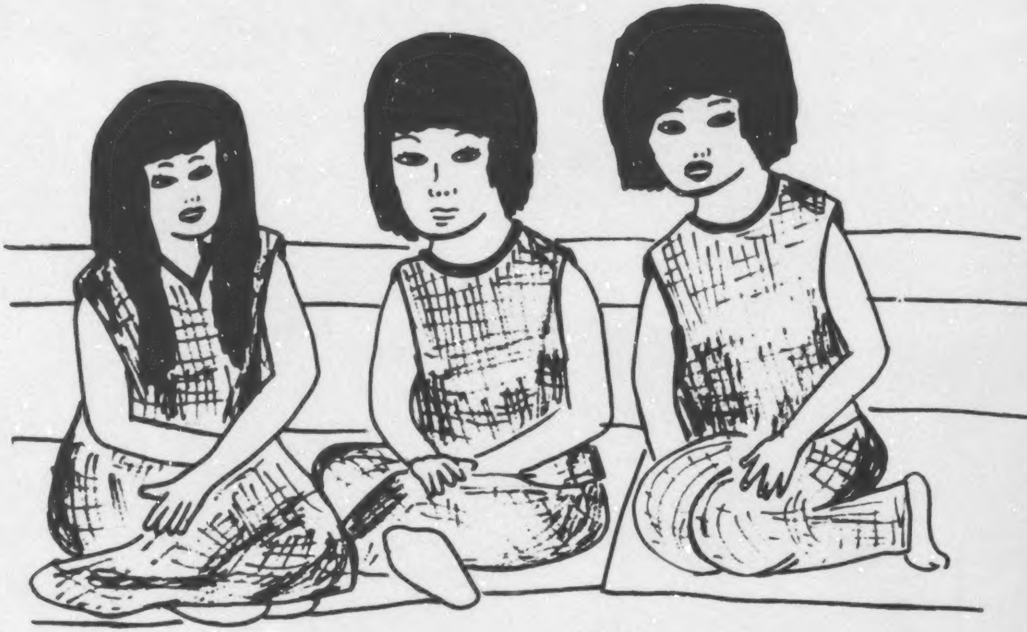
"If Basket Woman is near, her nits will be high in the trees. If you see them she is near."



"If you don't listen, Basket Woman will take you. She will put you into her basket. We will never see you again."



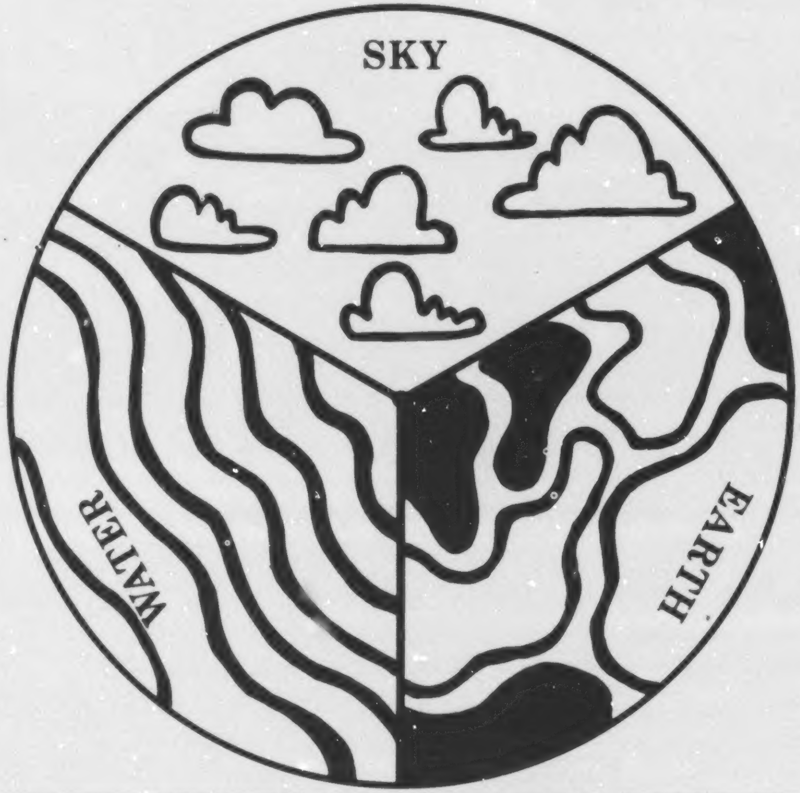
"If you are good, Basket Woman will not get you. You must listen and obey."



"We will listen," said the children.
We will listen and we will obey."

Earth, Sky, Water

AIM ➢ **To think about the habitats in which different animals live**



DESCRIBE THE HABITAT GAME

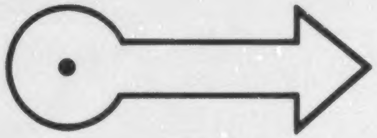
- Cut the wheel out or trace it on another piece of paper to cut out. Cut the spinner out and attach it loosely to the wheel with a paper fastener in the center.

- Spin the arrow. Name an animal that lives in the area where the arrow lands. Imagine you are that animal. Describe what you see. Write about your **habitat**. Write about a day or an event in your life. Read what you wrote to a friend.

GUESS THE ANIMAL GAME

- With two to four partners take turns spinning the wheel. One person is the spinner. The spinner must **think** of an animal that comes from where the arrow lands.

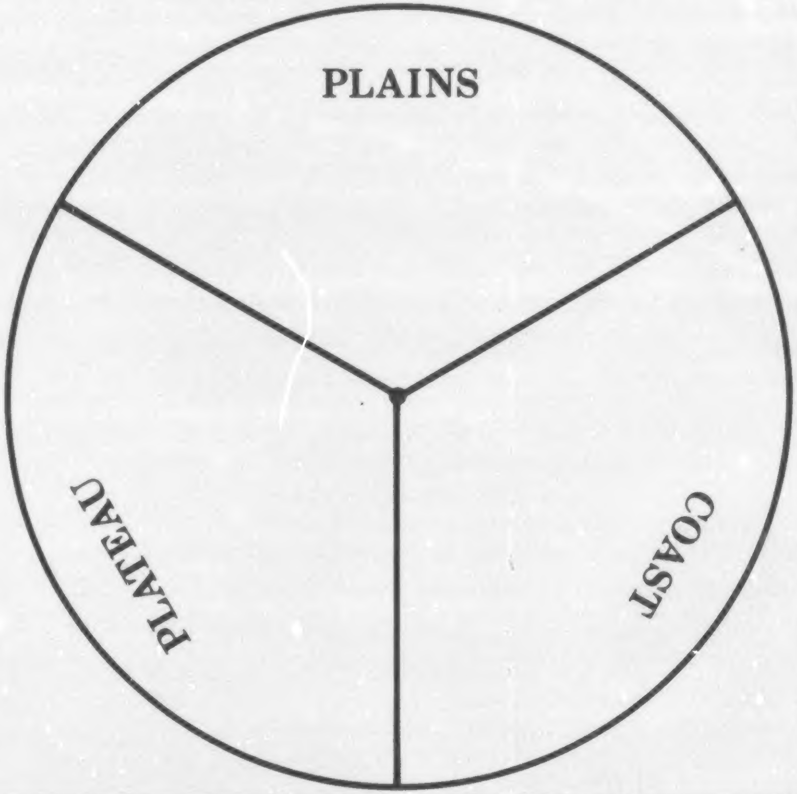
- The other players must ask questions that require a yes or no answer as they try to guess what animal the spinner is supposed to be. The player who guesses first becomes the spinner.



Think about the three regions in the Northwest.

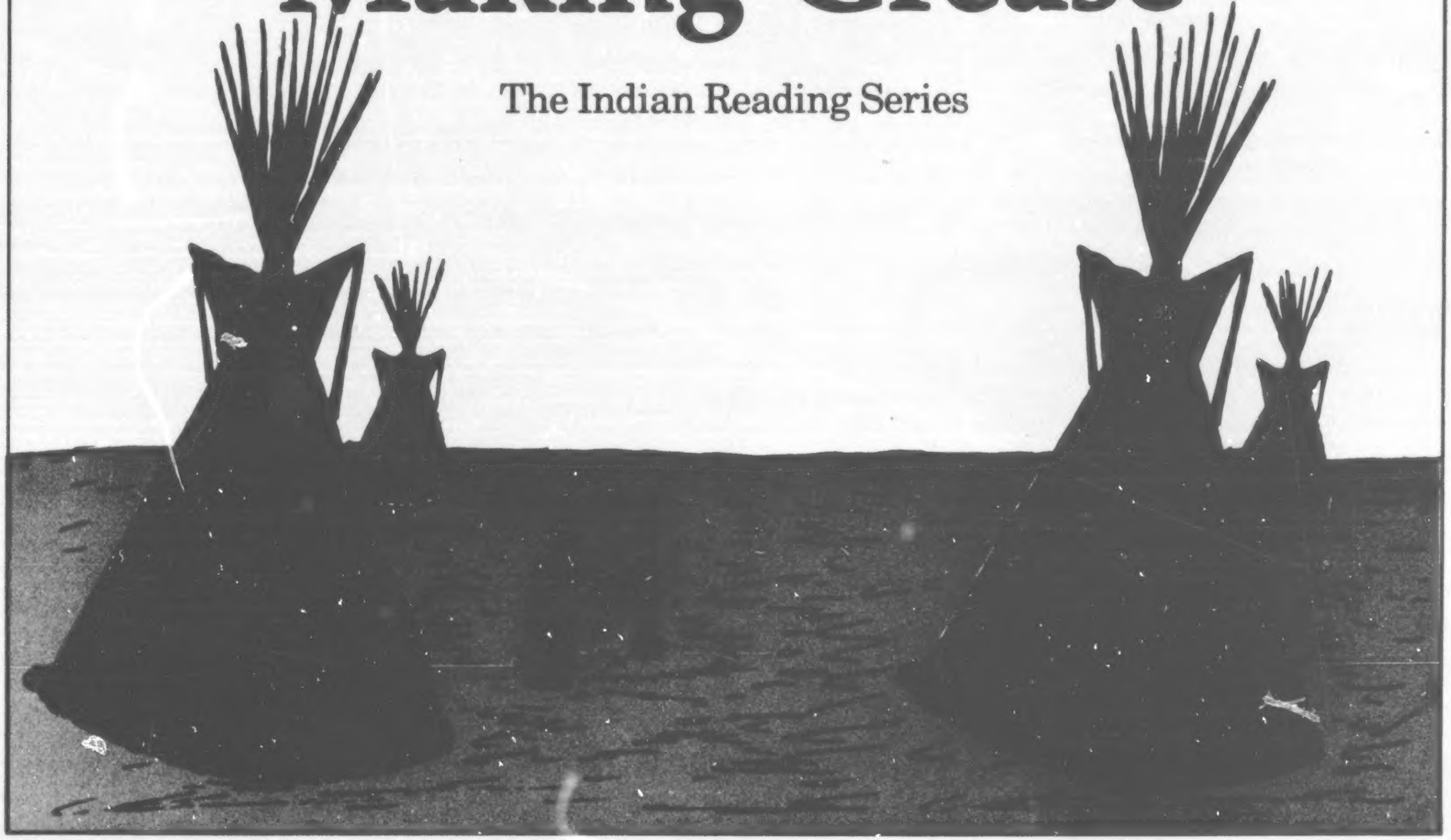
TRIBAL GAME

- With two to four players take turns spinning the arrow. One person spins the arrow. When it lands on a region (Plains, Plateau or Coast) the spinner must name a tribe from that region. Once the tribe has been named it must be spelled correctly. (Use the Earth, Sky, Water card (1A-1B) to check the tribal names and locations.)
- Change spinners and try again. Be sure to choose different tribes until all in one region have been named.



Assiniboine Woman Making Grease

The Indian Reading Series



Level IV Book 4

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THE INDIAN READING SERIES
Stories and Legends of the Northwest

Assiniboine Woman Making Grease

Level IV Book 4

An Assiniboine Story

As told by Jerome Fourstar

Jerome Fourstar, *Coordinator*
Madonna Fourstar
Joseph Clancy, *Illustrator*
Geraldine Clancy, *Illustrator*

Illustrated by Joseph Clancy

Joseph Coburn, Director
Pacific Northwest Indian Program
Northwest Regional Educational Laboratory

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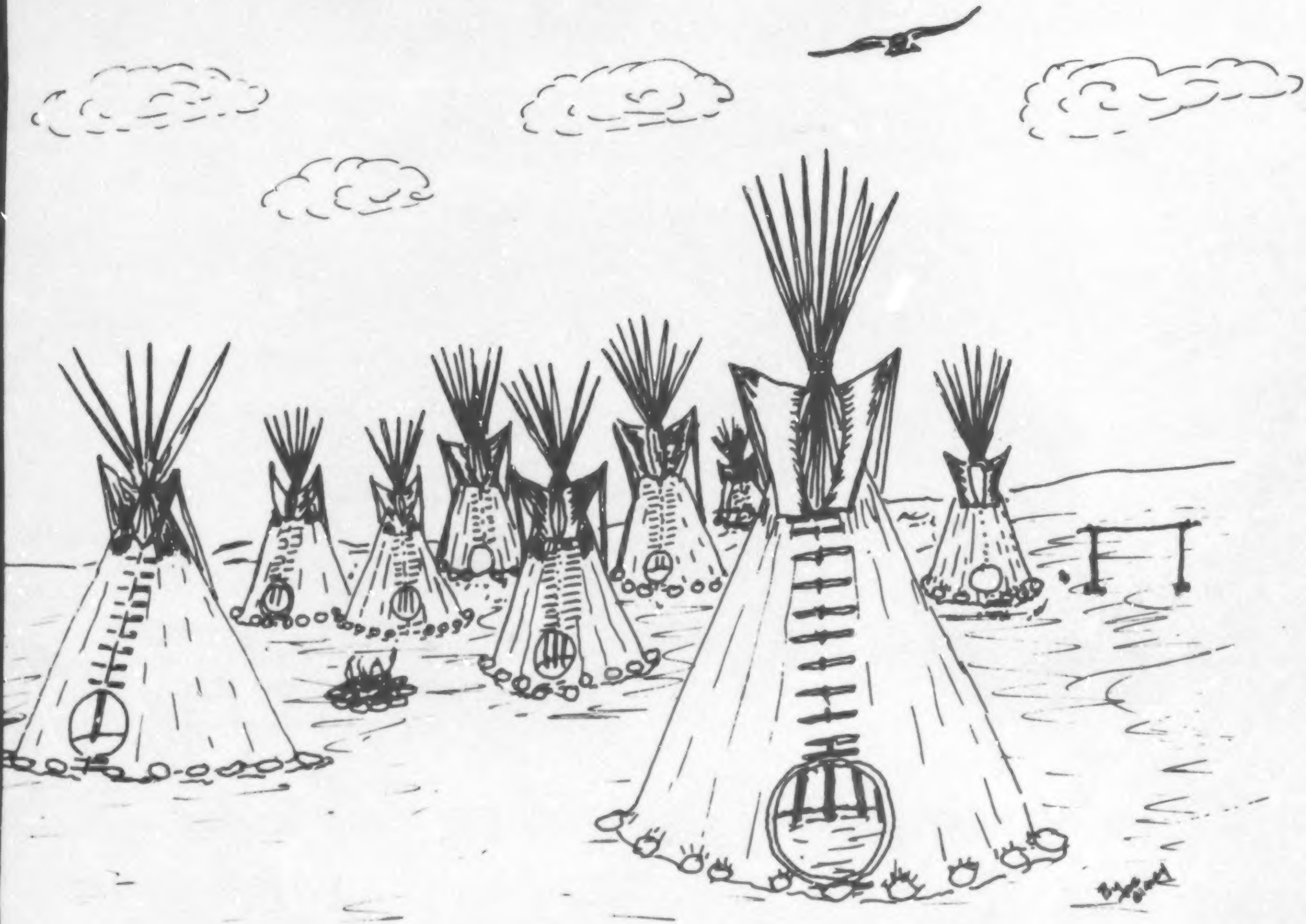
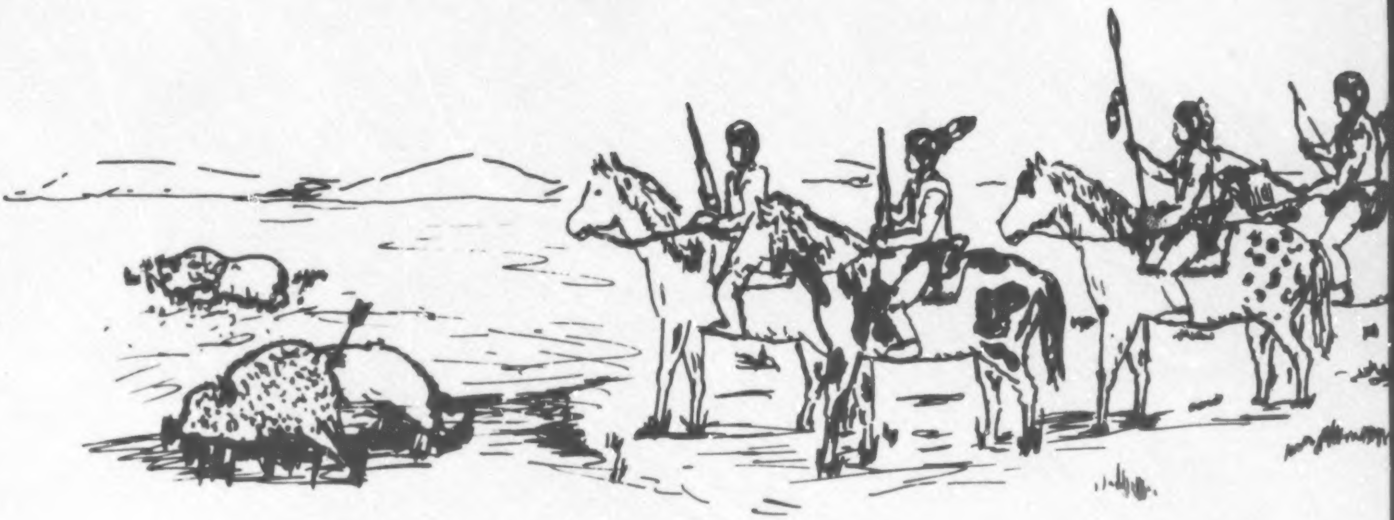
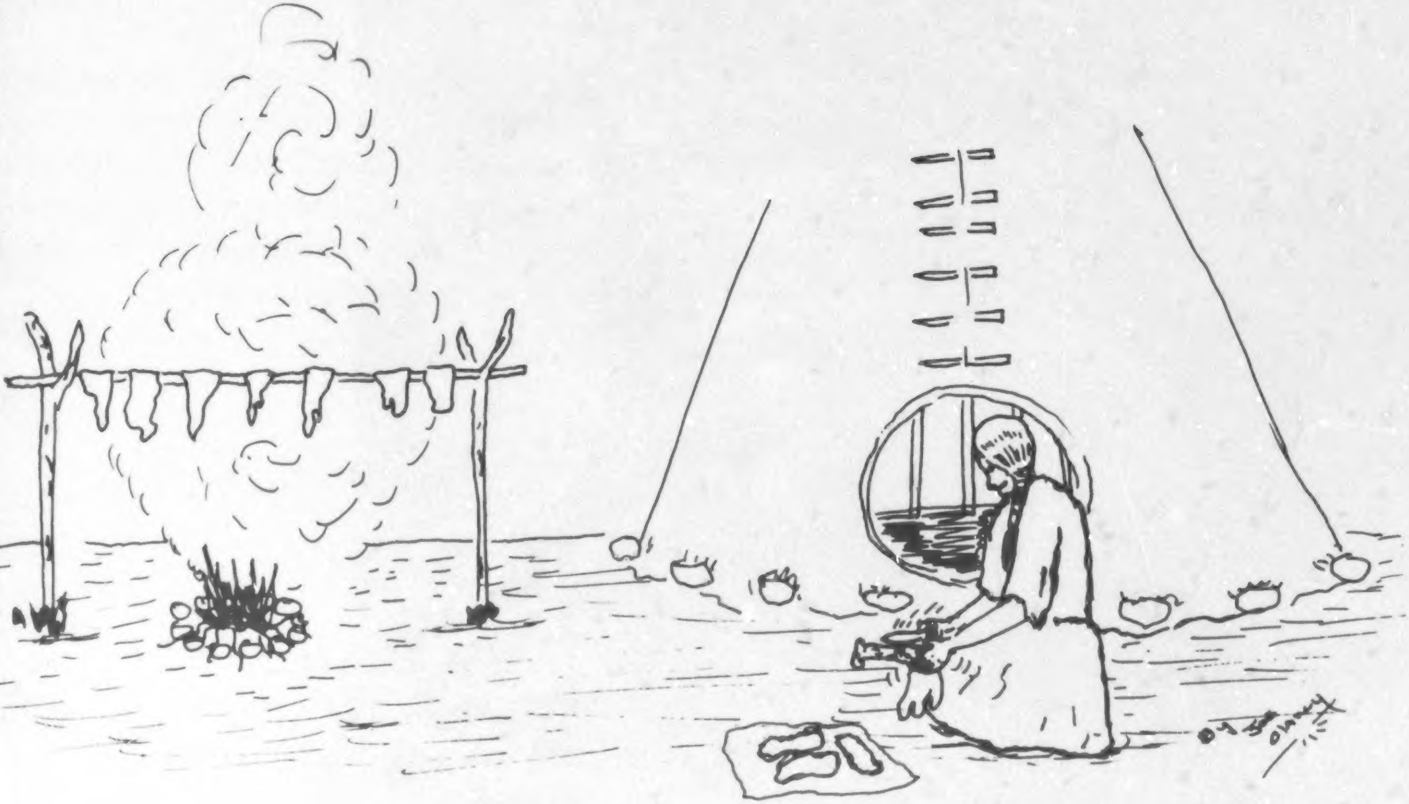
Northwest Regional Educational Laboratory
710 S.W. Second Avenue
Portland, Oregon 97204



Long ago, a favorite camp site of the Assiniboines was south of the present Jack Norris Coulee. It is 22 miles north of Frazier on the little Porcupine Creek.

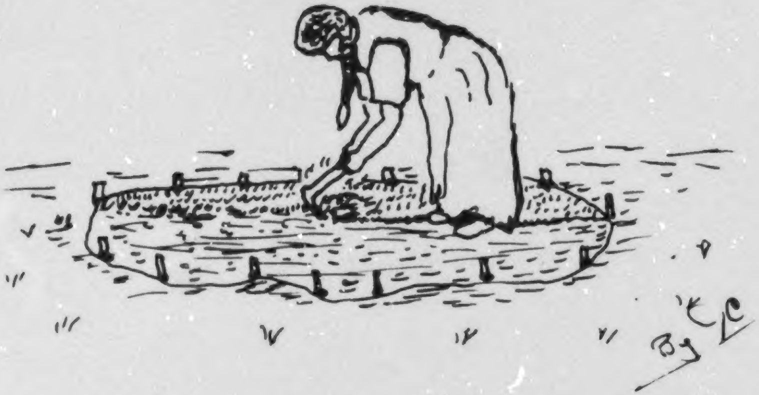


This was a large encampment. The hunters hunted buffalo in a radius of about twenty miles.



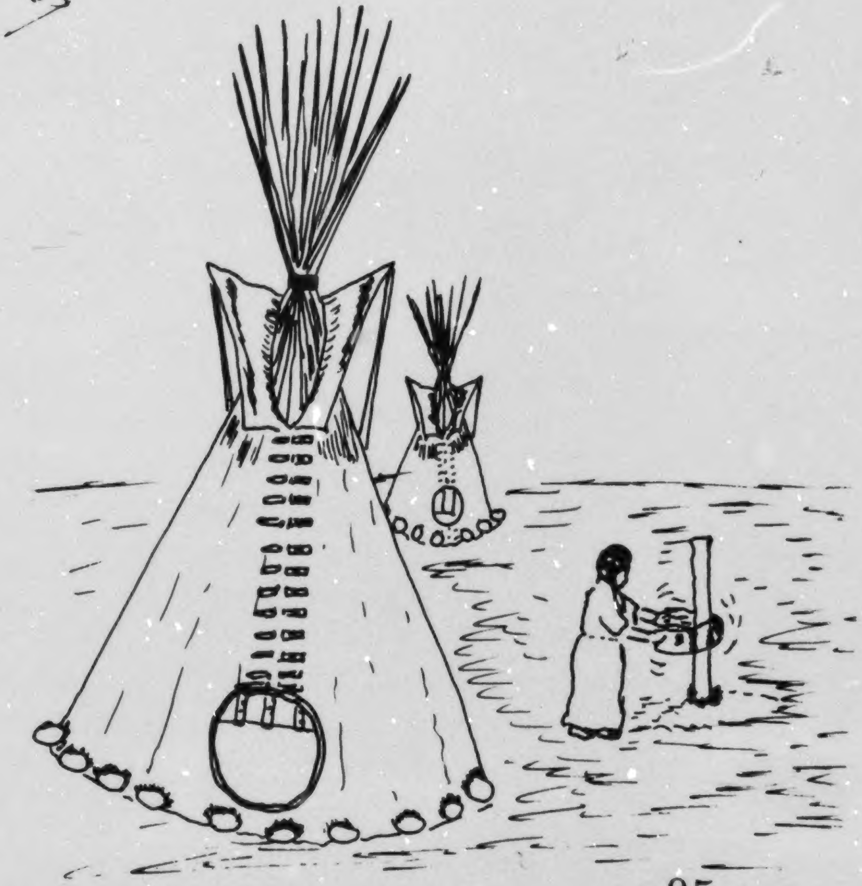
When the hunters brought in buffalo, the women prepared much of the meat for winter by drying it.

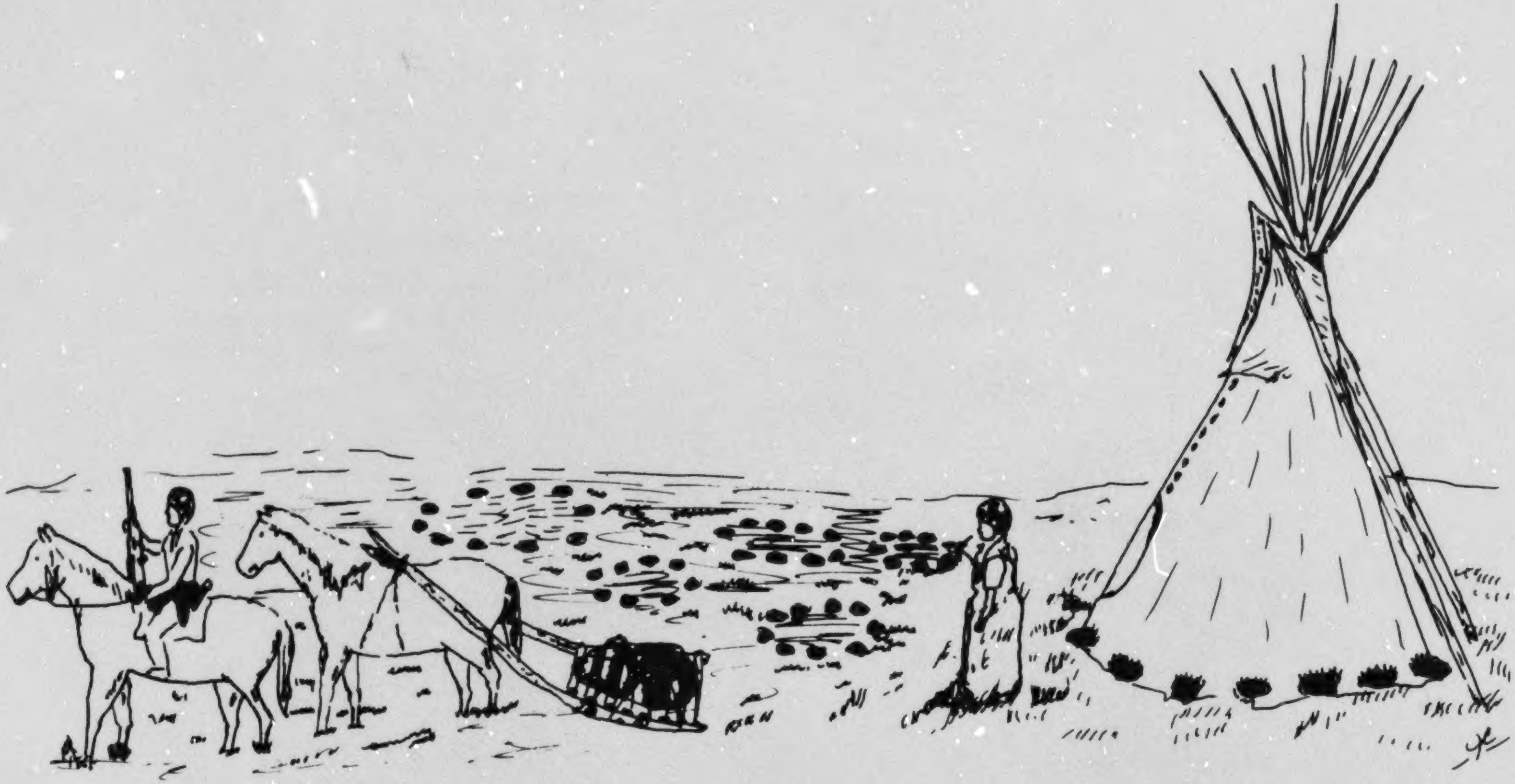
They would cut the meat into thin slices. These slices were hung on a rack. A smudge fire was built under the meat. The fire did not cook the meat; instead ,the smoke kept flies and other insects away from the meat while it was drying. It also provided a pleasant taste to the meat. Once the meat was dry, it could be stored for several months.



The grease was rubbed into the hide on both sides and allowed to soak into the hide. After a day or two, the hide was softened by pulling it back and forth around a pole that stands upright. After the hide was softened, the tanned hide was ready for use.

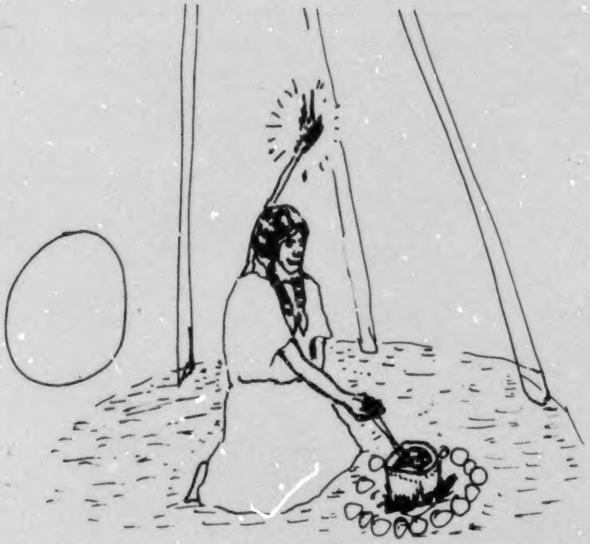
The buffalo hide was also prepared by the women. To prepare the hide, it was first stretched and pegged to the ground. After some drying, the hide was scraped by elk horn scrapers to remove the hair and the fat. The fat was then rendered into grease.



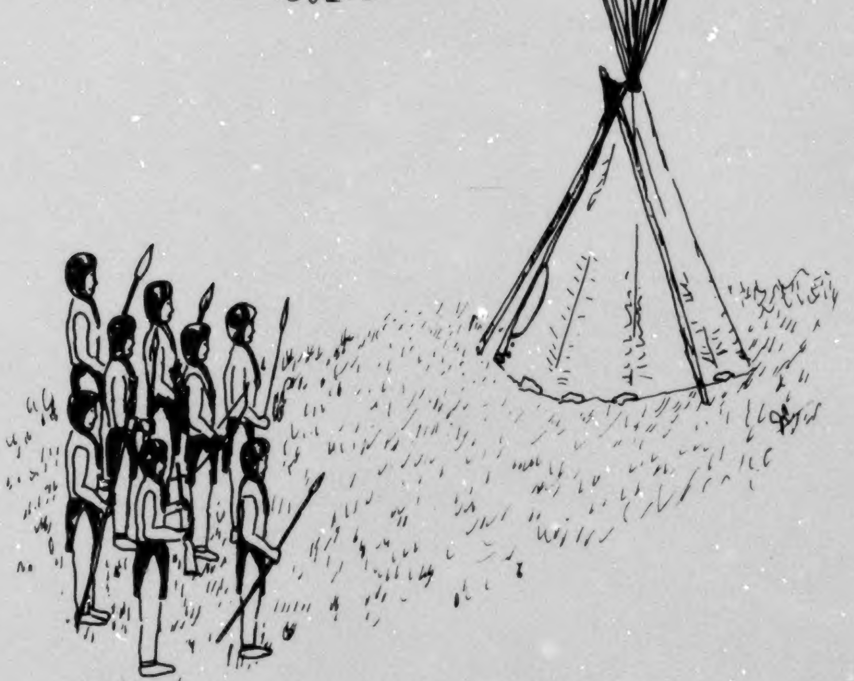


Game became scarce and it was decided that the camp would move. Scouts had located a place where game was abundant. Everyone began packing to move.

An old woman in the camp was not ready to move because she was in the process of making grease. She told the others, "Go on. I am going to stay and finish before I follow you."



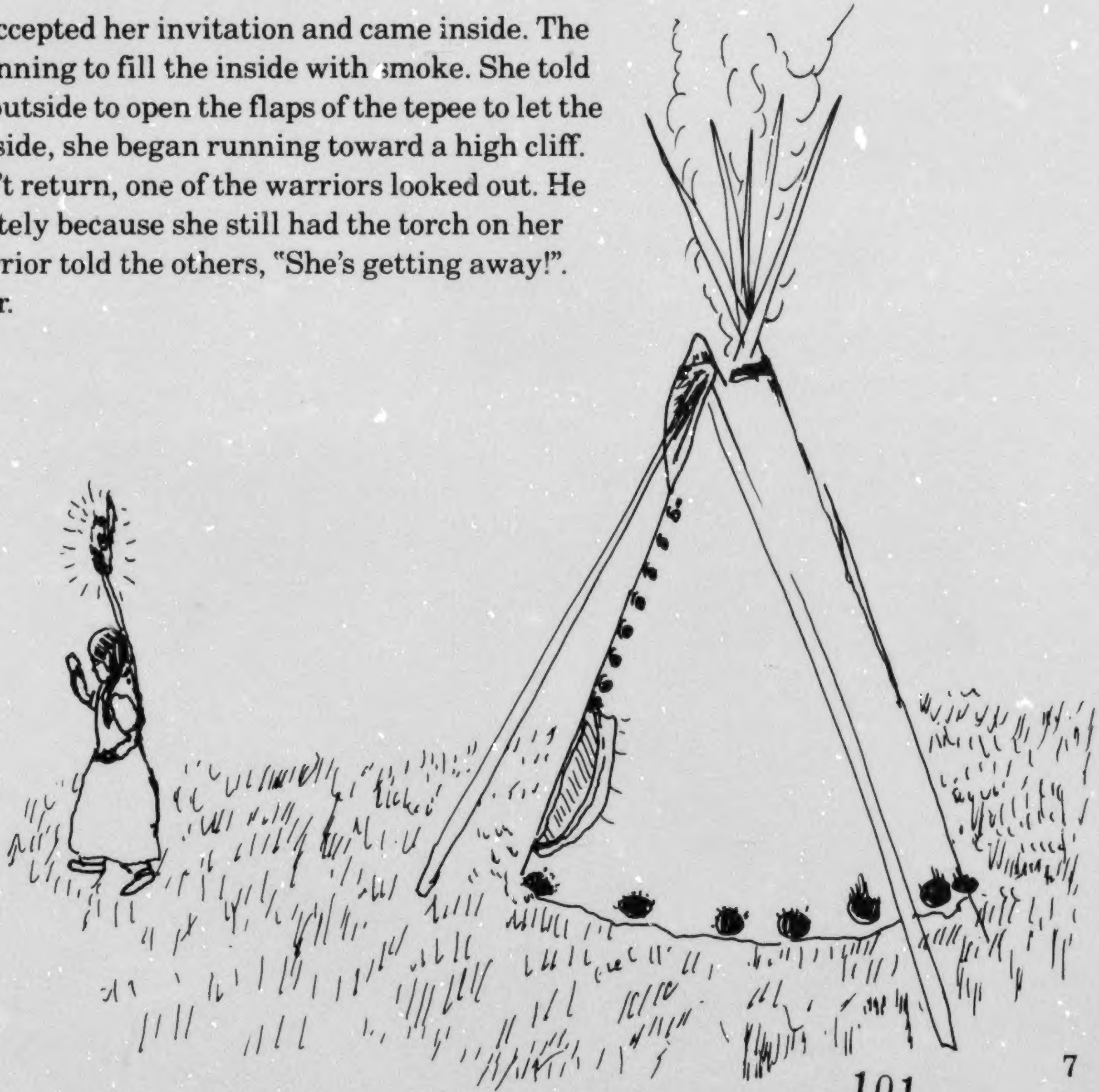
That night she was finishing the rendering of the grease. Because she did not have lights to work with, she took a long willow and made it into a torch. The torch was made by dipping one end into grease and lighting it. She took the unlighted end and pushed it down the back of her dress. This gave her light to work by.



The old woman heard some sounds outside. She looked out and saw eight enemy warriors. She was sure they were planning to kill her. She thought of an idea to escape. She put some green wood on her fire and invited the warriors in to eat pemmican.

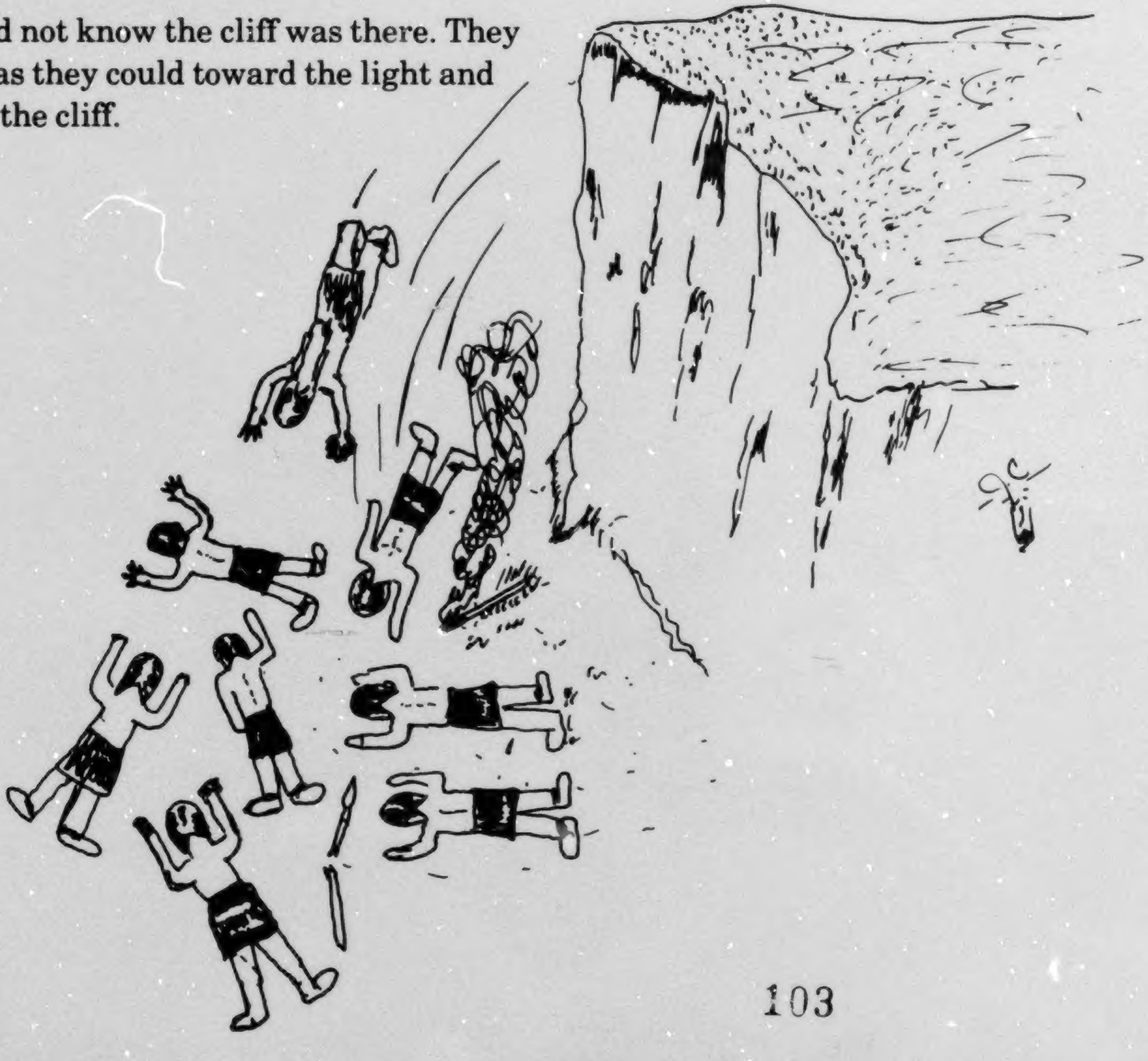
The warriors accepted her invitation and came inside. The green wood was beginning to fill the inside with smoke. She told them she was going outside to open the flaps of the tepee to let the smoke out. Once outside, she began running toward a high cliff.

When she didn't return, one of the warriors looked out. He spotted her immediately because she still had the torch on her back. The young warrior told the others, "She's getting away!". They all ran after her.

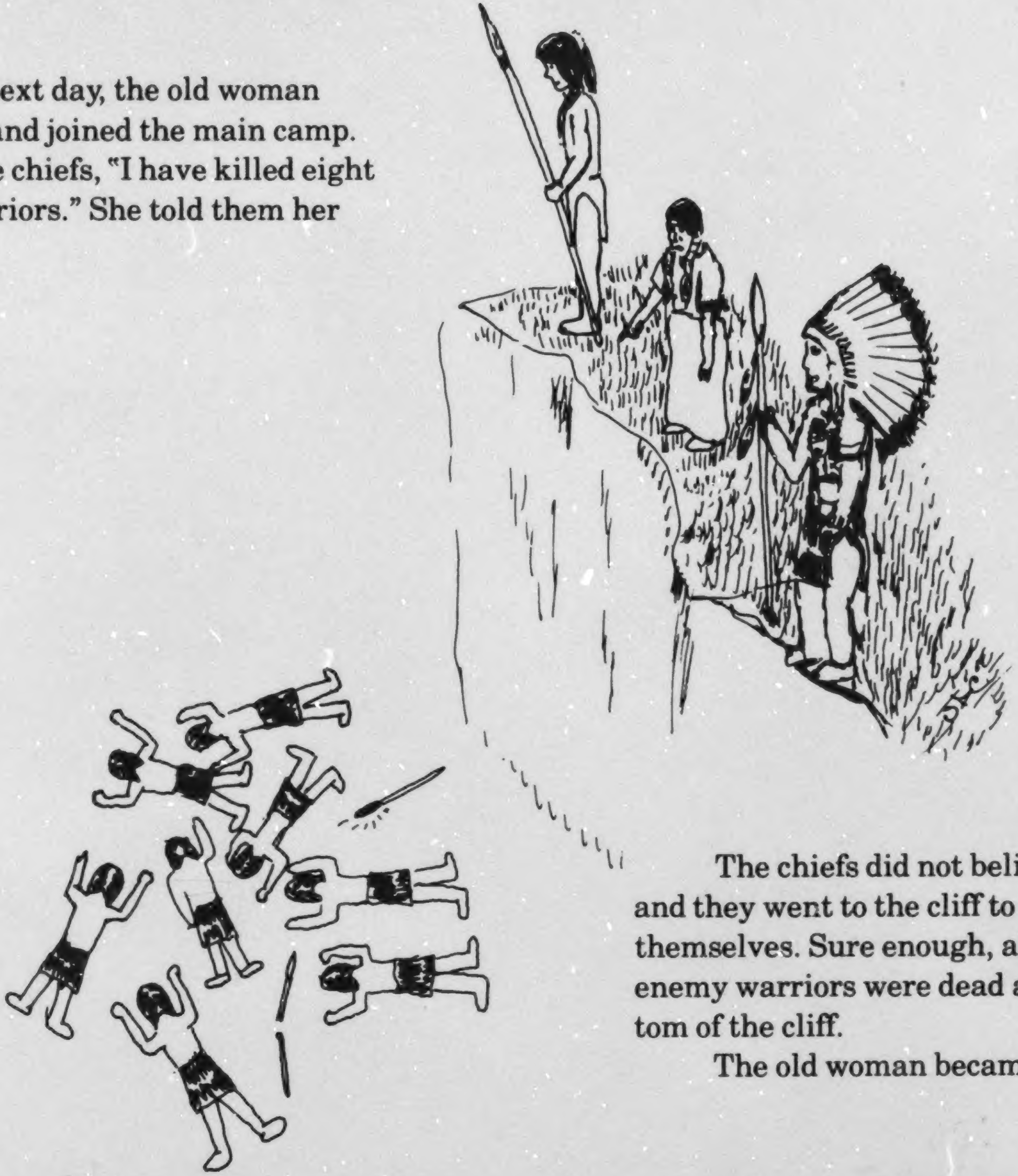


The old woman led them toward the high cliff. As they got closer, she threw the torch over the cliff. She ran to the side and hid.

The warriors did not know the cliff was there. They were running as fast as they could toward the light and went over the edge of the cliff.



The next day, the old woman packed up and joined the main camp. She told the chiefs, "I have killed eight enemy warriors." She told them her story.



The chiefs did not believe her, and they went to the cliff to see for themselves. Sure enough, all eight enemy warriors were dead at the bottom of the cliff.

The old woman became a heroine!

MABLE FOURSTAR

MADONNA FOURSTAR

JEROME FOURSTAR

GERALDINE CLANCY

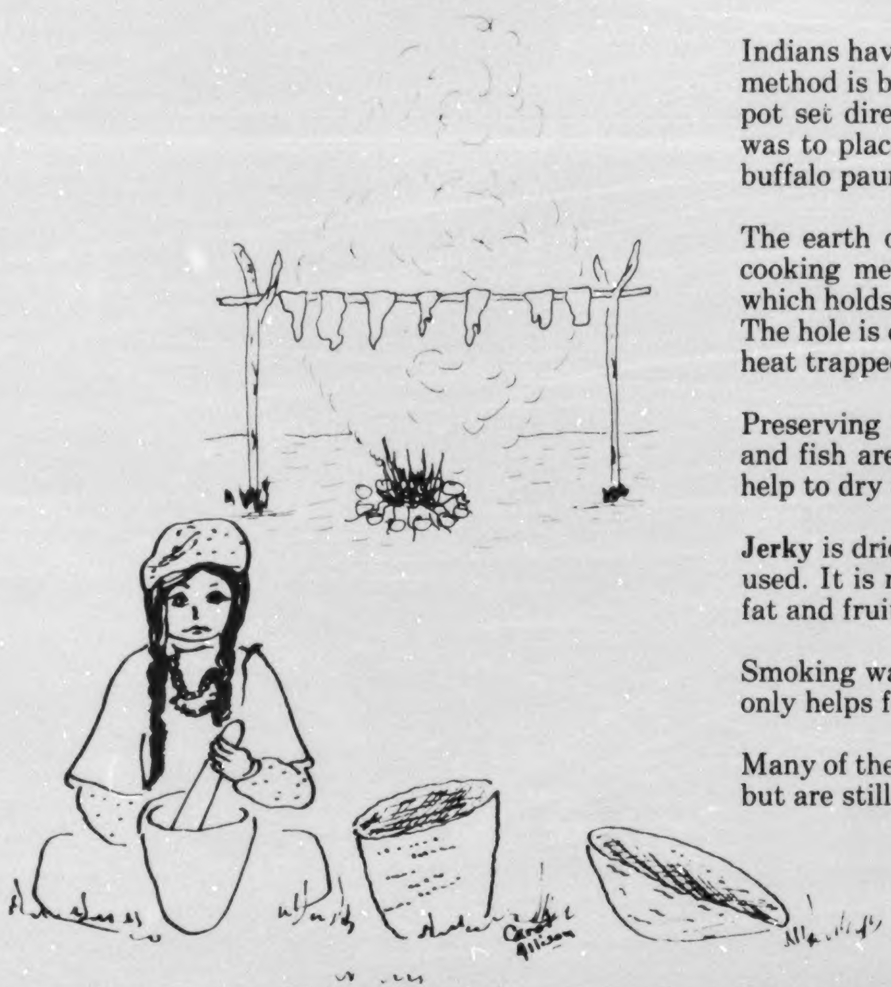
JOSEPH CLANCY

☆G.P.O.: 1982—593-665

Indian Food Preparation

ASSINIBOINE WOMAN
MAKING GREASE 4A

AIM ➔ **To understand how Indian people prepare food**



Indians have many ways of preparing food. One such method is boiling. Today meat is placed in water in a pot set directly over a fire. An older way of boiling was to place hot stones in water held by baskets or buffalo paunches. The boiling water cooked the food.

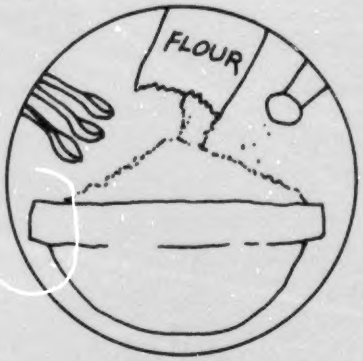
The earth oven (still used on the coast) is another cooking method. This is a large hole in the ground which holds red-hot stones and the meat to be cooked. The hole is closed with more earth and the steam and heat trapped in the hole cooks the food.

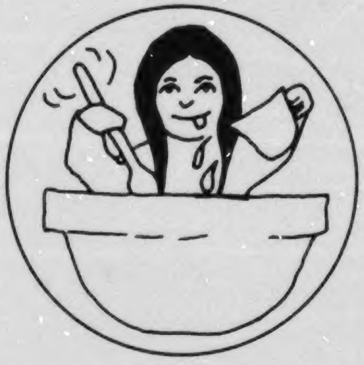
Preserving food is also important to Indians. Meat and fish are often dried on racks. The wind and sun help to dry the meat.

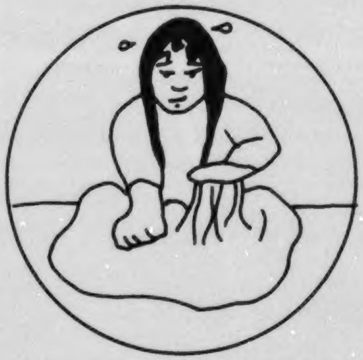
Jerky is dried meat. **Pemmican** is a way dried meat is used. It is made from dried meat mixed with animal fat and fruit or berries.

Smoking was another way to prepare food which not only helps food last, but improves the taste as well.

Many of these methods were not only used in the past but are still used today.





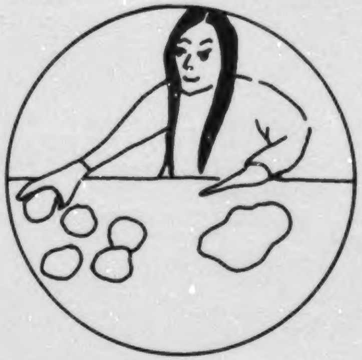


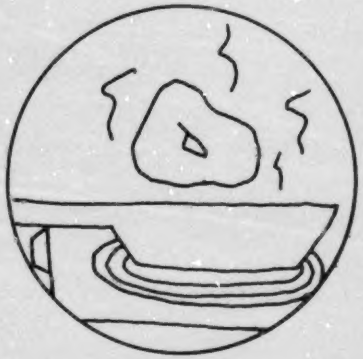
INDIAN GREASE BREAD OR FRY BREAD

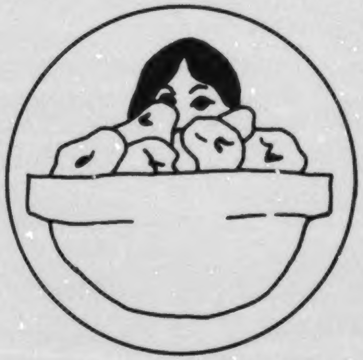
4 cups flour
3 tsp. baking powder
1 tsp. salt
1½ cups warm water
(If desired, add a little
powdered milk and a dash
of sugar.)

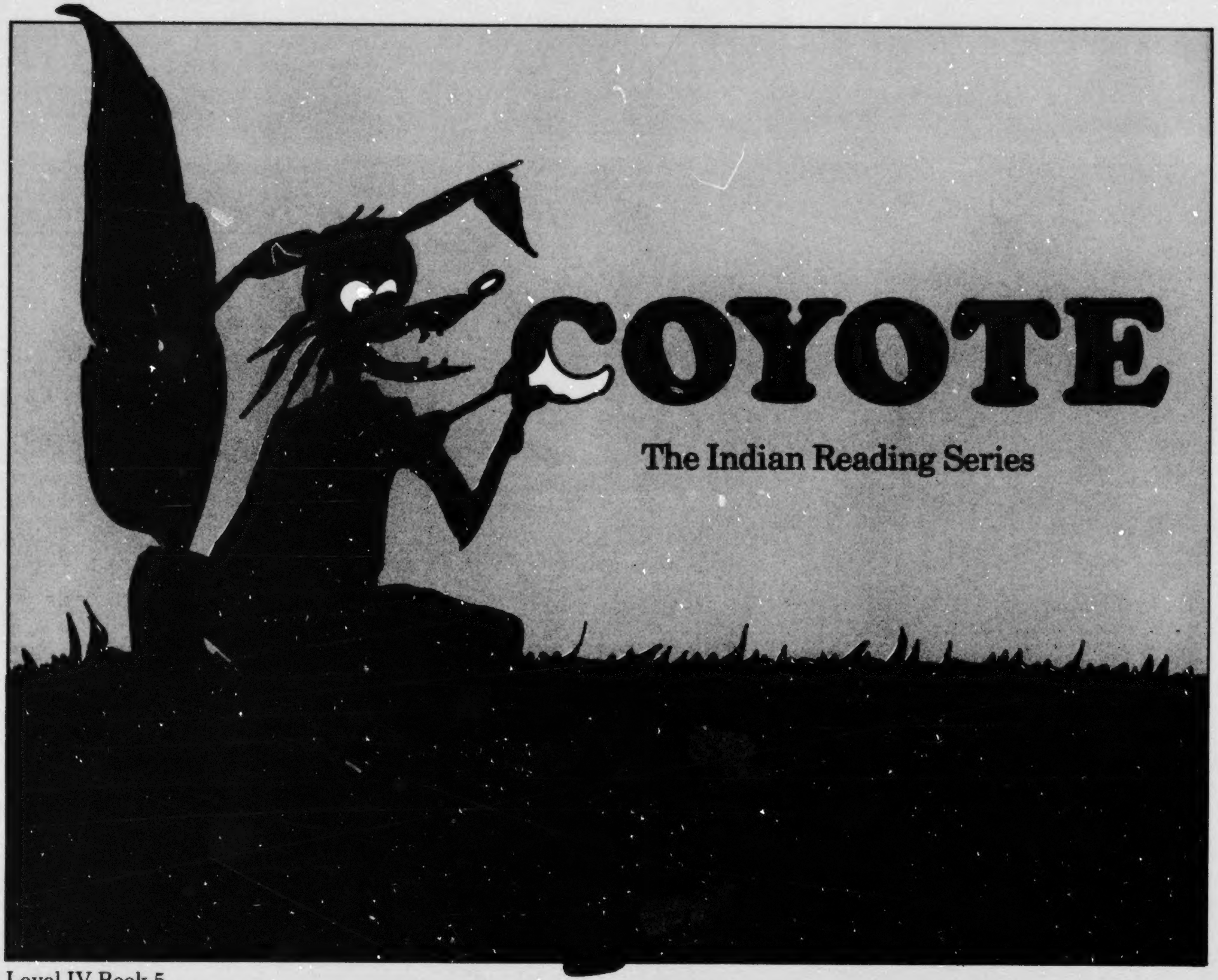
- In a bowl stir floor, baking powder and salt.
- Add water a little at a time. Knead until the dough doesn't stick to your hands.
- Shape into balls and flatten the dough.
- Melt shortening in skillet and deep fry about 5 minutes on each side or until golden brown.

Mmmm!









COYOTE

The Indian Reading Series

Level IV Book 5

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THE INDIAN READING SERIES
Stories and Legends of the Northwest

Coyote and the North Wind
Coyote and the Crow
Coyote and the Tick
Level IV Book 5

By members of the Warm Springs
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Coyote and the North Wind

Long ago, the Indian people lived out in the open air more than they do now. Wind was an important part of nature to them. The wind carried clouds to different parts of the country and cleaned the odors from the air.

The wind helped to cool the hot, dry summer days. Wind helped to dry the clothes after a good washing in the river. Wind also helped to dry the meat and the fish, as it hung to dry for the long winter.

This is a story my mother told me of Coyote and the North Wind. I will share it with you. Maybe you will be able to tell it to someone someday.

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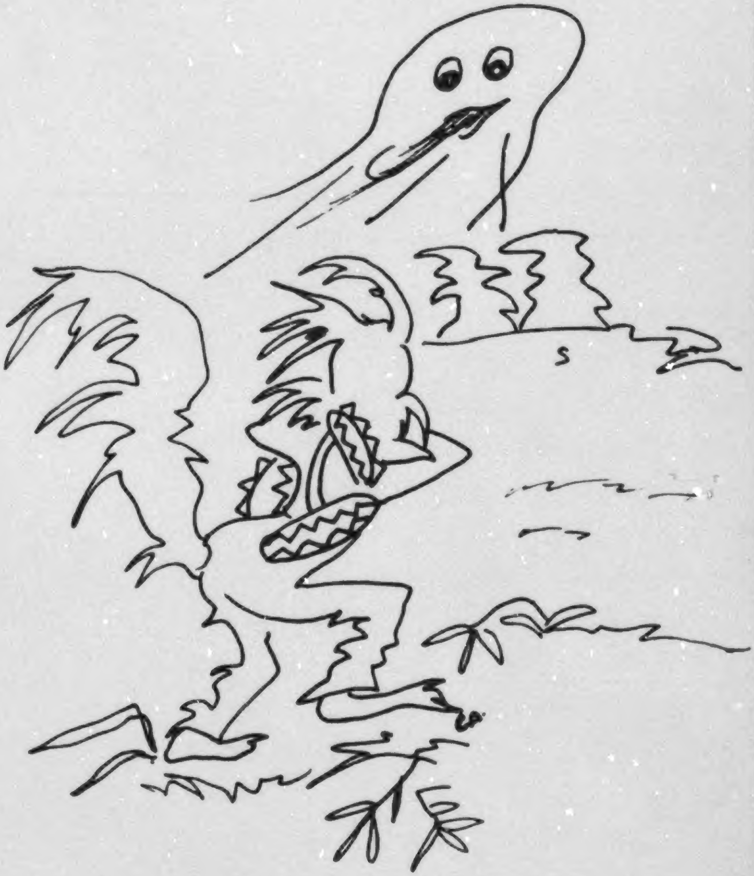
Many years ago when animals lived like people, Coyote was angry with North Wind. When Coyote was hunting, the North Wind would blow the grass and scare away the rabbits. When Coyote would try to sleep, the North Wind would wake him up.

Coyote decided he would trap the North Wind. Coyote set all kinds of traps of many sizes. He set them by the river. He set them in the tops of trees. He set them in the tall grasses or wherever he could see the wind blowing things. He worked very hard but could not trap the North Wind. North Wind was just too fast for him.



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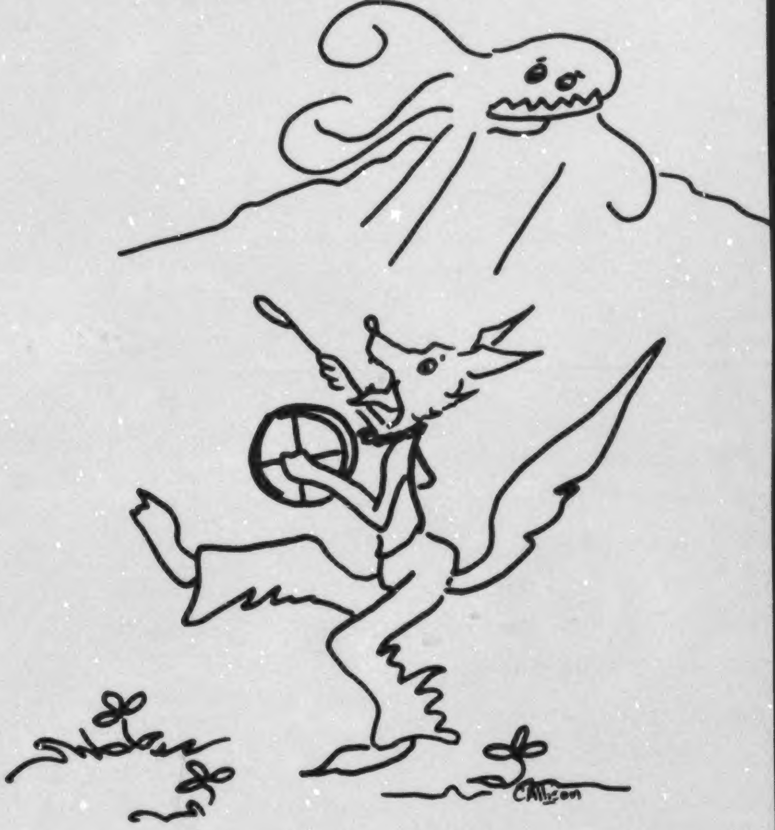
Coyote tried four times and failed each time. Coyote called to his brother and sister, "Come out and help me! Tell me what I'm doing wrong!" They answered him saying, "No, you do it yourself. You always know more than anyone, or at least you think you do!"

Coyote became angry. "I'll make it rain hard, if you don't help me." he growled.

His brother and sister didn't like to hunt in the mud, so they agreed to help him.

Coyote's brother and sister told him, "Set your trap over on top of the knoll on that hill." As always, Coyote said, "That is just what I thought." Coyote acted like he knew it all the time. Without even thanking them, Coyote set off to trap the North Wind.

He set the trap on top of the knoll just as they had told him. The next day, Coyote trapped the North Wind.



Coyote was so happy at his success, he danced and sang two whole days and nights. The wind didn't blow for a long time. Coyote kept North Wind trapped on top of the knoll.

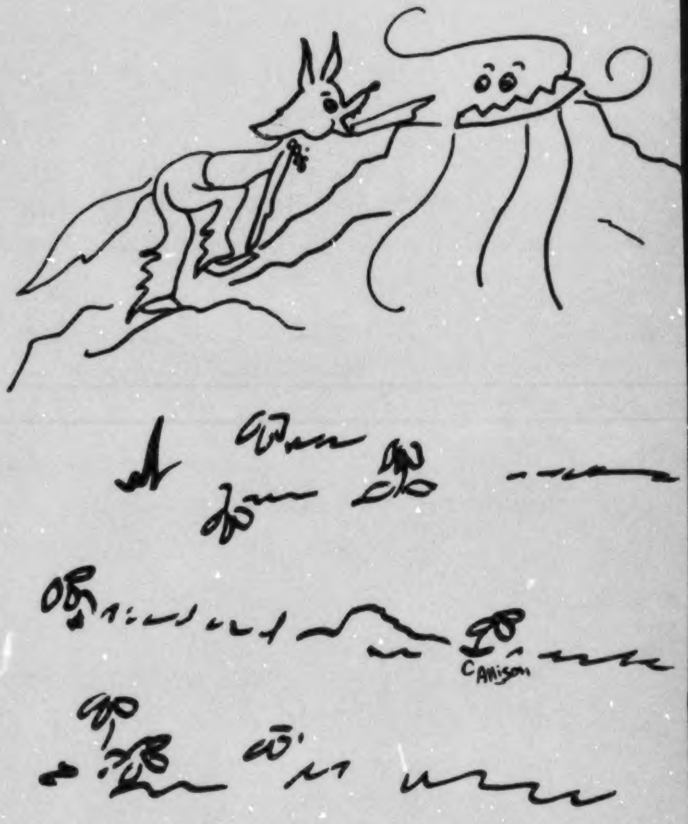
Then one day, Coyote became very warm. The sun was shining very bright. Coyote thought of North Wind trapped on top of the knoll on the hill. Coyote decided to let North Wind loose.

"North Wind will blow a cool breeze," thought Coyote.

Coyote was singing as he climbed to the top of the knoll. He was thinking. "How cool North Wind will feel blowing through my fur."

Coyote let North Wind out of the trap. "Blow North Wind! It is so warm today. You might do us some good!" said Coyote in a rude voice.

North Wind was free once more to blow across the trees and grasses.



"North Wind! We are so glad to see you. Please, blow your cool breeze and cool us off!" the animals shouted, as they jumped up and down with joy. "North Wind, we are so glad to see you!" sighed the trees. "Our leaves are waiting for you to blow them off. It's getting late and soon the snow will fall!"

North Wind was glad his friends all missed him. "I will help you all," said North Wind, "but I am going to teach Coyote a lesson."

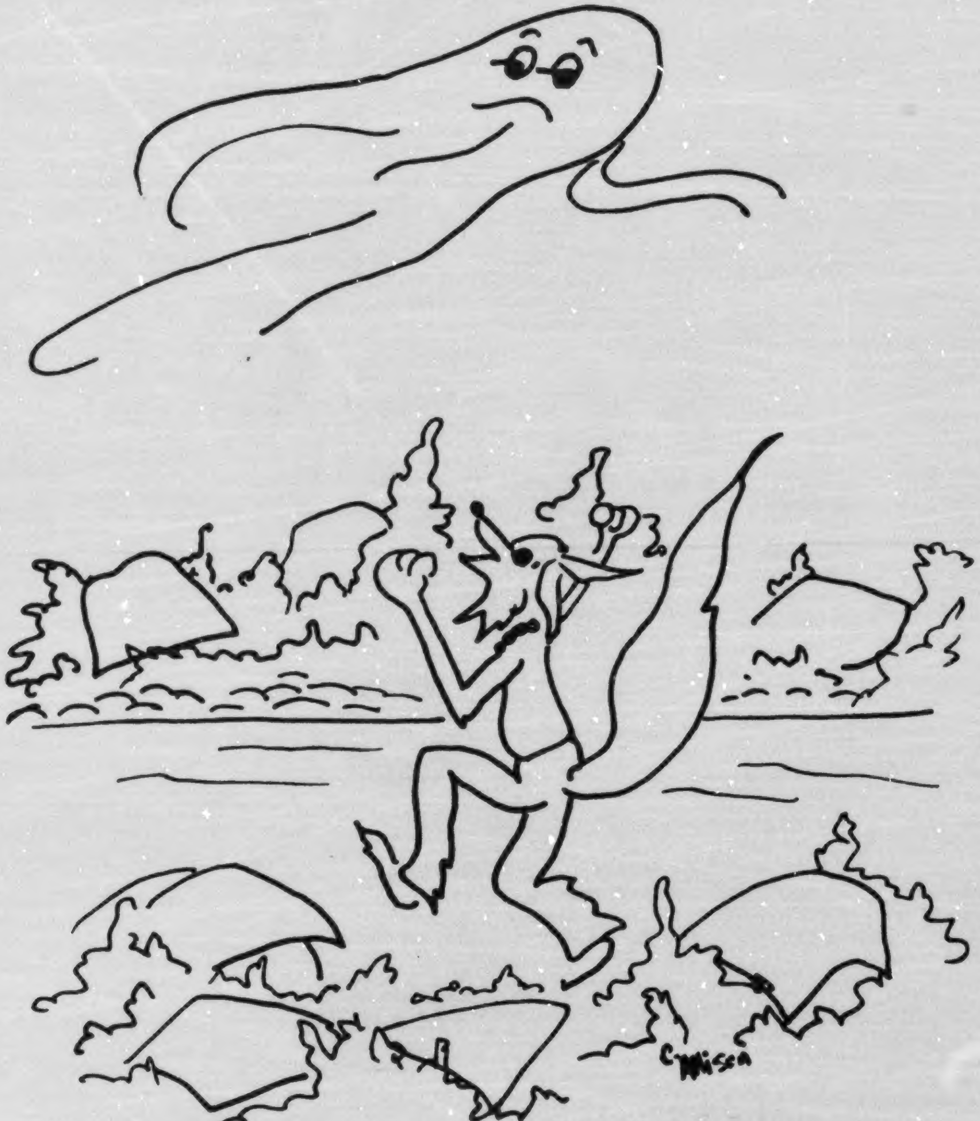
North Wind blew very very gently the first day.

Coyote hollered at North Wind, "Blow harder! It's warm today!"

North Wind just looked the other way and gently ruffled the leaves as he passed over the trees.

The second day, the sun shone very bright. North Wind was blowing just a tiny bit harder.

Coyote went out into the desert to hunt. As he walked and ran through the sagebrush chasing rabbits, he became very warm. He called to the North Wind, "Can't you blow harder?" But North Wind closed his ears and gently rippled the grass as he moved across the fields.



Coyote woke up early on the third day and went to the river to wash his clothes. As Coyote hung his clothes up to dry, he thought to himself, "Hmm, North Wind is blowing a little harder than yesterday but still not hard enough to dry these clothes." So Coyote called to North Wind, "Blow harder! My clothes are wet! Can't you blow harder?"

North Wind was busy blowing flower seeds across the meadow.

The fourth day came and North Wind was blowing a little harder than he was yesterday.

Coyote went off to pick berries with the other animals. Skunk was picking huckleberries from a bush next to Coyote. "That North Wind only blows when you don't want him to!", Coyote said to Skunk.

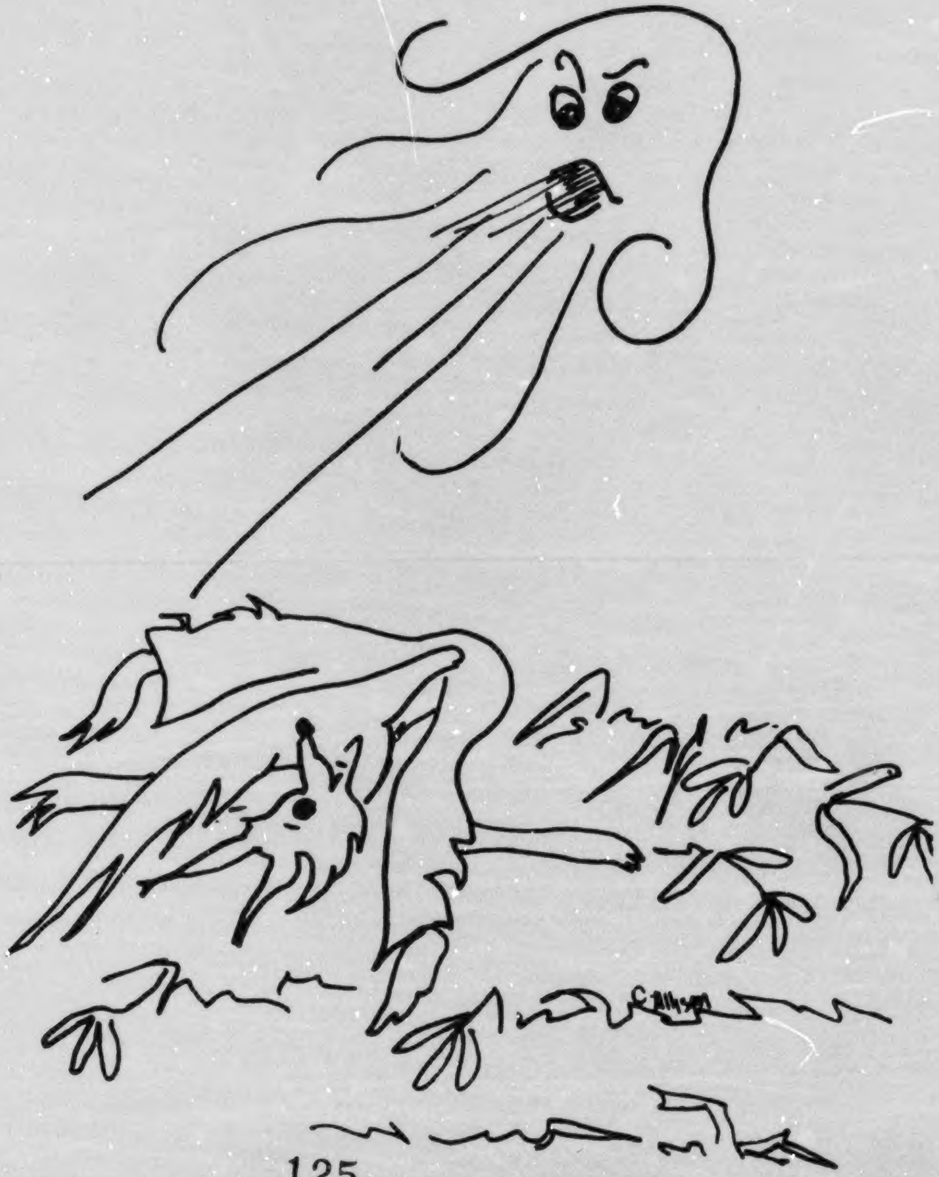
"You just want your own way," said Skunk and walked away.

Coyote went over to Porcupine who was picking berries near the river. "I trapped the North Wind!" boasted Coyote, "He's not as windy as he thinks he is!"

The animals picked up their baskets of berries and walked away from Coyote. They didn't like to hear Coyote talk about their friend that way.

North Wind peeked at them from behind one of the clouds he was chasing across the sky.

The morning of the fifth day, Coyote woke up and sleepily crawled out of his tepee. He had been up late cleaning his berries and spreading them out to dry. North Wind saw Coyote and blew across the hill with a strong gust of wind.



"Is this hard enough?" howled the North Wind. He blew Coyote head over heels, rolling him down the hill and knocking him out.

When he woke up he told his brother and sister, "Oh, I just went to sleep for awhile."

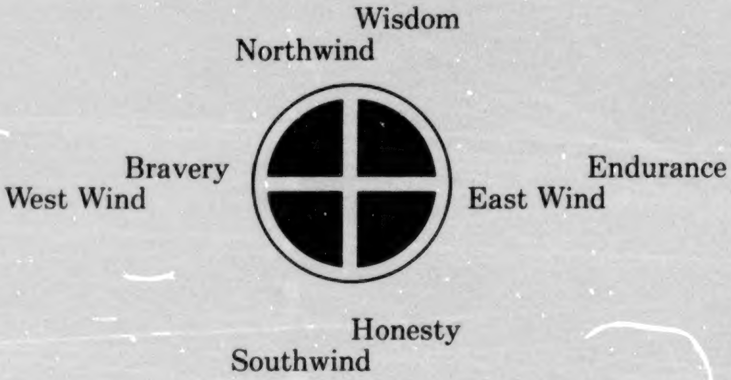
Four Winds

AIM **To help develop a classroom community (the People Tribe) with strong Indian virtues which show how to act when working in smaller family groups**

Winds come from the **four** main directions of the universe; the north, the south, the east and the west. All living things feel the power of these winds throughout life. As a person grows, each goes through four main stages; being a baby, being a child, being an adult and finally reaching old age to become an **elder**. Each year as we grow older our lives pass through four seasons; spring, summer, fall and winter.

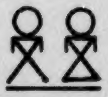
There are many powers like the wind which affect us and there are many patterns like the number 4 which repeat themselves as we grow. Indian people respect the power of the wind and the number 4.

Look at the symbol below and notice that each wind direction has a word with it that describes an honorable way to act. These are virtues. These virtues have helped keep Indian people strong in heart and mind.



FOUR WINDS GROUP

Divide the class into four different groups. Each group will be like a family with many brothers and sisters.



This symbol means a family.

Each group must do the following:

- Choose a wind direction with the virtue that the group would like to follow.
- Make a list of ways the group can live up to its virtue.

Example

As brothers and sisters of the southwind, ways to show honesty might be:

always telling the truth

not taking things which do not belong to you

asking to borrow things

giving everyone a chance to talk so that they may express ideas honestly and openly

What else could be added to this list?

- Take turns writing your list on a large sheet of paper with your virtue at the top.

SELECT AN ELDER

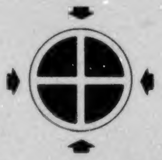
- Each family group should decide **how** to select an elder. For Indian people an elder is usually an older person who has achieved great respect for good deeds, bravery or knowledge
- Make a list of qualities your elder should have.
- At the bottom of your list **write** how the elder in your family will be chosen. (You may wish to change your elder from time to time.)
- Choose your first elder. Show that person respect.

THE COUNCIL LODGE

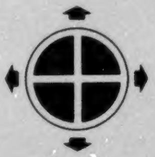
In most tribes the families gathered together to talk about important things. Elders were given a chance to speak first, but everyone also had a chance. All listened to what others had to say in the council lodge. Decisions could then be made about what was best for all the people. The council lodge might decide where to camp, where to hunt or when to move. Honoring celebrations might also take place when all the people were gathered in the council lodge.

- Gather the family groups together in a council lodge.

  This symbol means coming together in the council lodge.

- Each family elder can share the virtue chosen by their group and the ways to show it. Other family members may add something after their elder has spoken.
- After all families have spoken, the council lodge should select two of the best ideas from each of the Four Winds group's lists. This will be the council lodge's guiding virtues. All lodge members should try hard to follow these.
- Post all five lists around the room to remind you of the Four Winds groups.

  This symbol means the council lodge breaks up.

- As you read the Indian stories you will have many chances to return to your Four Winds family group and the council lodge.

REMEMBER THE WIND AND THE NUMBER FOUR.

Coyote and The Crow

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Indian art is very close to nature. Indian art very often is made from natural materials and is given life through the natural elements: ground, fire, air and water. Many paints are made from boiling berries, bark roots and different types of dirt.

The bark of the cedar tree makes a deep brown color. The color yellow is made from the willow tree. Charcoal made the color black. Many other materials are used to make different colors. The color pigments are mixed with animal fats in small stone bowls or pots especially made for that purpose.

The Indian people long ago painted on rawhide. Rawhide is the hard dry skin of the deer. The rawhide was used to make drums and Indian suitcases. Suitcases are "Suptaki" when pronounced in the Warm Springs language. The old Indian people long ago painted their bodies in time of sorrow or when dancing. They even painted their tepees.

They drew pictures on rocks, cliffs and trees. Designs were made with porcupine quills and beads sewn on their deer skin clothing. Sometimes the paint from berries was also used to decorate clothing.

This is the story my grandmother told me of how Coyote painted the birds.

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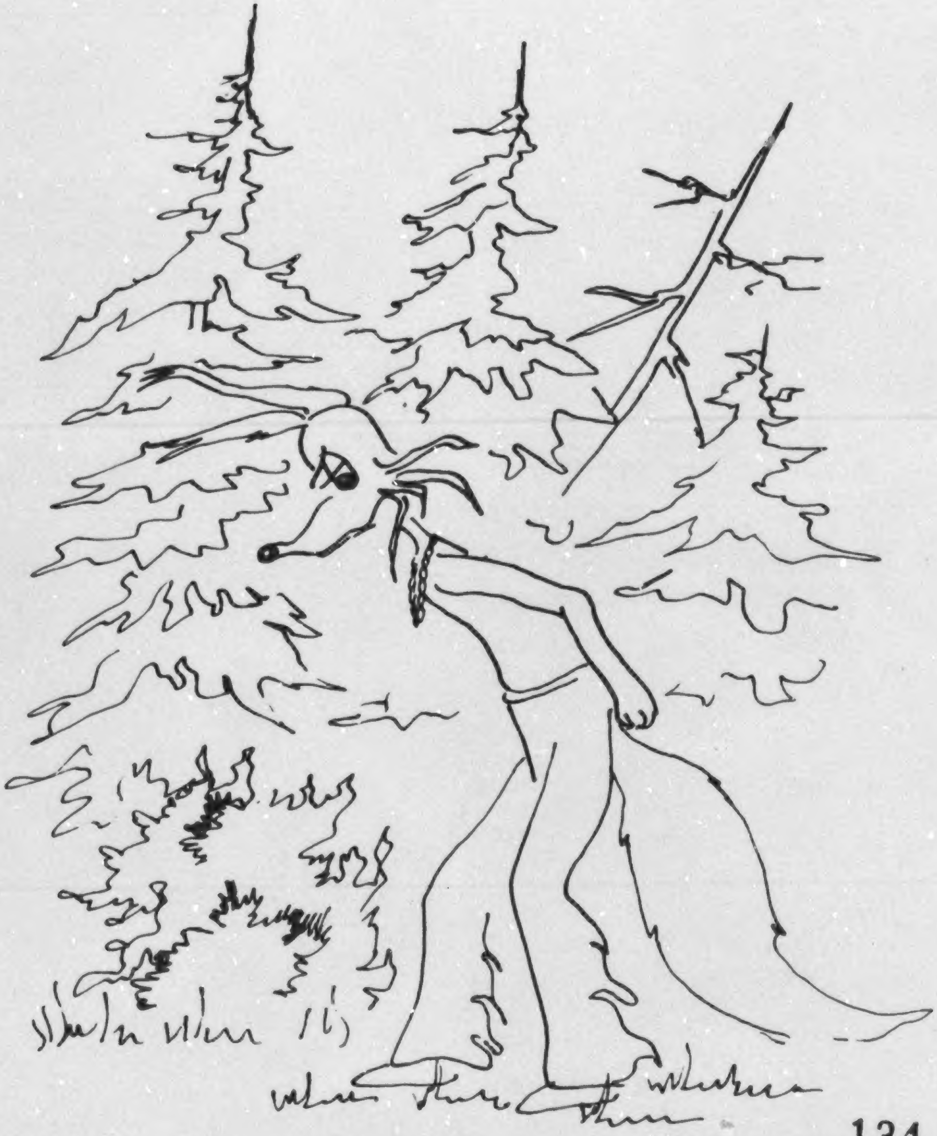
Coyote was walking along a trail one day. He was in a very angry mood. He was angry with everyone and was looking for trouble. As he walked along with his head down, he passed an Indian. Coyote spoke to the Indian but the Indian did not answer. This made Coyote very angry. Coyote, still walking with his head down, walked over to the Indian and jabbed him as hard as he could in the ribs with his elbow.



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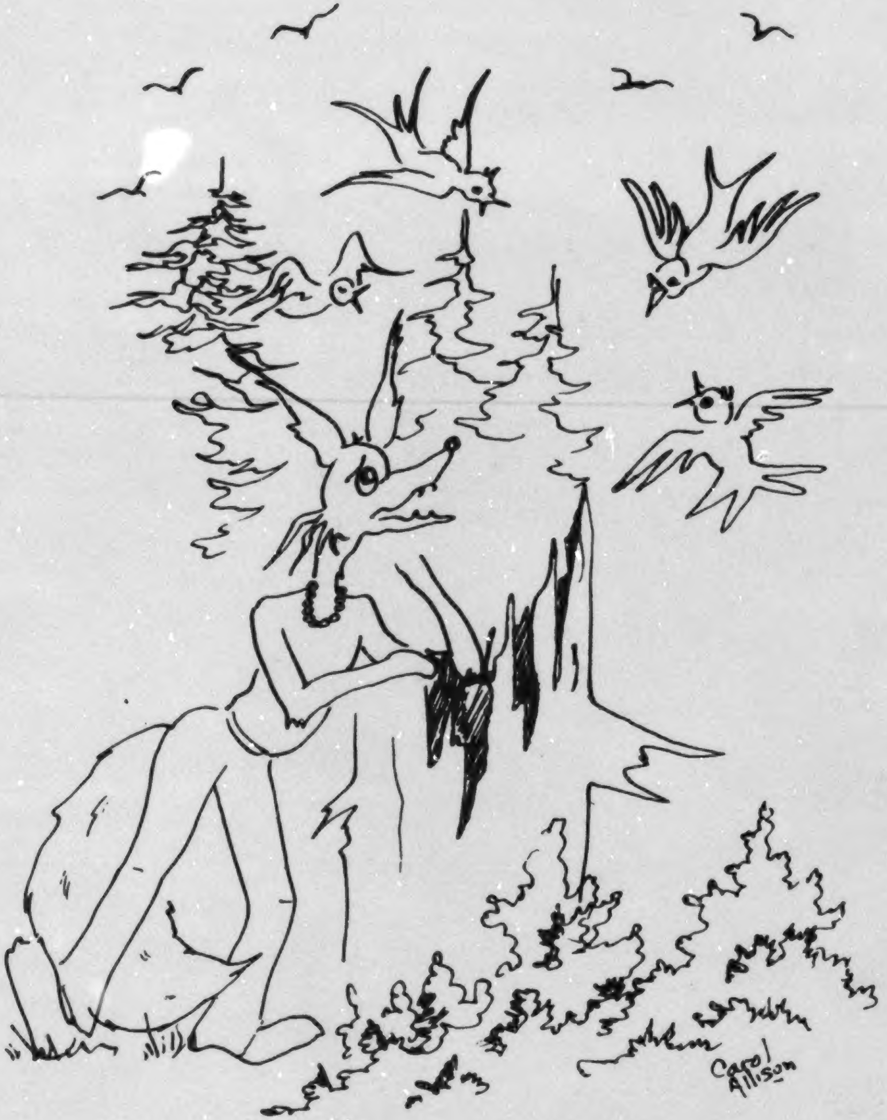
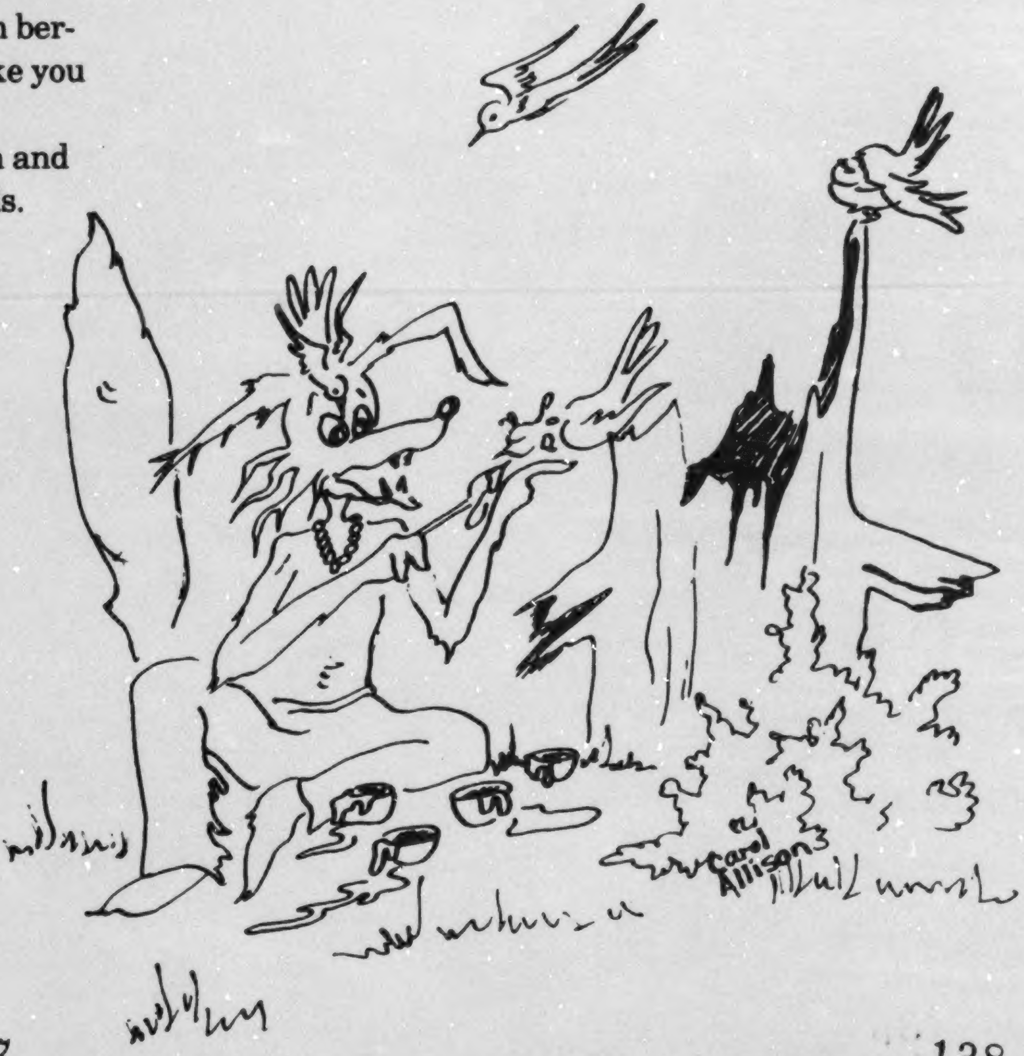
But to Coyote's surprise, it wasn't a person! It was an old tree stump. Coyote's elbow caught in the rotted stump. Although he pulled hard, he could not get his elbow out of the stump. Coyote began to howl and scream for help. He made so much noise that all the birds of the forest came flying to see what was the matter.

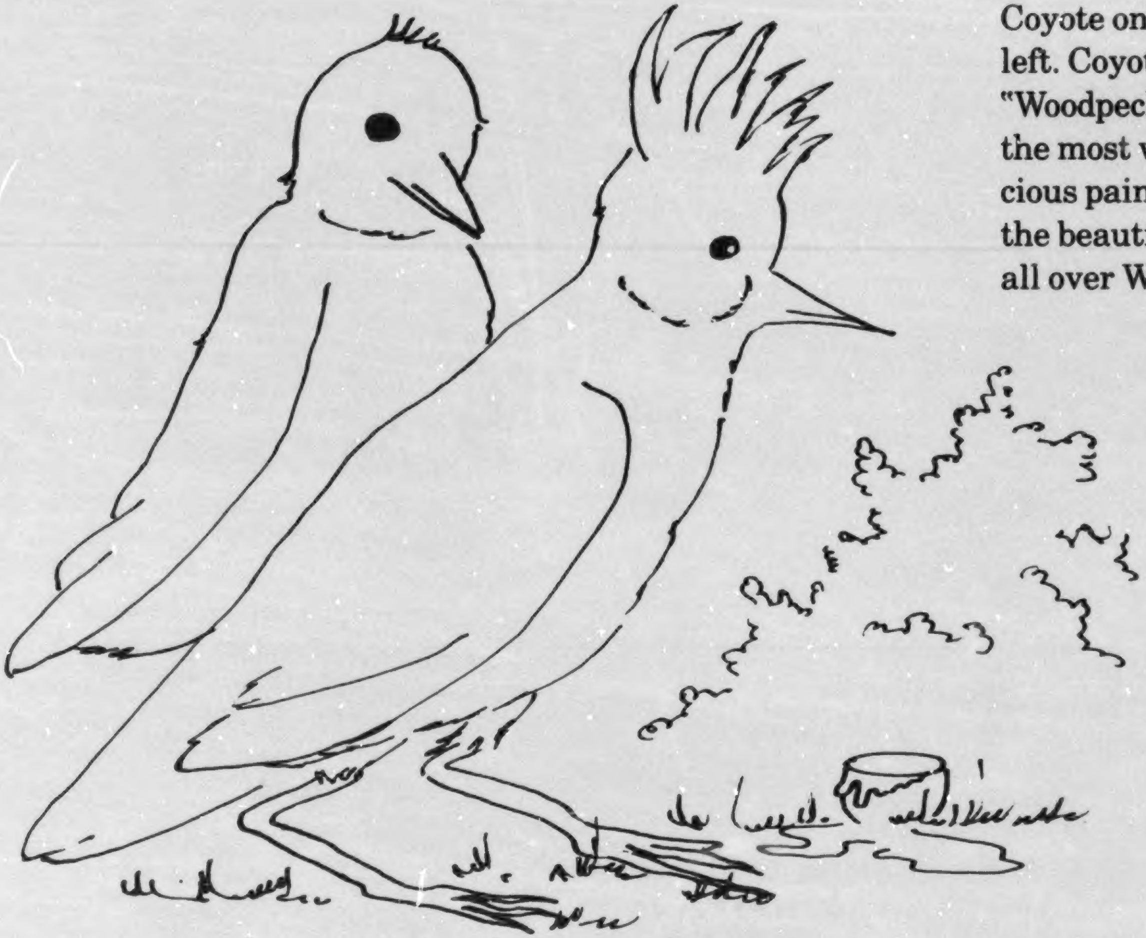
The birds all took turns pecking at the stump trying to set Coyote free. At last Woodpecker came and pecked the wood away from Coyote's elbow. Coyote was free at last!



"You birds have been so nice to me this morning," Coyote said, smiling. "I am going to do something very nice for you. I will take by Indian paints made from berries and bark dyes and make you very beautiful!"

Coyote took his brush and paints and painted the birds.





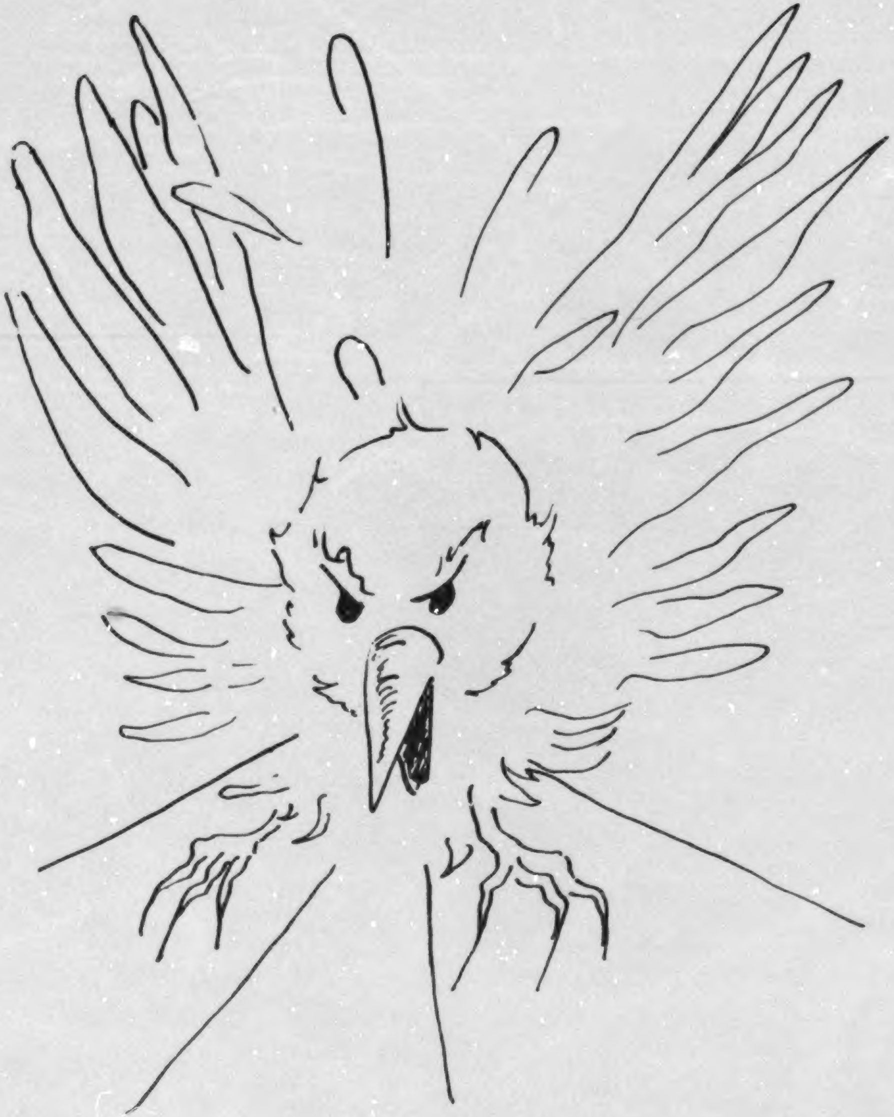
After a while it became Woodpecker's turn to be painted. There was only a little bit of the beautiful red paint left in the rock pot. It was very hard to get. And Coyote only had a very little bit left. Coyote thought to himself, "Woodpecker was so good and did the most work. I will use this precious paint on him." Coyote took the beautiful red paint and put it all over Woodpecker's head.

Crow saw the beautiful head of the Woodpecker and said to Coyote, "When you paint me, do not be stingy with the red paint. I want to be red all over!" Alarmed, Coyote said, "But this is all the red paint I have!" The crow screeched, "Go and find some more. I want to be red all over and be the most beautiful bird in the world!"

"All right," Coyote replied, "shut your eyes, and I will paint you red all over." Crow shut his eyes and Coyote painted him. But when Crow opened his eyes, he was painted black instead of the beautiful red.

Crow was very angry and scolded Coyote, "Caw! Caw! Caw!"

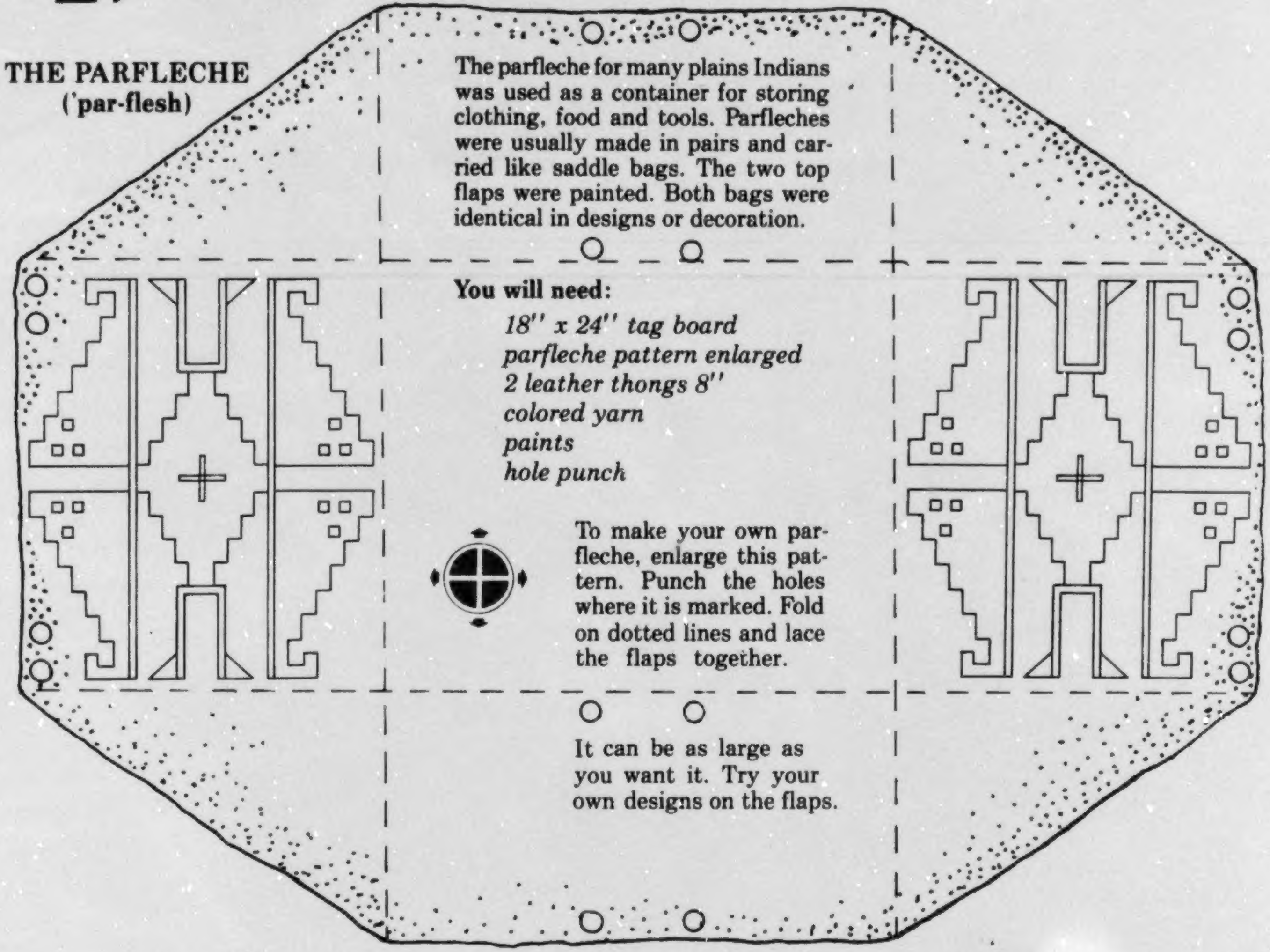
Coyote shook his finger at Crow. "I thanked you for helping to set me free from the stump but you wanted the best paint. After this, be satisfied with what people are willing to give you."



Indian Suitcases

AIM To make a parfleche or Indian suitcase and learn about cedar boxes

THE PARFLECHE
('par-flesh)



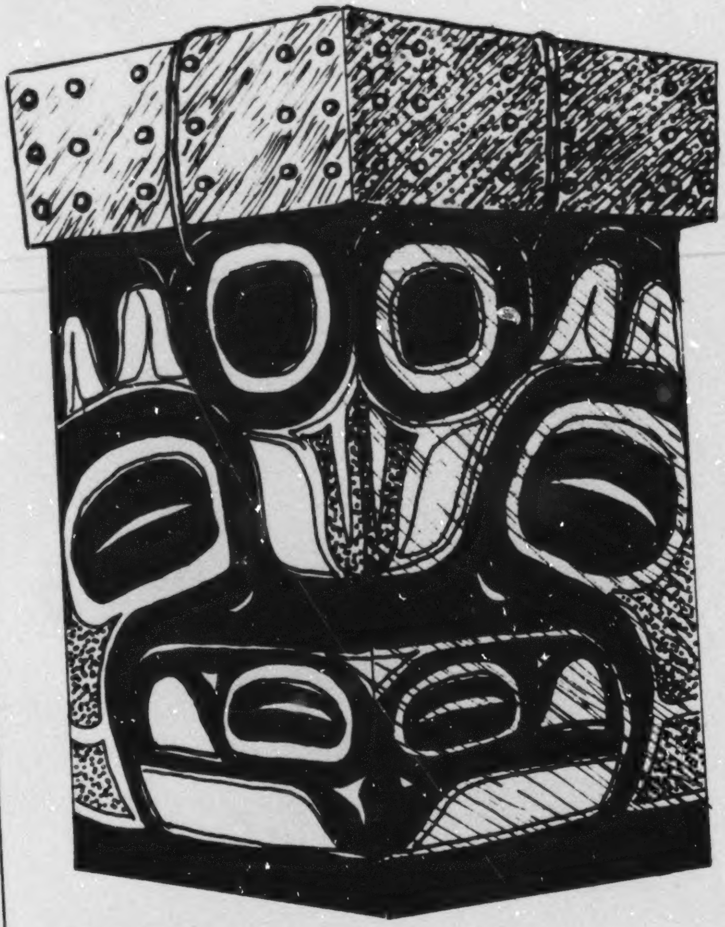
The parfleche for many plains Indians was used as a container for storing clothing, food and tools. Parfleches were usually made in pairs and carried like saddle bags. The two top flaps were painted. Both bags were identical in designs or decoration.

You will need:

- *18" x 24" tag board*
- *parfleche pattern enlarged*
- *2 leather thongs 8"*
- *colored yarn*
- *paints*
- *hole punch*

To make your own parfleche, enlarge this pattern. Punch the holes where it is marked. Fold on dotted lines and lace the flaps together.

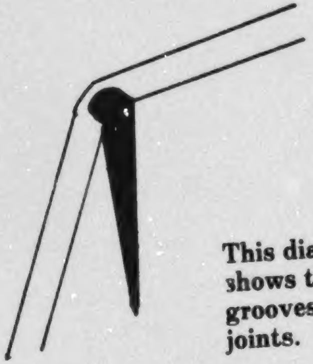
It can be as large as you want it. Try your own designs on the flaps.



CEDAR BOXES

Northwest Coast cedar boxes were made for cooking, storage and for burials. Food boxes were trimmed with shells while others were carved and painted.

The sides of a box were made from a single plank of wood. The plank was trimmed at the joints or places to be bent with a stone tool called an adze. Later the plank of wood was steamed and bent into a rectangle or square. Grooves inside the corners helped to bend the wood more easily. The joints were sewn with spruce root or closed with small wooden pegs. The finished boxes were carved or painted with animals designs.



This diagram shows the grooves at the joints.

Coyote and Tick

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The Indian people long ago lived very close to nature. They lived in huts made of tule reeds and slept on mattresses made of fir boughs. They covered themselves with clothing and blankets made of animal hides. The people observed the winds, the sun, and the moon. They watched how these things affected all life here on earth. They also watched the birds and animals, noticing how they lived, learning many things from them. The insects were another part of life the Indians had to live with. In watching them, they learned which ones were poisonous and which ones were edible.

Tick was an insect the Indians always had to be careful of, for he always was the first insect to come out in the Spring. Many stories were told about him. This is the story my father told me.

Long ago when the Indian people and the animals could talk to each other, there lived a Tick. Tick lived in a nice big tepee, and had built a very fine sweat house beside the river.

Tick was very good to everyone. So, the Great Spirit blessed him with a nice place to live and plenty of deer meat, eels and all good things to eat. Tick was so good, he shared all that he had.

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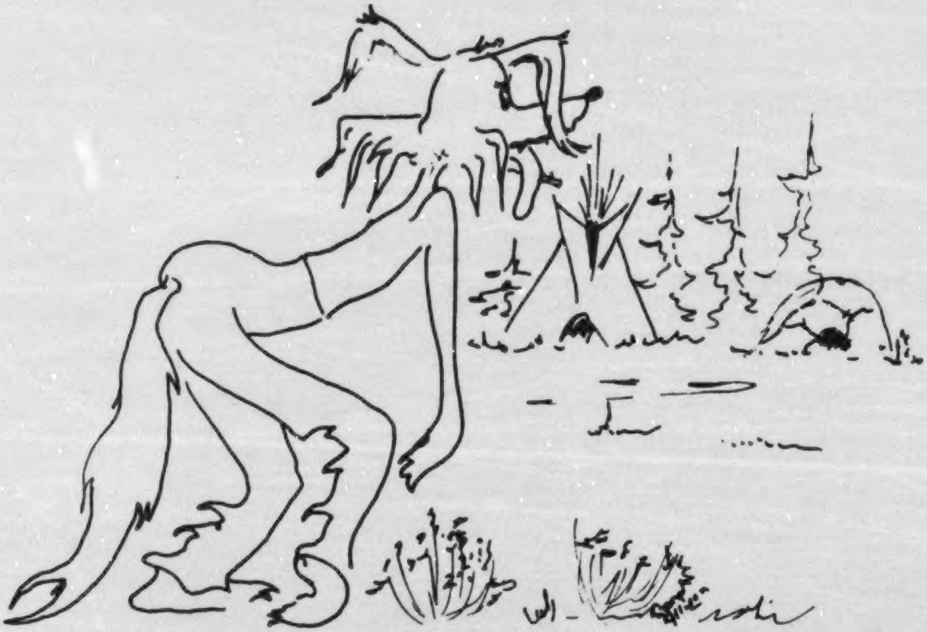

Coyote was walking along through the sagebrush one day, hunting for a rabbit to eat. Coyote was very hungry. He had not eaten for two days. "I think I will visit Tick," said Coyote to himself. "Maybe he will give me some dried deer meat."

As Coyote came upon Tick's camp, he could smell the stew simmering over the fire. Tick heard Coyote coming through the sagebrush and called to him, "Coyote! I'm so glad to see you! Come and have some lunch with me!"

Coyote went into the tepee and Tick gave Coyote a very large bowl of stew. Coyote was so hungry, he ate two bowls of stew and then licked the pot clean.

"Please, take some of my dried deer meat home with you, Coyote," said Tick.

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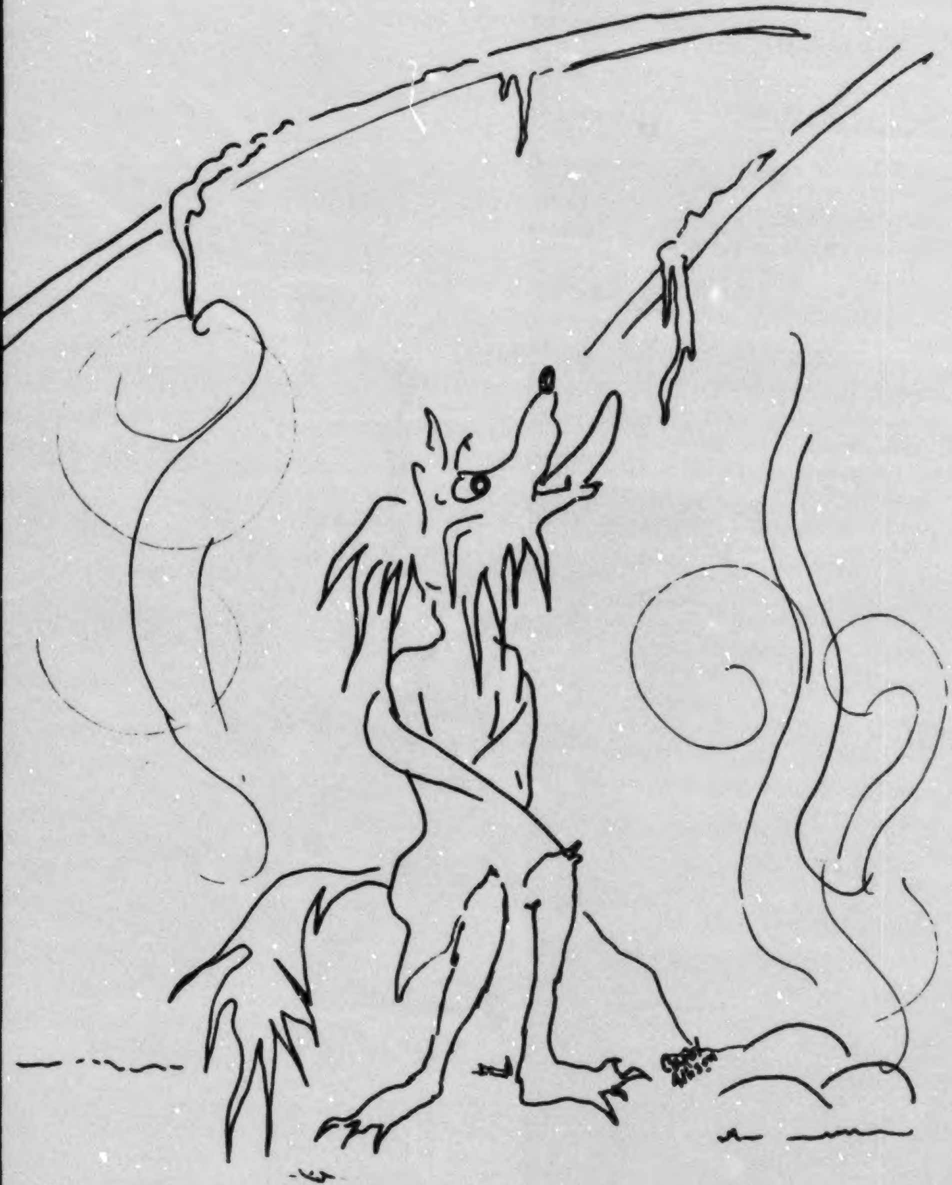
After they finished their meal, Tick invited Coyote to a sweat bath in his nice sweat house. "It will make you feel better after all the hunting you have been doing," said Tick, being very polite. Tick built a fire to heat the rocks. As they were sitting inside the sweat house, Coyote noticed the sweat house melted the fat on the deer ribs, making the fat drip and sizzle deliciously along the roof.

Coyote could not let that nice, tasty fat go to waste. He went from one place to the other, opening his mouth and catching the dripping fat.

The second day Tick asked Coyote, "Please stay and sweat with me again." "I would be glad to," said Coyote greedily. He was thinking of the sizzling fat dripping in the sweat house. The third day, as Coyote was sitting in the sweat house, Coyote became even more greedy and was thinking of a plan to take Tick's camp and food away from him.

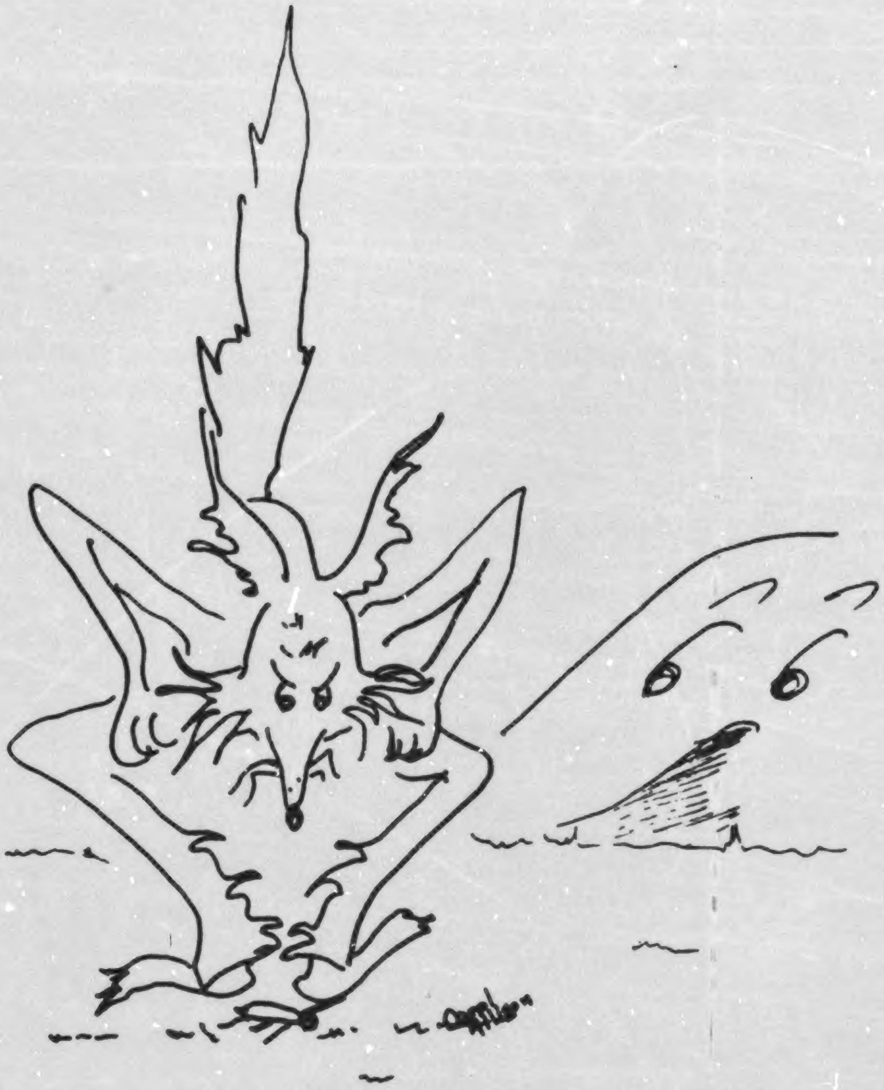
Tick got up from his seat in the sweat house and picked up a bucket. He went outside to get some water to pour on the hot rocks for more steam.

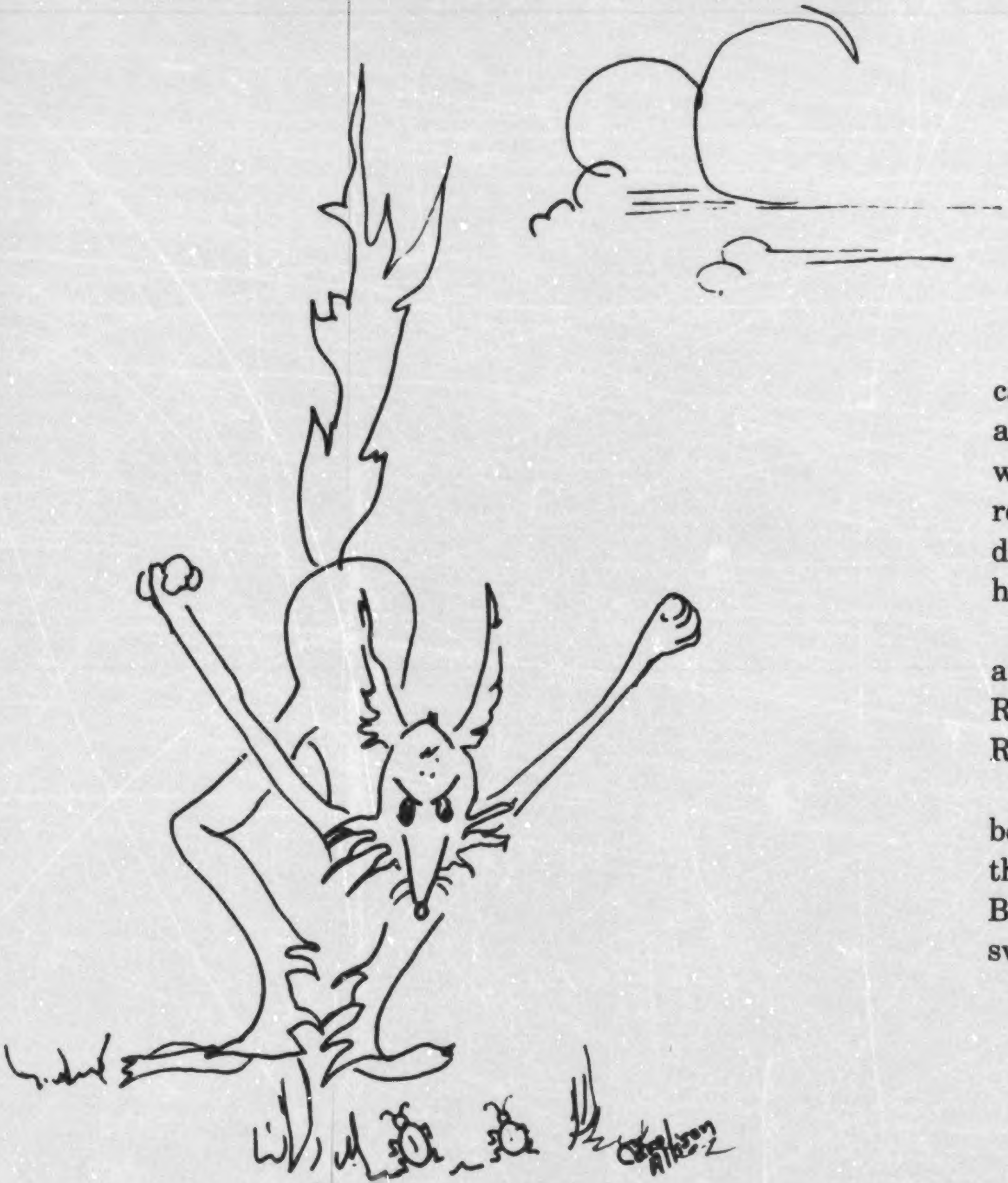


While Coyote watched Tick, he got an idea. Coyote stood inside the door waiting for Tick to come back with the water. Just as Tick stepped inside, Coyote jumped right on top of poor Tick, and flattened him. Tick didn't know what happened to him. Because he was a good Tick, the Great Spirit always took care of him.

Tick called out to his sweat house, "Run away! Run away!" Tick grabbed onto the sweat house so Coyote could not catch them.

Coyote was so angry he called Tick names. Tick called out once more and ordered his whole camp to run away. "Take the sweat house and the big tepee and all the deer meat." The whole camp ran away. It knocked Coyote end over end. Some time later, after being knocked out, he came to.





Coyote was so angry, he called for Tick's brother and sister and demanded them to tell him what happened because he didn't remember. Brother and sister Tick didn't want to tell Coyote because his anger frightened them.

Coyote growled very loud and threatened, "I will call upon Rain to come if you don't tell me. Rain will wash you all away!"

Brother and Sister Tick begged him not to call on Rain and they told Coyote what happened. But, as usual, Coyote just answered, "That's what I thought."

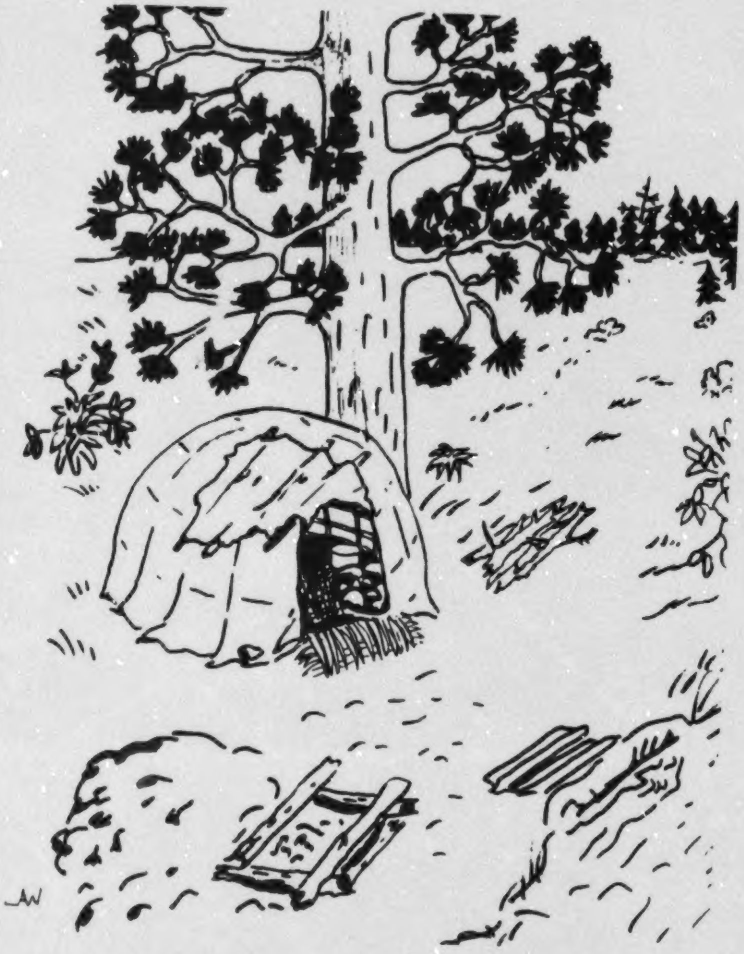
VERBENA GREENE

CAROL ALLISON

COYOTE AND TICK
HOW DEER HIDE WAS TANNED
COYOTE'S DRY MEAT TURNS TO
LIVE DEER **15A**

Offering Good Thoughts

AIM **To better understand the purpose of a sweatlodge and how one can offer good thoughts to others**



SWEATLODGE

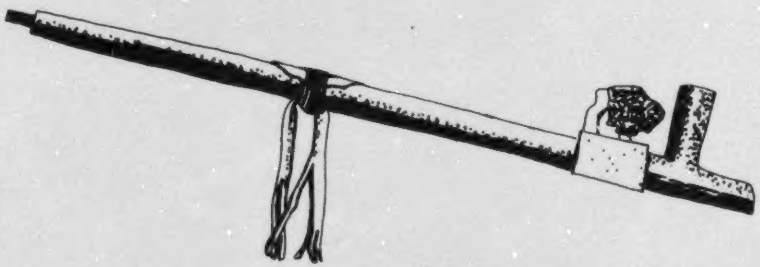
The sweatlodge is used mainly by the Plains and Plateau tribes as a purification ceremony. An effort is made to remove bad thoughts from the mind and cleanse the body. Prayers and songs are offered to the Creator as individuals sit in the lodge.

The sweatlodge, made from willow branches, is a small dome-shaped structure. The frame is completely covered until there is no light inside.

Rocks are heated in a fire outside the sweatlodge and carried inside. Water is poured over the heated rocks creating hot steam inside the lodge. For this reason it is important that a sweatlodge be built near water.

Not all rocks can be heated. Some may explode.

Discuss other ceremonies which you may know of which help a person cleanse the body or mind.



LITTLE WAYS TO OFFER GOOD THOUGHTS

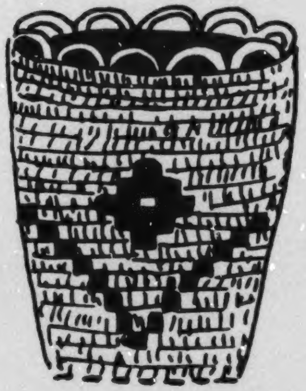
One way of offering good thoughts is to let the people you care about know how much they are appreciated. Consider all the people who help make your school or classroom a good place to be.

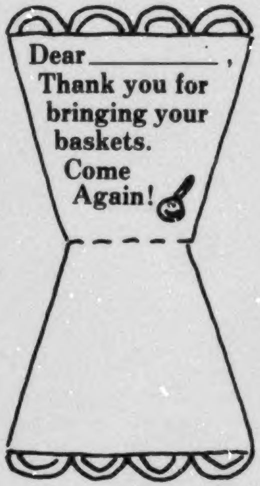
You might try to do some of the following things:

- When parents, elders or other guests visit, try to make them feel comfortable. If possible, offer coffee or a bite to eat. A custom of many tribes is to make sure visitors do not go away hungry.
- When someone pleases you, let them know about it.
- Sometimes we take people for granted. Let people know you care by remembering them on birthdays or Christmas. Send them cards when they ill.
- When someone we love or depend on misses a day, let them know you really missed them.
- Write a note or letter thanking people who gave their time for you. This is a nice way of telling people you appreciate them.

SEND A NOTE

Let's say a basketmaker comes to your class to show you baskets. If they speak a language other than English, maybe your note could be written in their language. A note written on a basket design would be remembered and make that person feel good for what they had taught you.





Dear __________,
Thank you for
bringing your
baskets.
Come
Again!

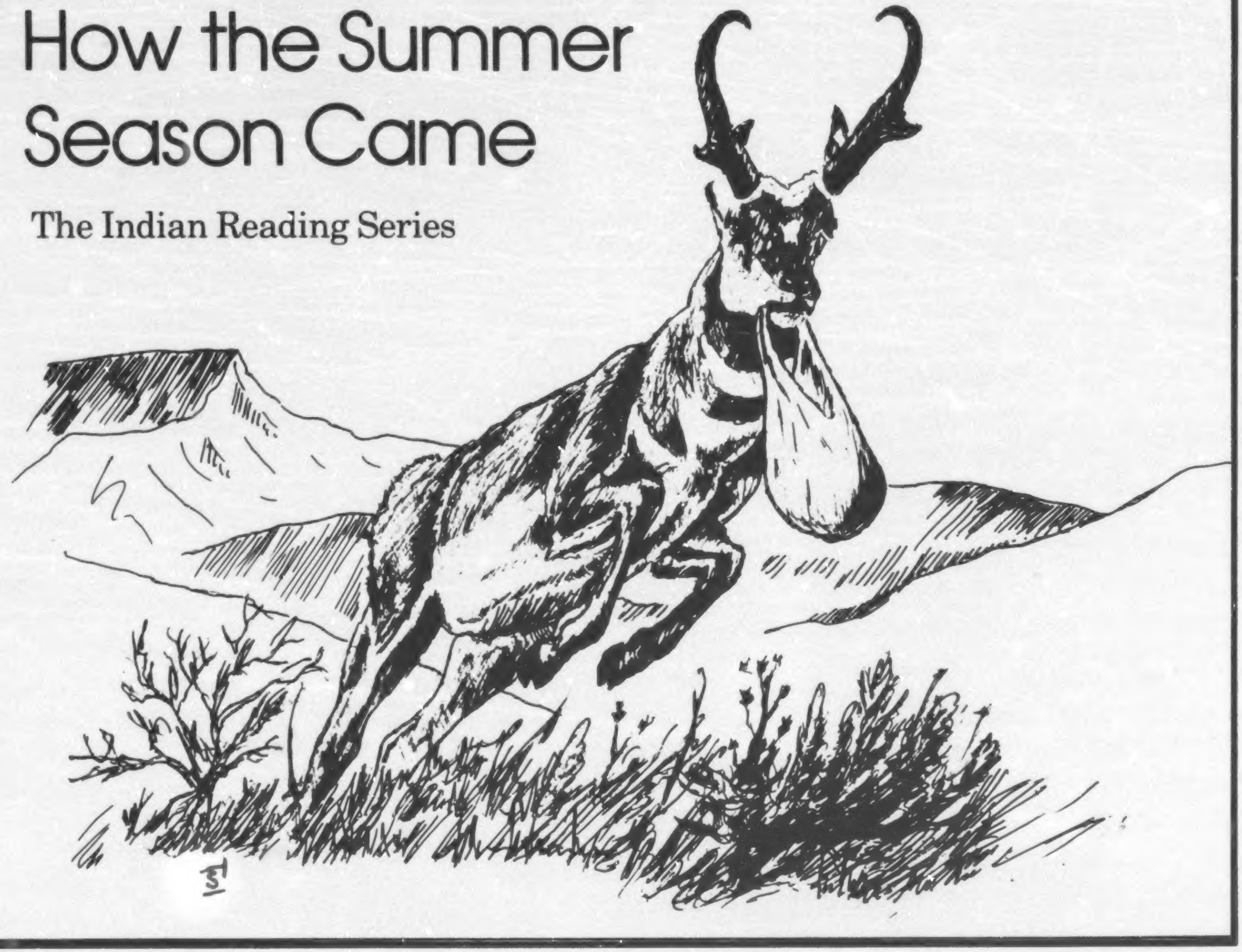
What kind of thank you note would be good to send to the following people?

janitor
teacher aide
potter
beadworker
tribal official

grandparent
quiltmaker
drummer
bus driver
cook

How the Summer Season Came

The Indian Reading Series



Level IV Book 6

JUL 1985
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THE INDIAN READING SERIES
Stories and Legends of the Northwest

How the Summer Season Came

Level IV Book 6

By members of the Assiniboine Elders Board
of the Fort Belknap Reservation

Leo Wing, *Chairman*
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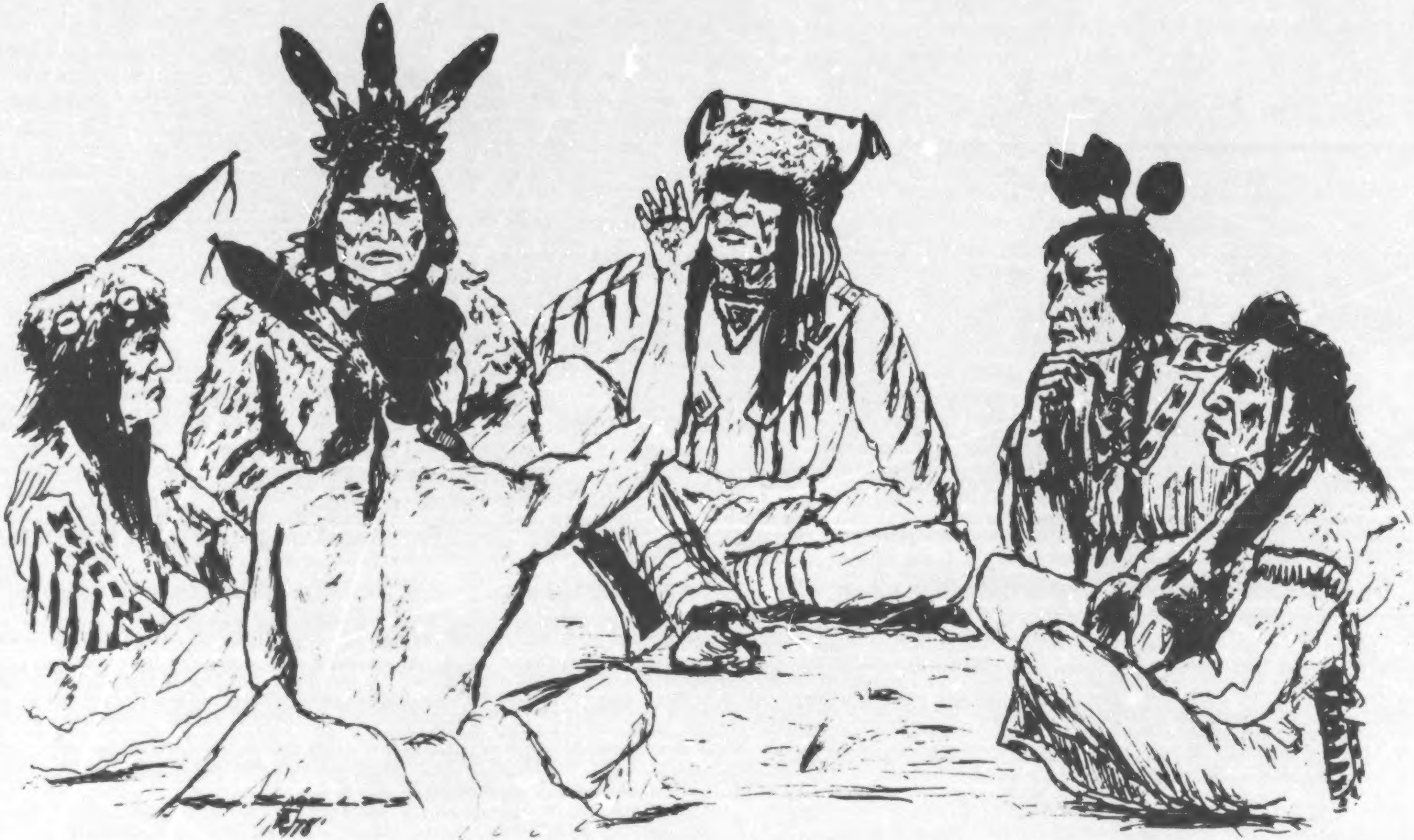
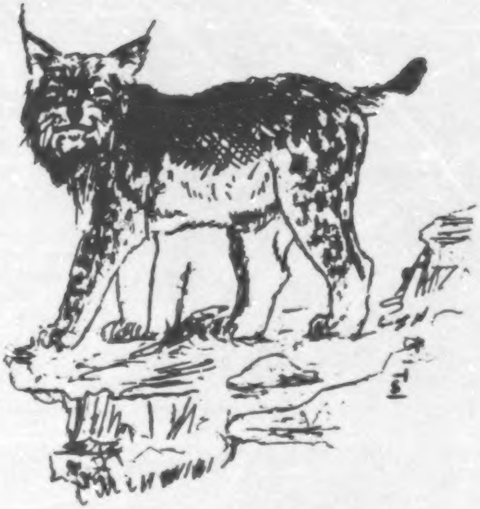
Printed and bound in the United States of America

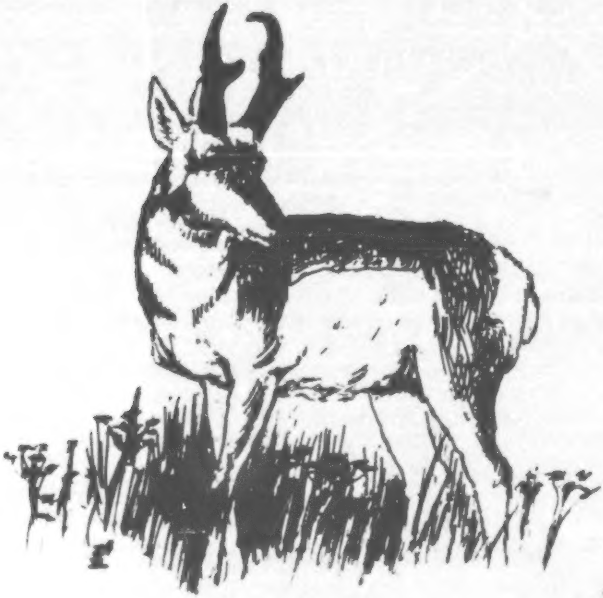
A long time ago, the Assiniboine people lived in a part of the country that was almost always covered by snow. There were no horses and only dogs were used to carry things. A small war party returned after being gone a long time and went to the chief's lodge. They told the chief to call the Council together because they had an important message. The chief fed the war party and sent his camp crier to call all Council members to his lodge.

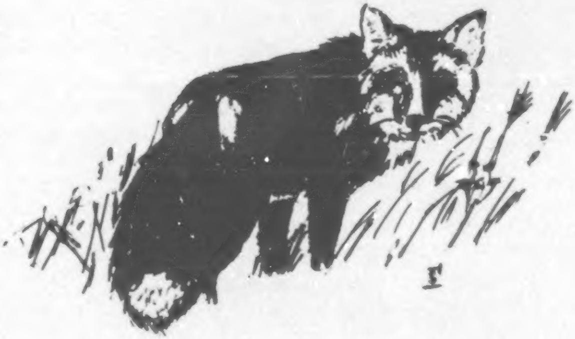
The spokesman from the war party said, "We have been away from our people for many moons. We have set foot on land that belongs to others, a land without snow. This land is in the direction where the sun rests at midday. In the middle of a large encampment there is a lodge painted yellow. Within the lodge the summer is kept in a bag hung on a tripod. Four old men guard it day and night. One sits in the back, directly under the tripod. Another lies across the entrance and two others sit on each side by the fireplace."

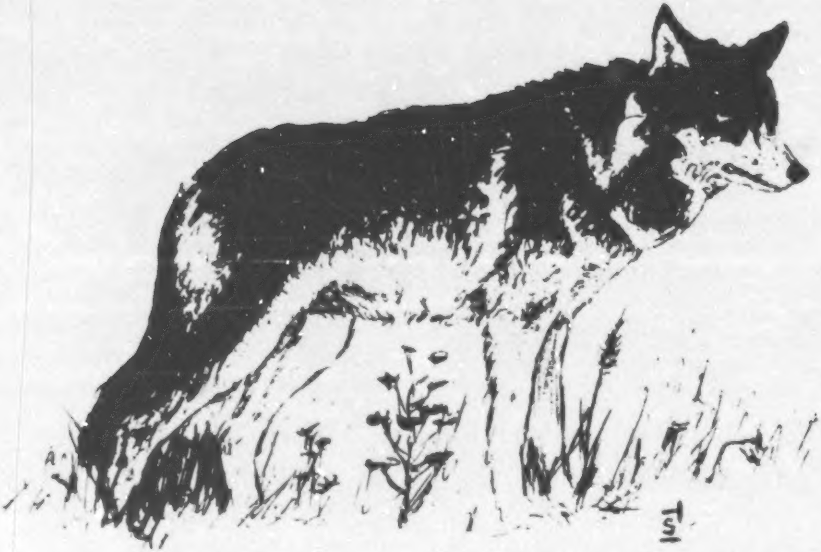


The chief and his headmen sat in the Council until one of them said, "Let us call in a representative from each of the fast running animals. We will ask them to help us bring this wonderful thing to our country." The camp crier went forth and called upon those medicine men who had fast running animals and invited them all to the lodge.





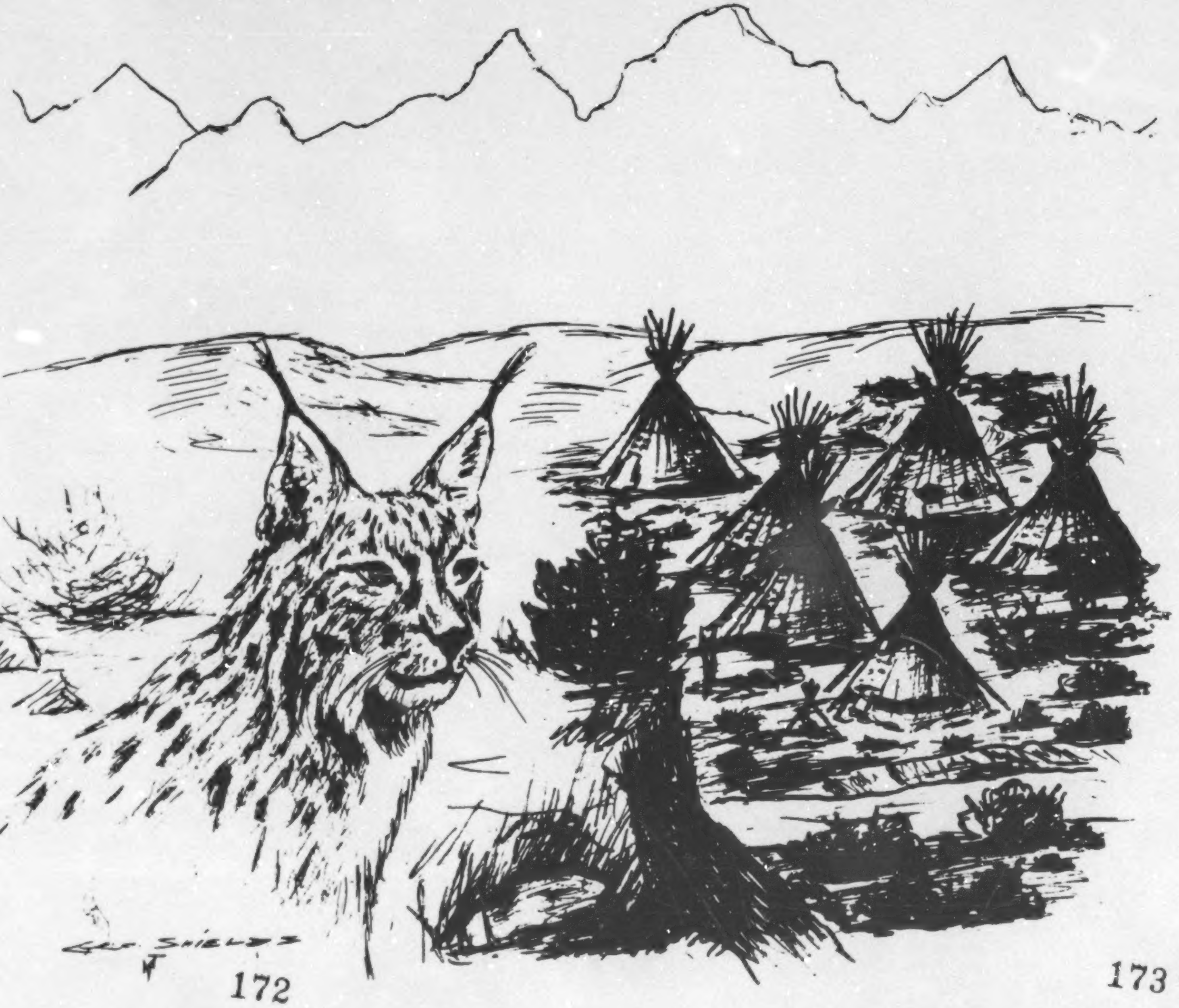




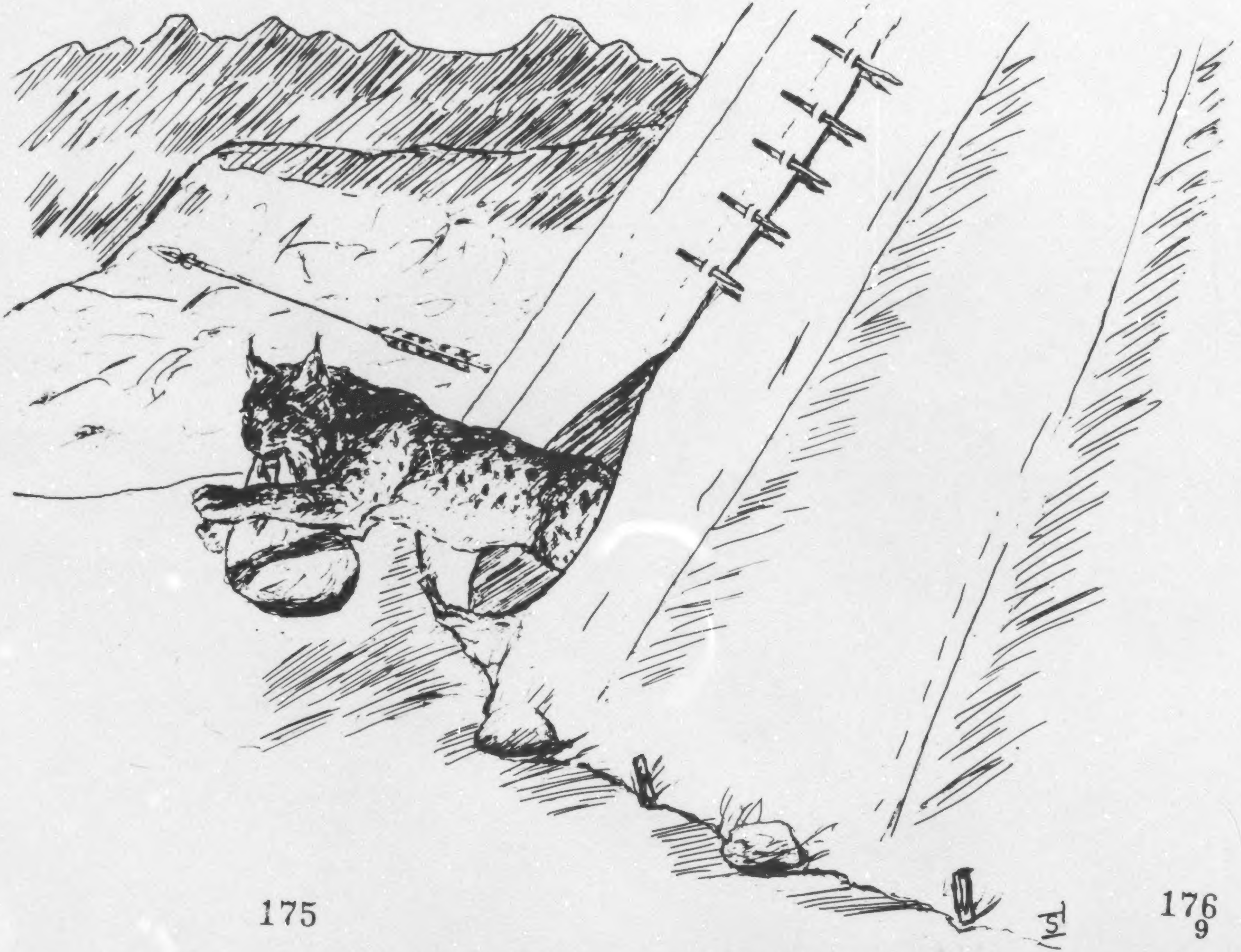
During the Council the chief said, "My people and my animal brothers, far in the direction of midday there is the summer. I call you here to make plans to bring it to our people. Those chosen to go will never come back alive but they will do a great service to our people and to their kind. Their children will enjoy the breath of summer forever." It was decided to send the lynx, the red fox, the antelope, the coyote and the wolf.

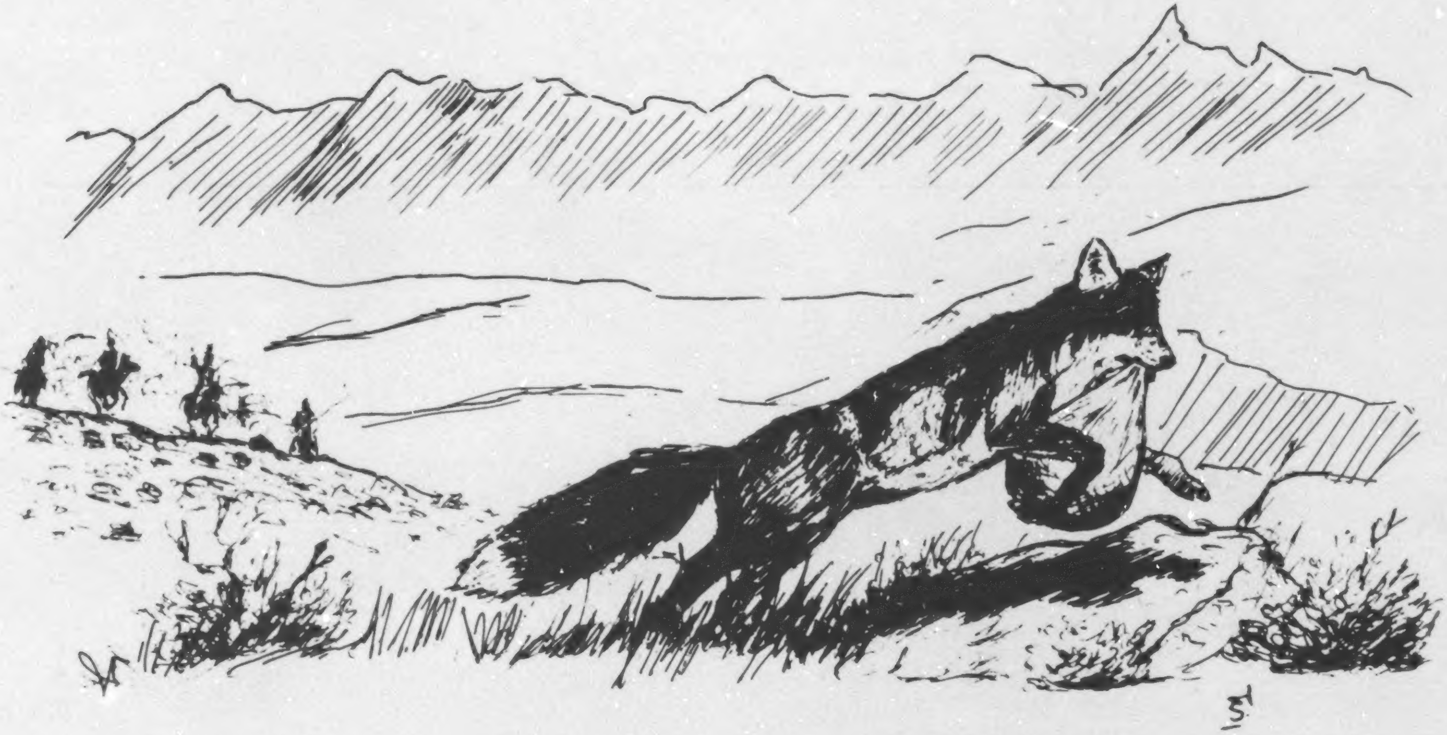
The young warriors who knew the way were to guide the summer back to the encampment. After many days of marching they arrived near camp where summer was kept and they took council. The spokesman said, "The lynx will go into the lodge and bring out the bag containing the summer because no one can hear him walk. He will give it to the red fox who will be waiting for him along the way. From there the antelope will carry it to the coyote. The coyote will take it to the wolf who is long winded and he will bring it to us by the big river. We will be waiting on the opposite bank for him. From there we will take it to our people. The lynx was sent to the lodge.

The red fox was told to take his position. All the animals were stationed a certain distance apart according to the ability of the runner. If an animal was short-winded, it was not required to make a long run. The bag was to be carried at the fastest speed. Toward morning before the light showed and everyone in the camp was asleep, the lynx softly walked to the yellow lodge and looked in. The four old men guarding the summer were all asleep. The bag containing the summer was hanging on the tripod in the back part of the lodge. The summer was in the form of spring water and moved about in a bag made from the stomach of a buffalo. Now and then the bag overflowed and water trickled along the ground under the tripod. Where the water fell on the ground green grass and many different kinds of plants and flowers grew.


GEO. SHIELDS

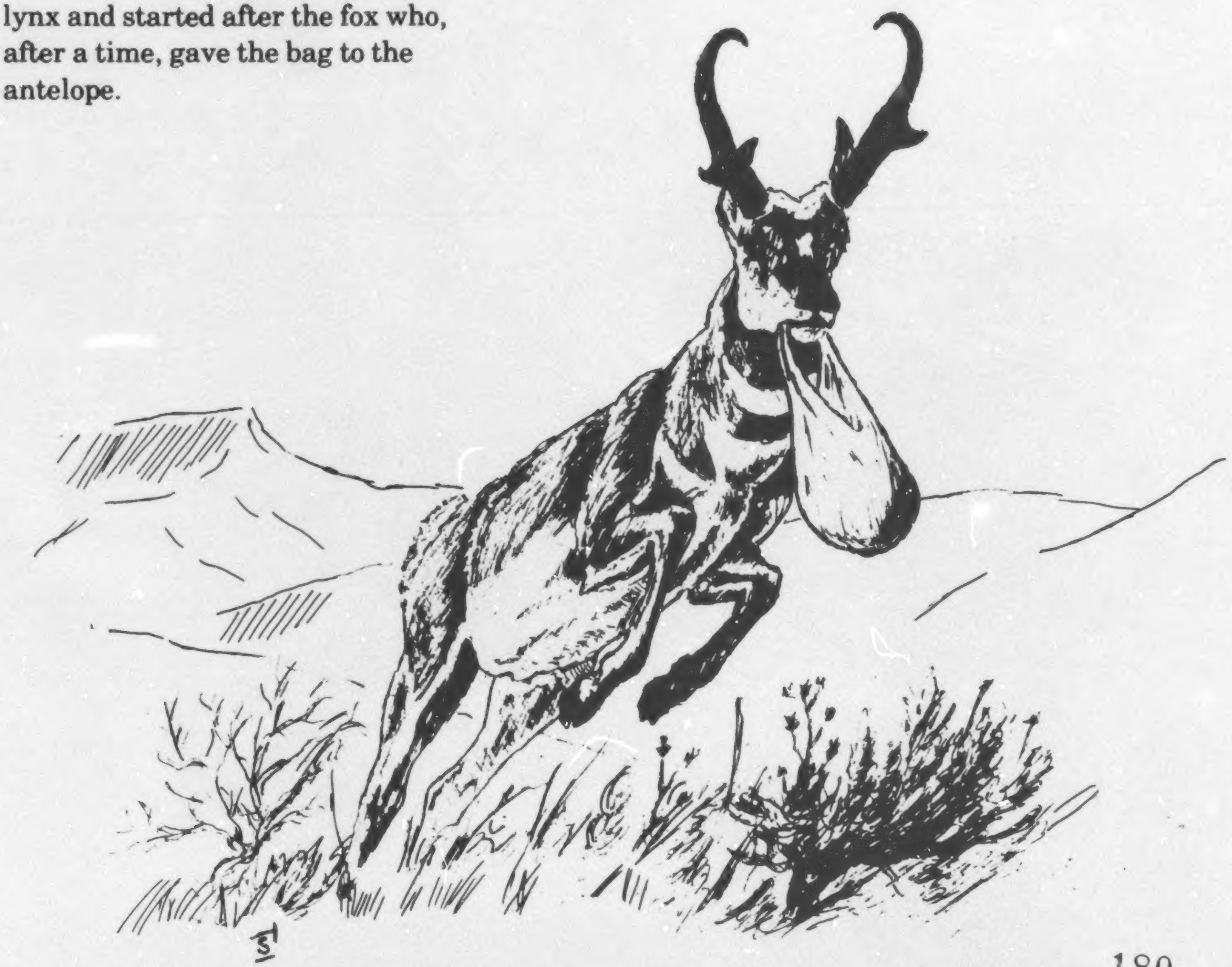
Cautiously, on quiet feet the lynx entered stepping carefully over the entrance. With a quick jerk he snapped the cord that held the bag. Seizing it tightly in his teeth he plunged throught the door and sped away. Almost at the same instant the four old men awakened and gave the alarm. "The summer has been stolen!" The cry went from lodge to lodge. In a short time a group of horsemen on fast horses were after the lynx.

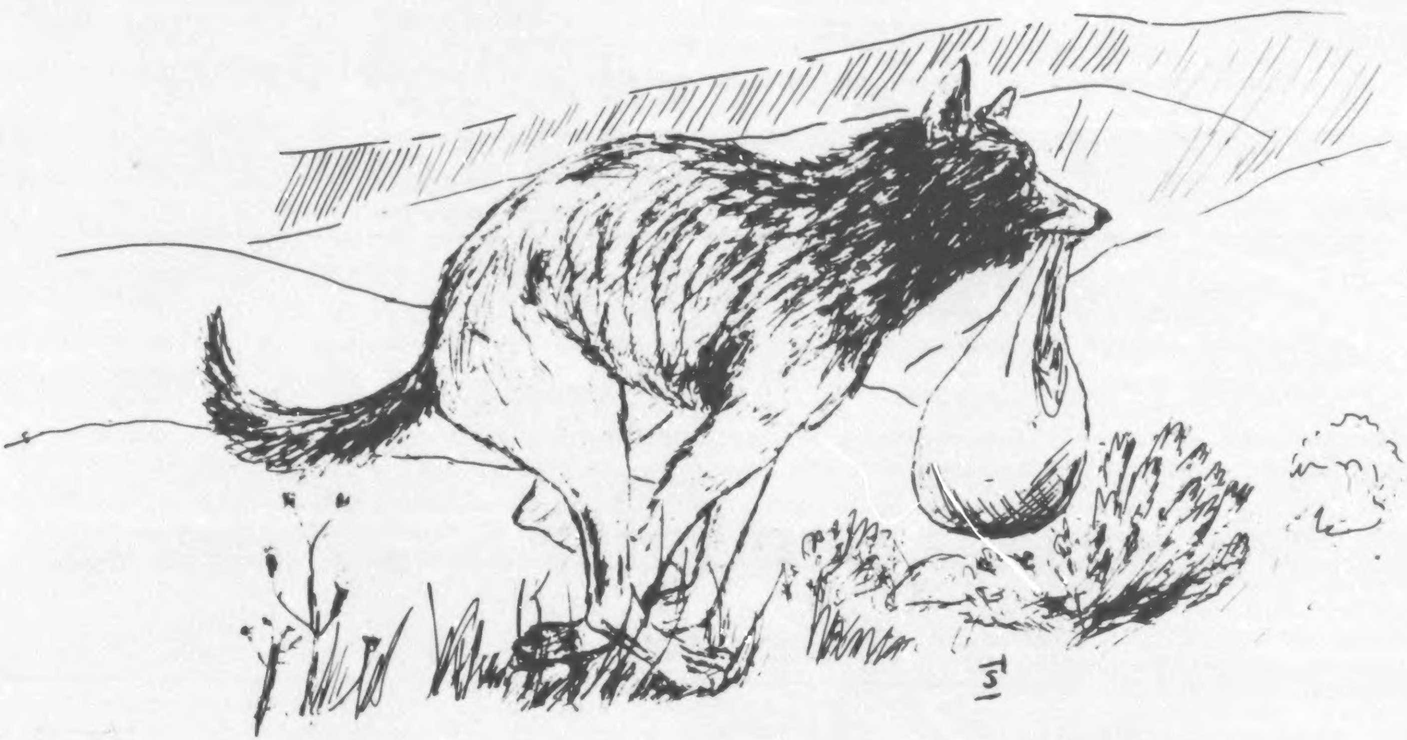




They were gaining rapidly on the lynx when he gave the bag to the red fox who was waiting for him.

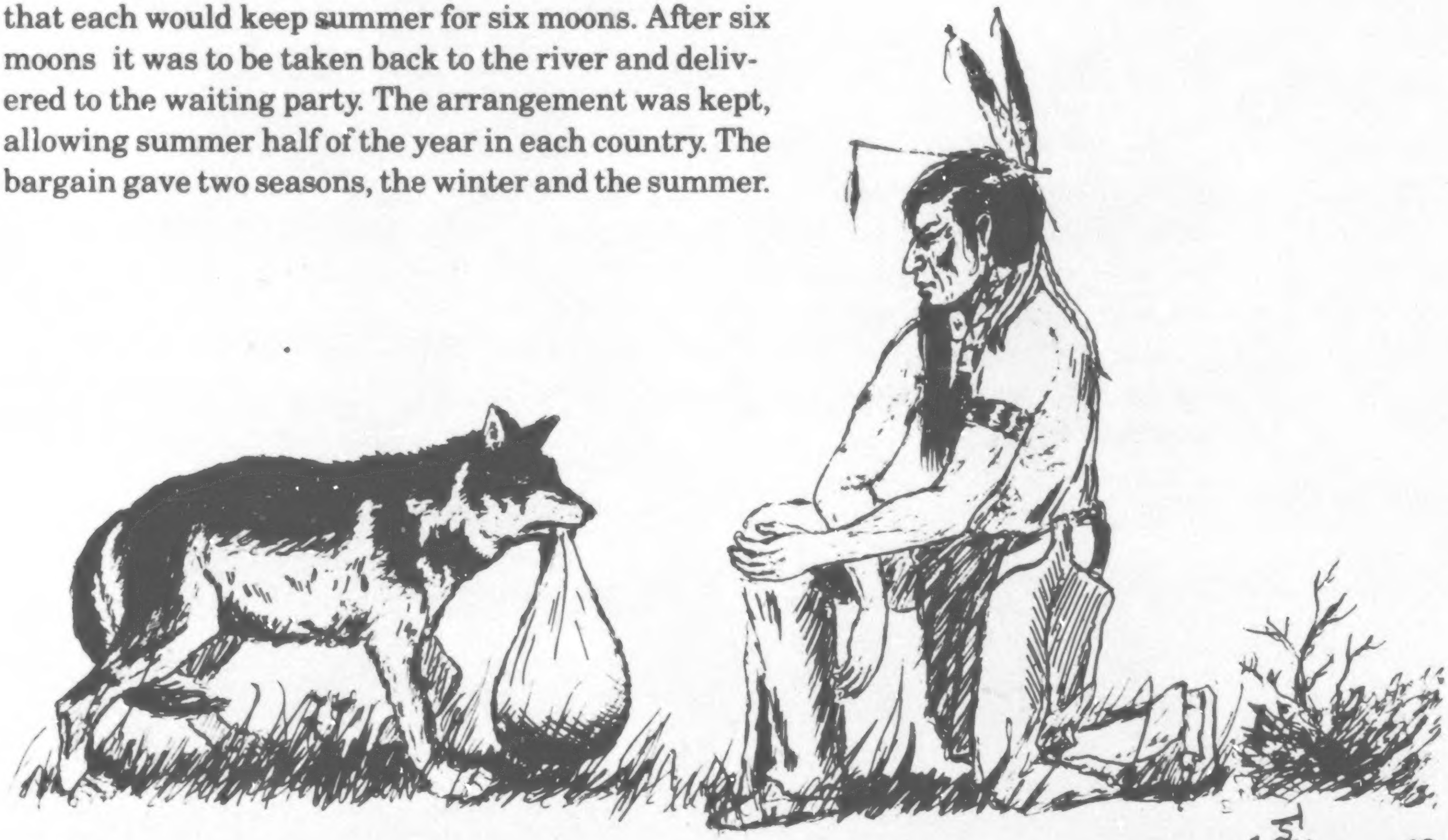
The horsemen then killed the lynx and started after the fox who, after a time, gave the bag to the antelope.



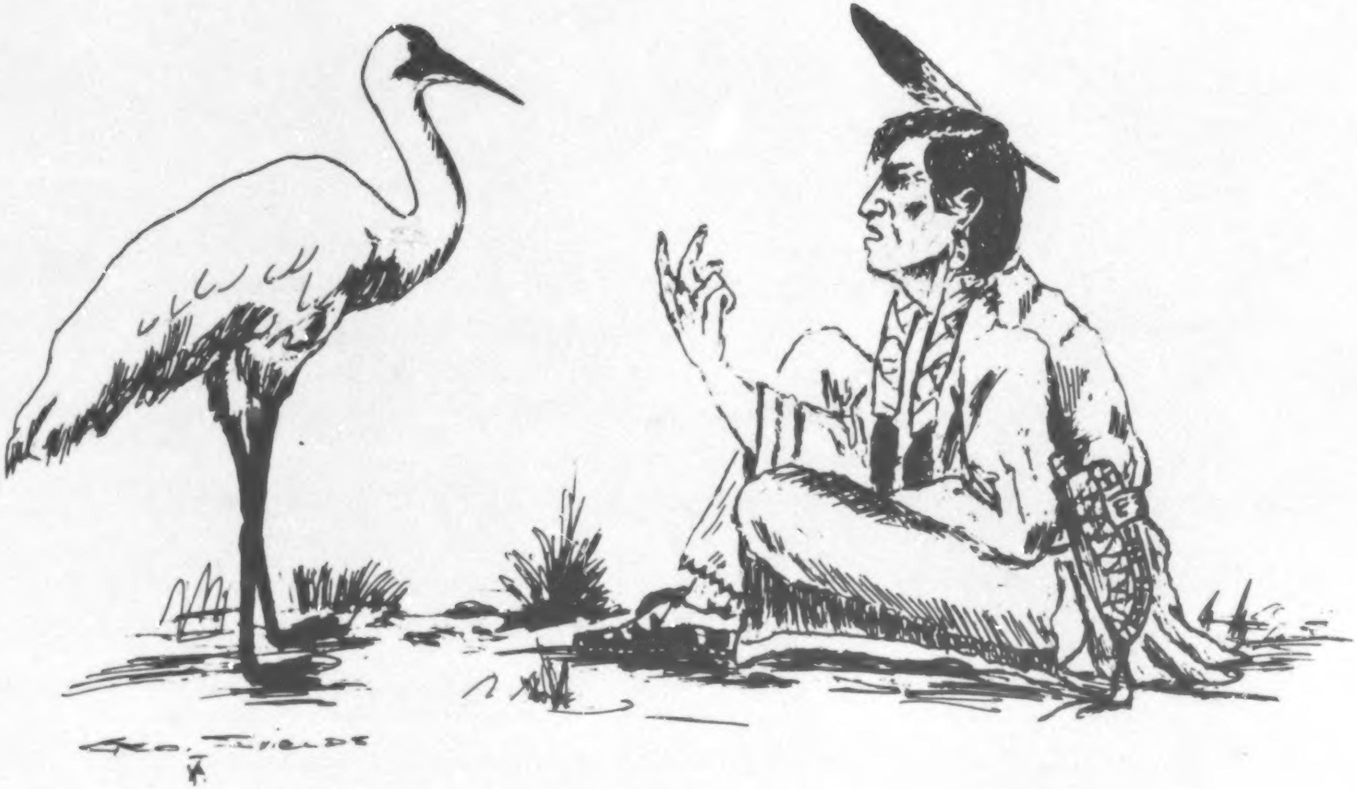


The antelope took the bag to the coyote who brought it to the wolf. Wolf, the long winded one, was to deliver it to the waiting party. Each time the bag was passed from a winded runner to the next the animal was killed by the pursuers.

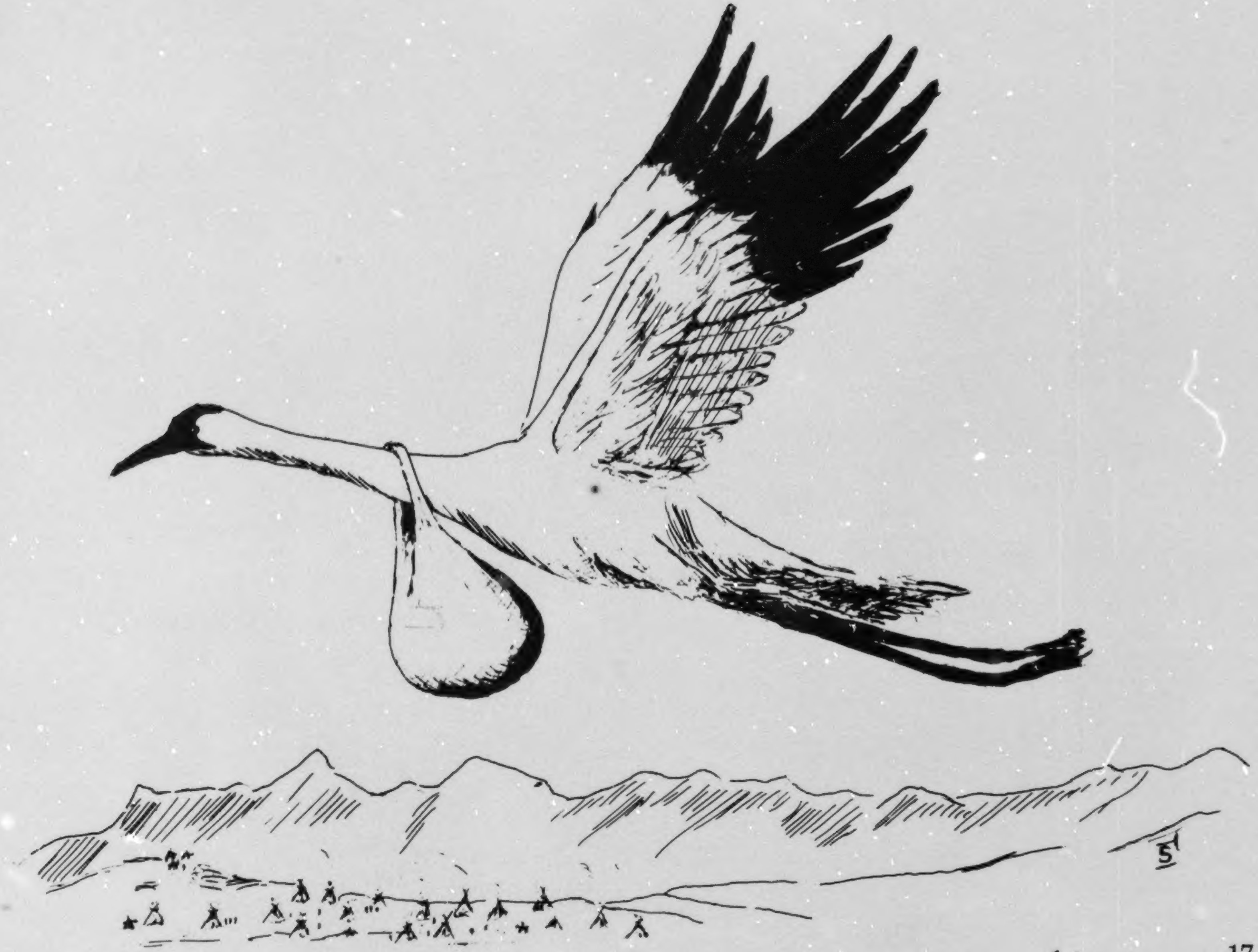
As the wolf crossed the river the ice began to move and break up. By the time the horsemen reached the river, it was flowing ice. This halted the horsemen from the south. In sign language they said to the Assiniboine, "Let us bargain with each other for the possession of summer." After a time it was decided that each would keep summer for six moons. After six moons it was to be taken back to the river and delivered to the waiting party. The arrangement was kept, allowing summer half of the year in each country. The bargain gave two seasons, the winter and the summer.



After many winter and summer years had passed, the headmen of the Assiniboine decided to have the cranes carry the summer back and forth. The cranes were always the first migratory fowl to go south. They migrated in easy stages, stopping for long periods at good feeding grounds. If that method was used for carrying summer, the winter would gradually make its appearance. This method would be better than when the summer was taken south by the men. The fall season, Pda Yedu, made its appearance gradually.



Long before the cranes returned north, there were signs among the plants and animals that the summer was on its way. That time was called the spring, Wedu. A late fall or spring was a sign the cranes had found good feeding grounds and stayed around them longer. An early winter or summer was a sign the cranes had winged their way south or north too soon. When the cranes flew over an encampment, they always circled several times and with their loud calls seem to proclaim their arrival and departure. With the cranes help the Assiniboine had four seasons: Winter — Waniydin, Summer — Mno Gedu, Fall — Pda Yedu, and spring — Wedu.



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190

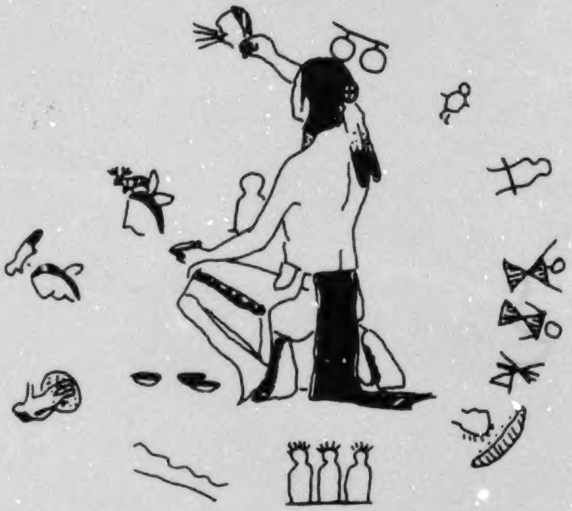
17

GEORGE SHIELDS, JR.

PRESTON STIFFARM

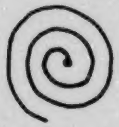
Wintercount

AIM To understand wintercounts



The wintercount was a kind of calendar used mainly by the Sioux tribe. A symbol represented one year and helped keep track of important events in the order they happened.

The first symbol was placed in the center of the hide. Each year a new symbol was added making a path that is read counter-clockwise in a spiral shape.



A keeper of the hide was chosen to paint the symbols. This person was able to recall many other events having been reminded by the pictographic symbols. **Pictographs** are a way of picture writing used by some plains tribes long ago.

If you wanted to know what year you were born it could be painted as the Year of the Big Ice Storm, or the Year the Sun Disappeared. The year is found by counting backwards.

Some tribes living miles apart might have all recorded a similar symbol if an event had widespread importance such as a severe winter. Mostly the events recorded were of importance to the tribe recording it.

In your Four Winds family group make a wintercount of the Northwest Indian Reading Series as you complete each one of the books. Use one symbol to represent the main idea of the story. Compare your story wintercount with other groups.

- Make a wintercount of your own life or your your family.
- Keep a wintercount based on the lunar month or moons. At each full moon decide on a pectograph to represent the events of the families Northwind, Southwind, Eastwind or Westwind.

The main reason for knowing about pictographs is so we will have another way of communicating our thoughts. Pictographs can be used as words to represent out thoughts.

HOW DEERHIDE IS TANNED IN A CLASSROOM

Use white paper or newsprint. Make a brown watercolor wash across the paper. Allow the color to bleed or streak naturally. Remember to have lots of water and keep your paintbrush full of the tinted water. After the paper is dry tear a hide shape from the paper.

or

Use brown paper. Tear a hide shape into whatever size you choose. Crumple the paper up real tight and then carefully spread it out again. Tails can be added.

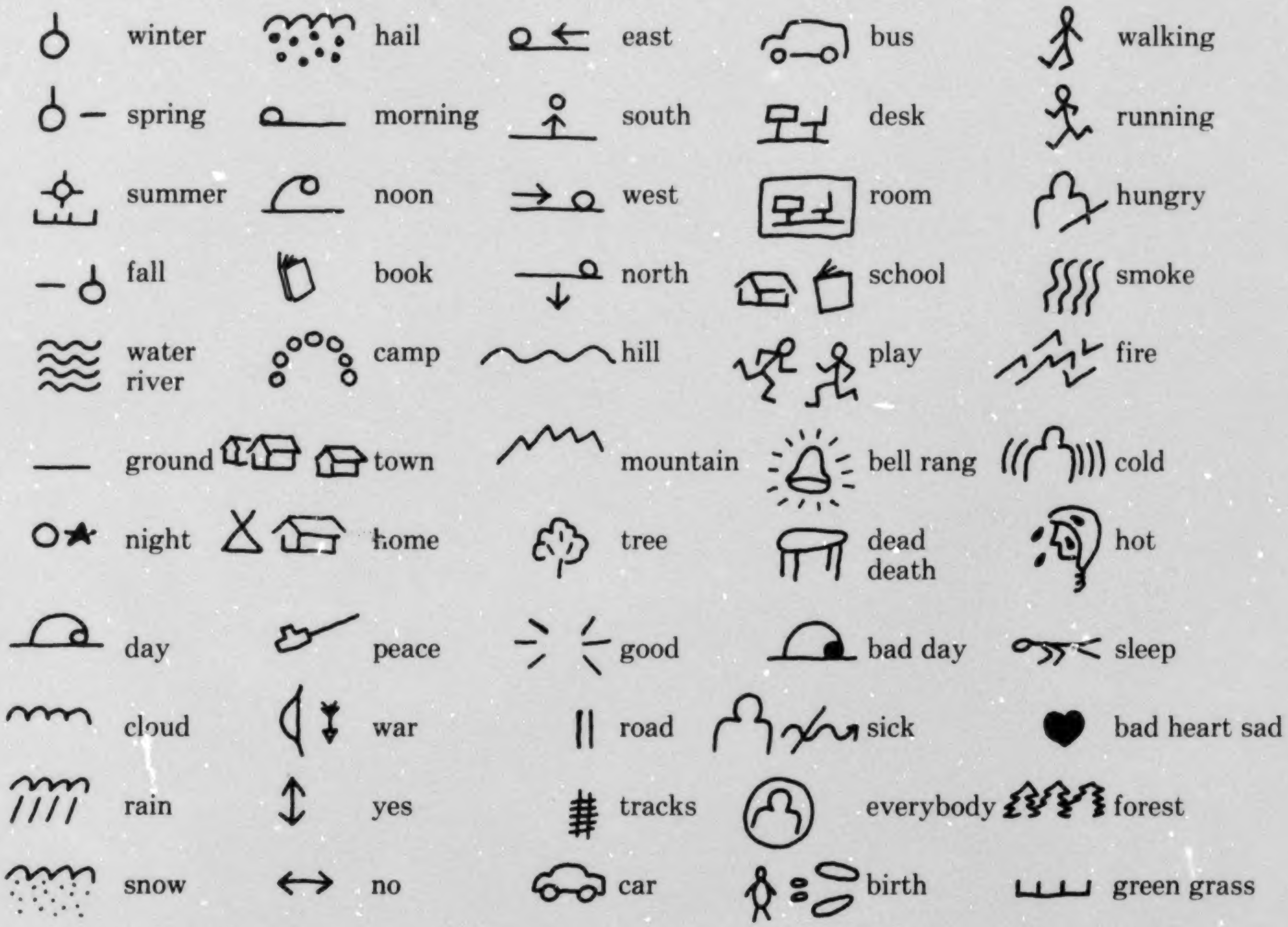
⊕ Using some of the symbols on the Pictograph card, retell a story using pictographs.

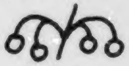
- Send a message by painted pictographic hide to another family. Make it fun!
- What do you look for when you want to use a restroom or the telephone in a public place? Those symbols are pictographs. Make a list of the pictographs you see during a period of one or two days.

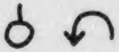
Pictographs

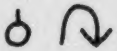
AIM ➡ **To use pictographs**

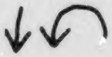
Some of these symbols are traditional pictographs while others are more modern. Can you find the modern ones?

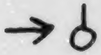

winter
spring
summer
fall
water
river
ground
night
day
cloud
rain
snow
hail
morning
noon
book
camp
town
home
peace
war
yes
no
east
south
west
north
hill
mountain
tree
good
road
tracks
car
bus
desk
room
school
play
bell rang
dead
death
bad day
sick
everybody
birth
walking
running
hungry
smoke
fire
cold
hot
sleep
bad heart sad
forest
green grass

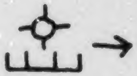

berries are ripe

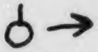

last winter

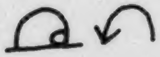

next winter

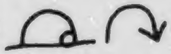

a long time ago

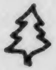

going to winter

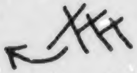

leaving summer

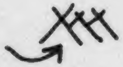

leaving winter

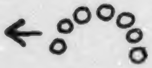

yesterday

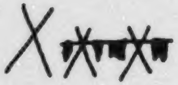

tomorrow

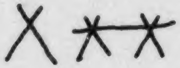

pine tree

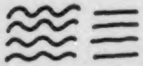

leaving camp

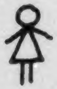

returning to camp

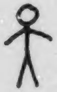

moving camp

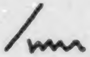

a lot of food

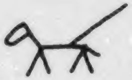

no food

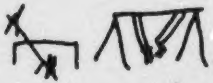

freezing water or ice

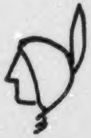

girl woman

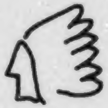

boy man

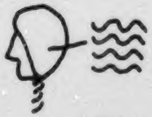

writing

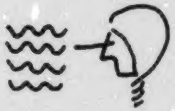

drawing

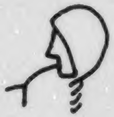

play ground

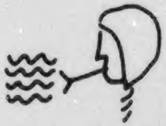

teacher

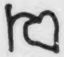

principal

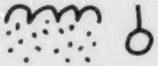

hear

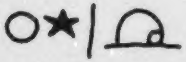

see look

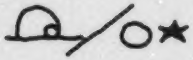

eat

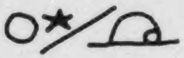

drink

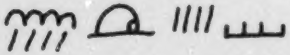

leaves are their biggest, alive

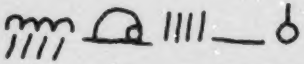

first snowfall of winter

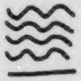

night and day are even

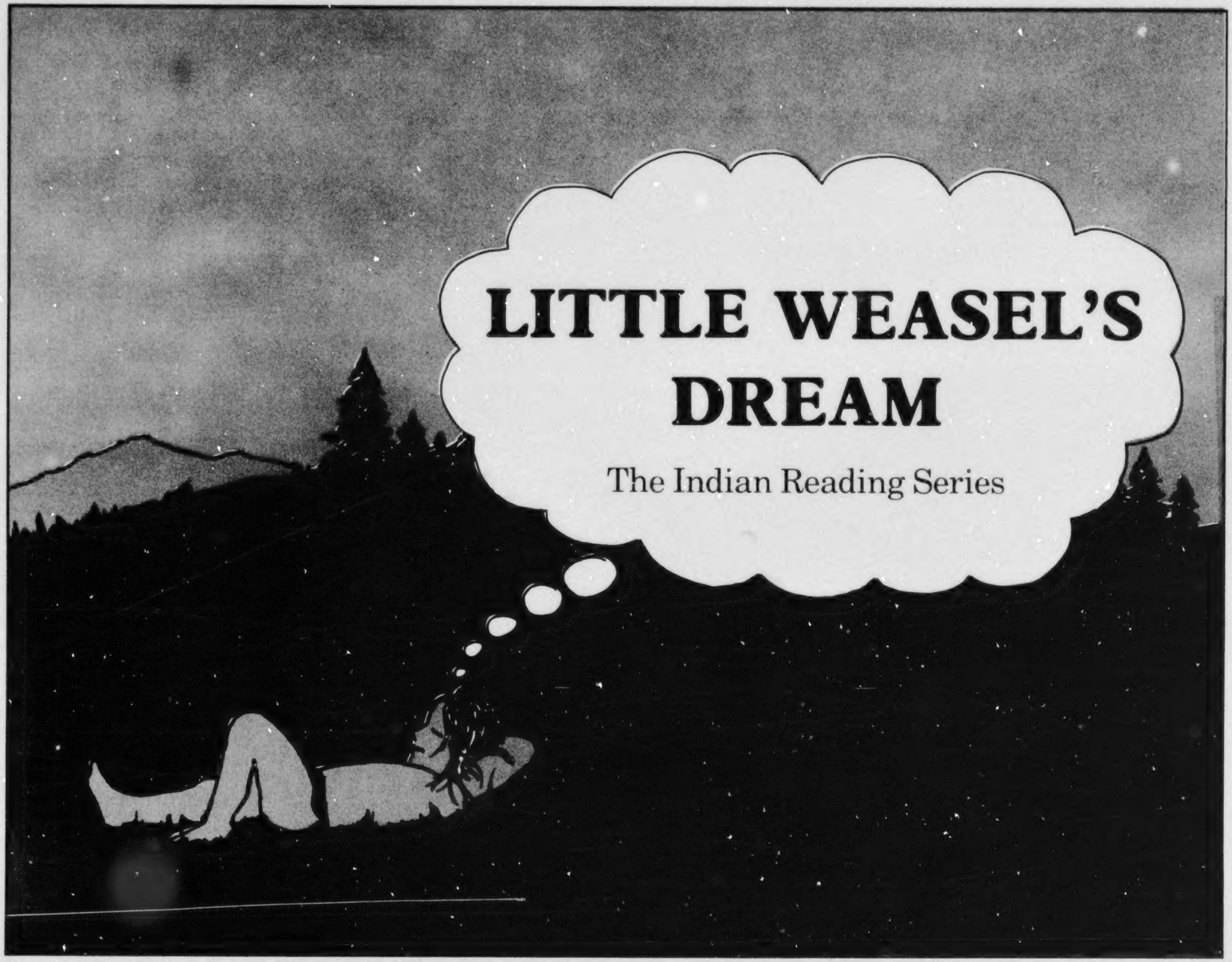

days are longer than the nights


nights are longer than the days


four day rain late spring


four day rain early fall


first flood when ice breaks



LITTLE WEASEL'S DREAM

The Indian Reading Series

Level IV Book 7

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THE INDIAN READING SERIES
Stories and Legends of the Northwest

Little Weasel's Dream

Level IV Book 7

Developed by the Kootenai Cultural Committee of the Confederated Salish and Kootenai Tribes

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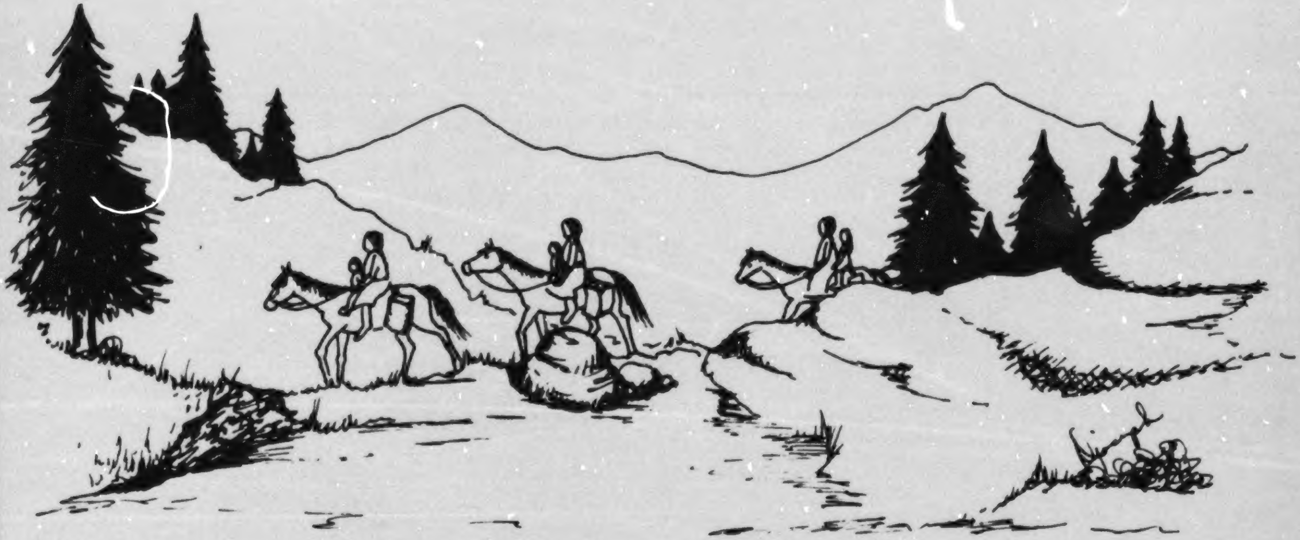
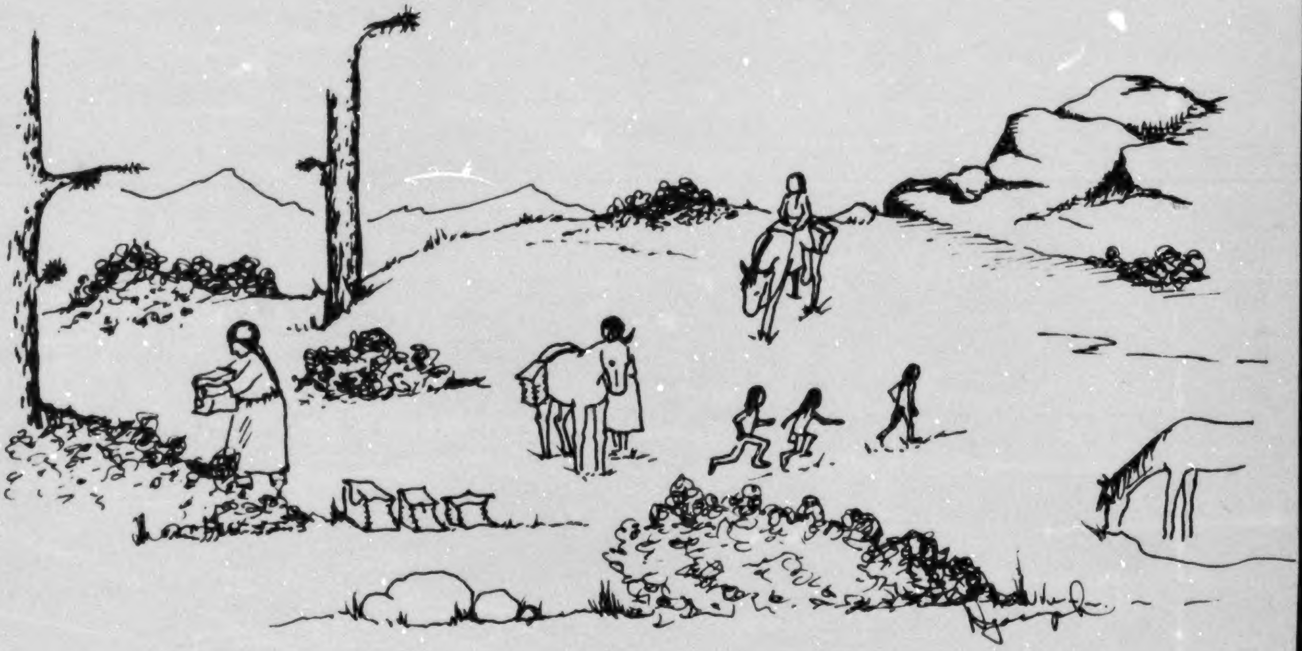
Printed and bound in the United States of America



It was the middle of August. The berries were ripe and ready for picking. A party of seven women decided to take their children whortleberry picking. They planned to go up into the mountains behind Lone Pine.

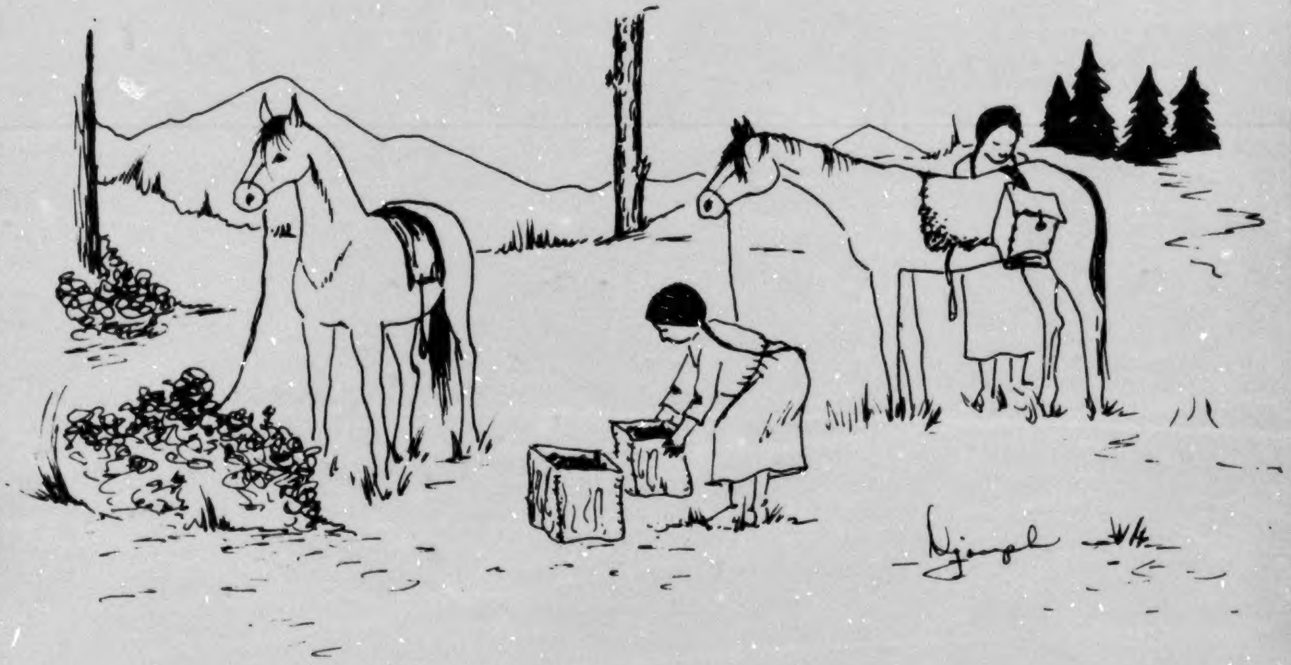
They had to travel by horseback. They loaded their picking baskets on the horses. The children had to ride double and even triple. The younger children rode with their mothers.



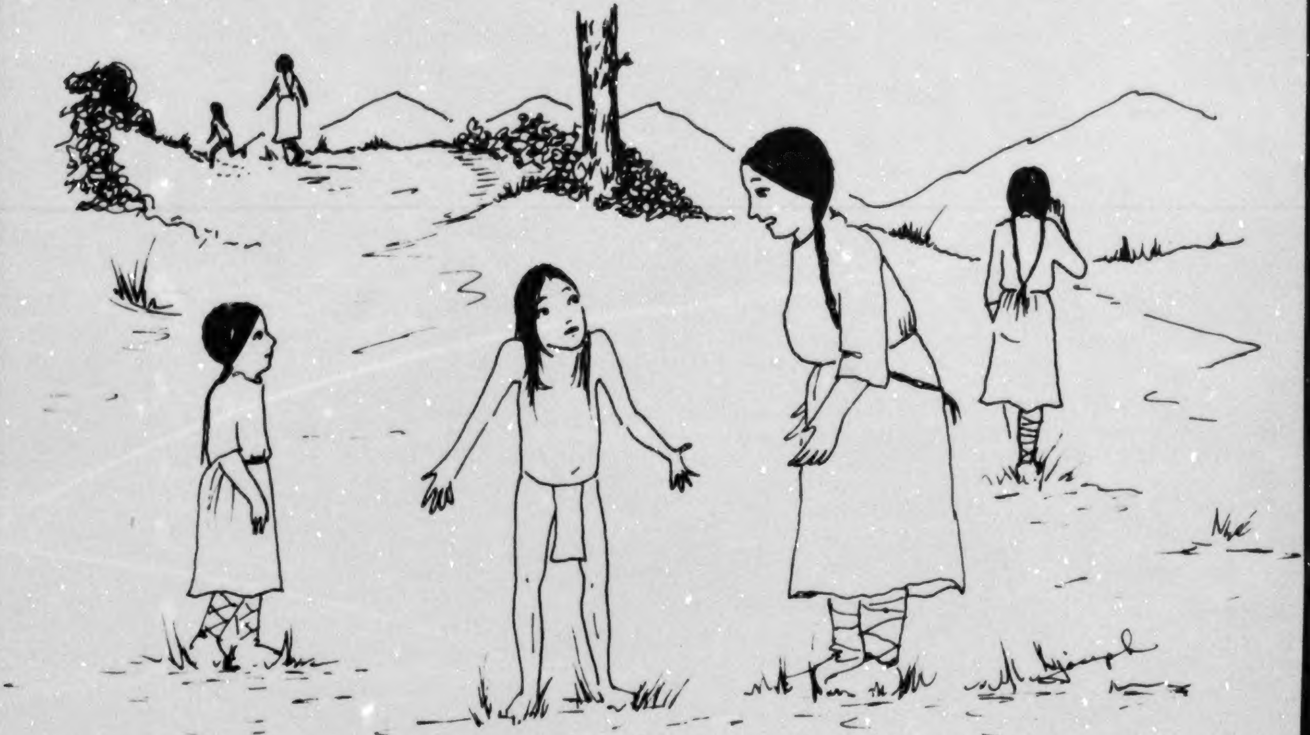
The women and children rode for many hours until they found a spot with enough berries to fill their baskets. They stopped, unloaded their baskets and piled them near the berry patch.

To nearby trees they tied their horses with enough lead rope to graze.

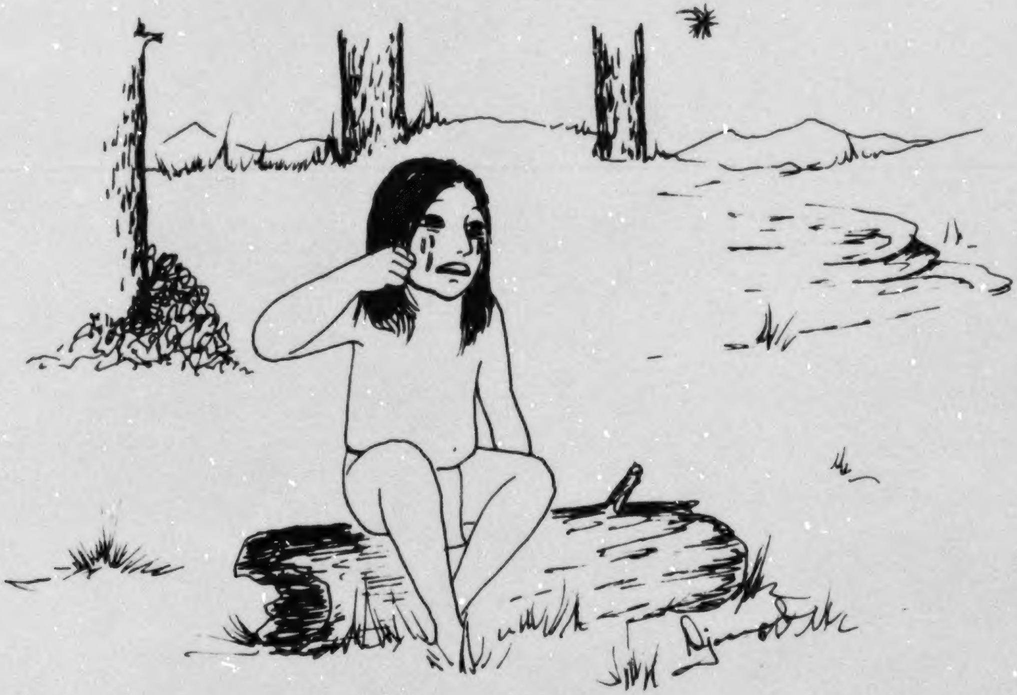
Someone saw signs of wild animals so they had to be extra careful. The children were given strict orders to stay close together near the elders. The older children were expected to watch the younger ones.



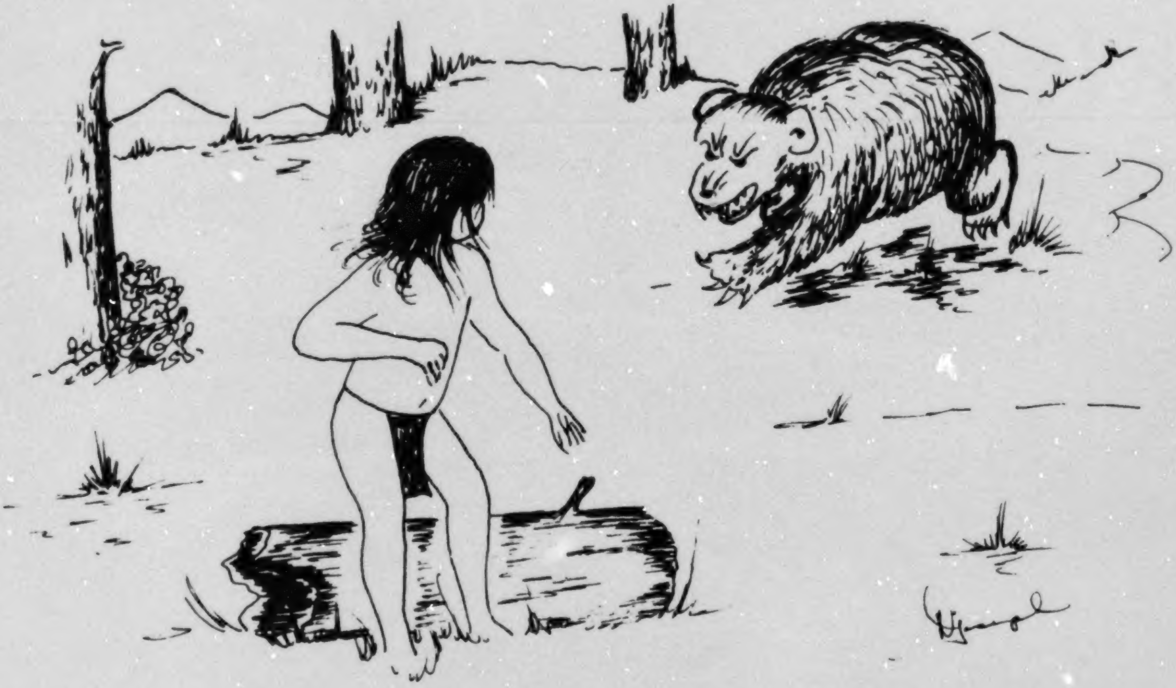
The women were so busy picking that they forgot about everything else. Late in the afternoon when the baskets were full, they decided it was time to start home. The women told the children to get ready for the long, slow trip home.



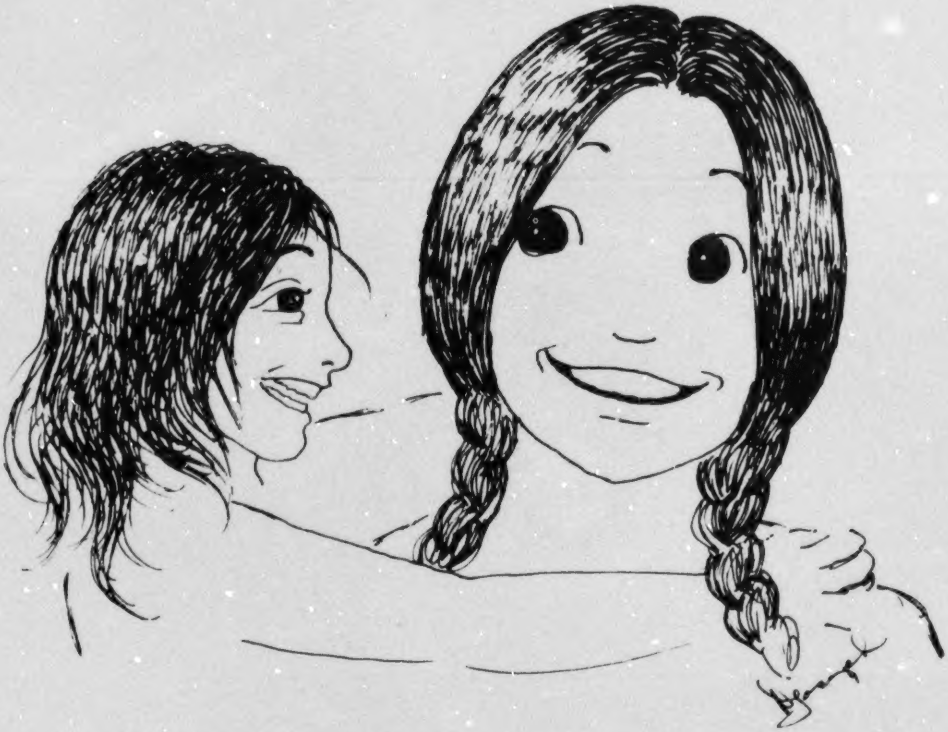
One of the women noticed that she hadn't seen her three year-old-son Little Weasel for quite some time. She became alarmed when she found that no one else had seen him either. The women and children began looking all over for Little Weasel.



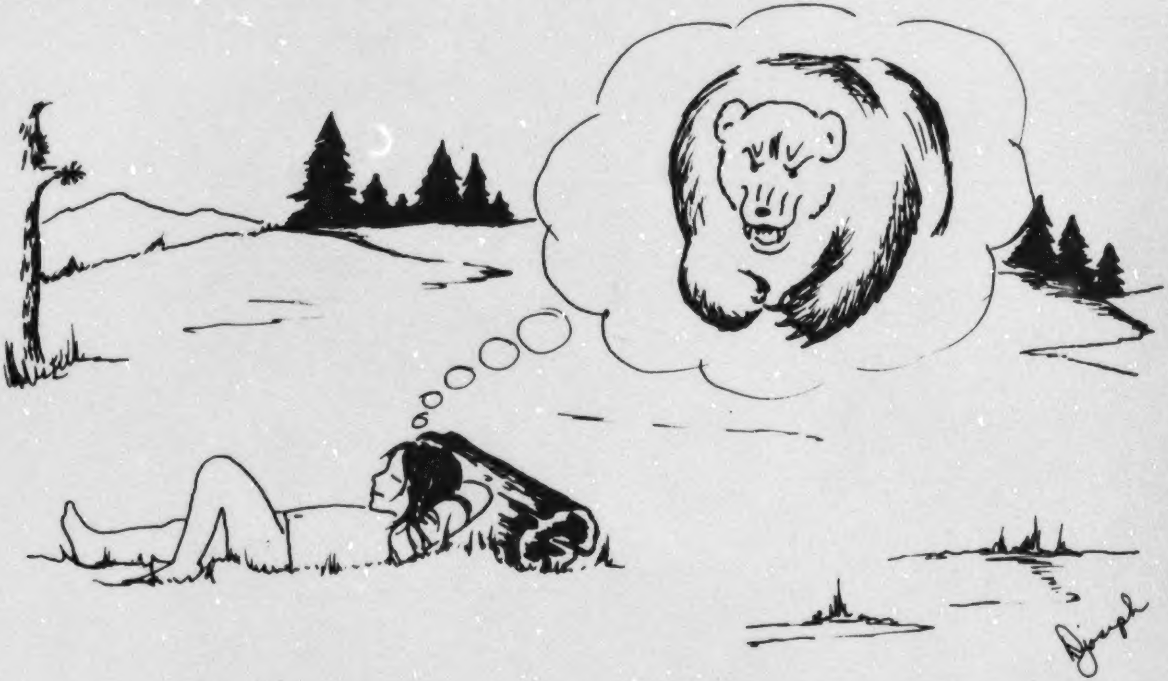
Little Weasel was playing and having such a fun time that he didn't realize he had wandered too far and was lost. When he realized he was lost, he began running, desperately trying to find his mother. He couldn't find his mother or anyone else. He sat down on a log and began to cry.



Suddenly, he heard branches breaking behind him. When he turned around, he saw a big, black bear coming towards him. Little Weasel was very frightened.



He began to scream for help as loudly as he could. The women were about to give up their search and send for help from their village. Then they heard Little Weasel cry out for his mother. She ran to him, picked him up and held him in her arms. She was so happy that her son was safe.



Little Weasel told his mother that he was playing and became lost. When he realized that he was lost, he began to cry. Exhausted, he fell asleep by a log. Little Weasel thought that a big black bear was about to get him when he cried out.

As it turned out, Little Weasel was just dreaming and learned a great lesson from his dream. This should be a lesson to all children: mind your elders.

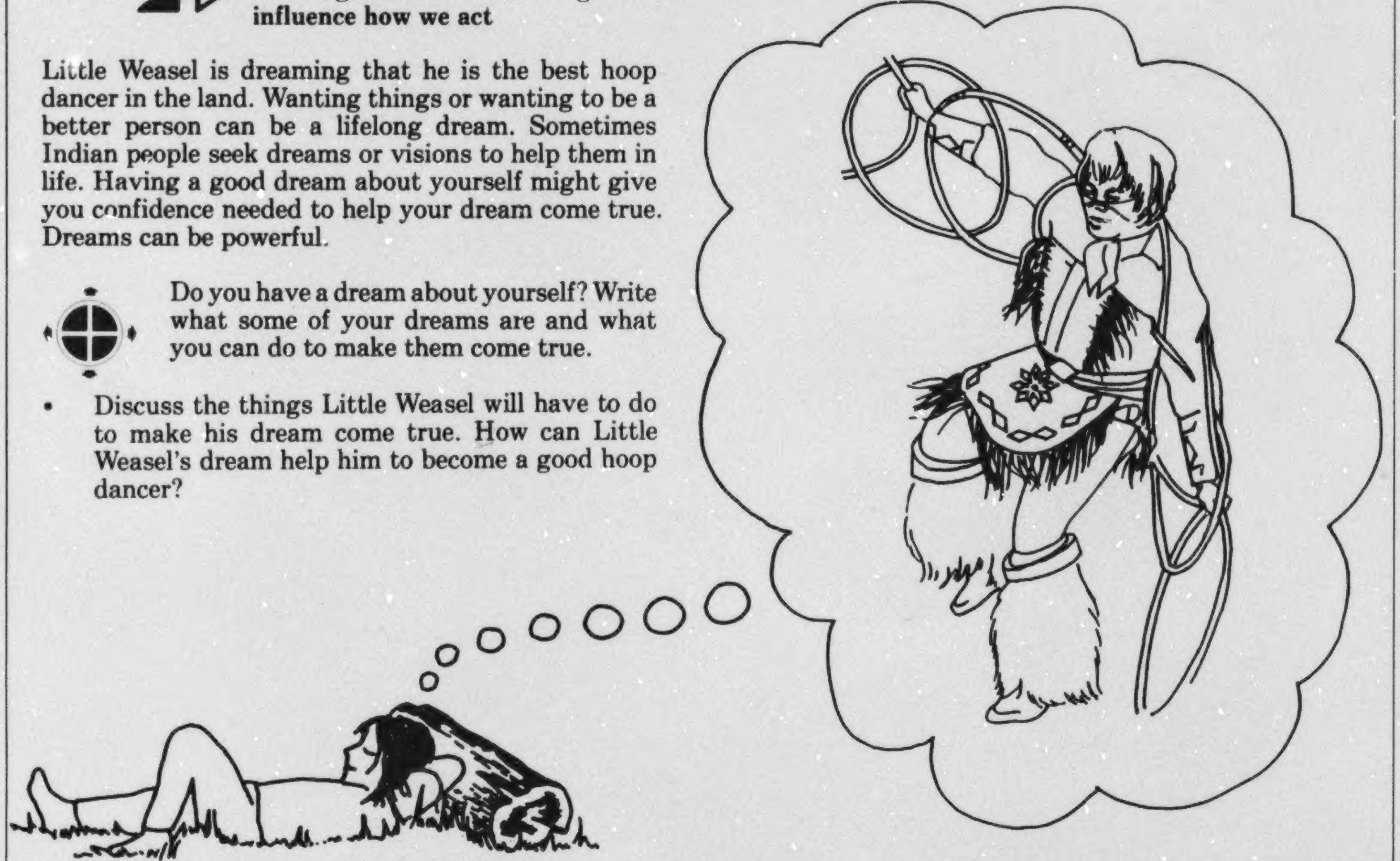
Dream Shields

AIM **To recognize that dreams or goals influence how we act**

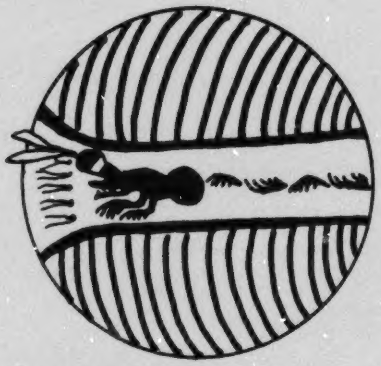
Little Weasel is dreaming that he is the best hoop dancer in the land. Wanting things or wanting to be a better person can be a lifelong dream. Sometimes Indian people seek dreams or visions to help them in life. Having a good dream about yourself might give you confidence needed to help your dream come true. Dreams can be powerful.

Do you have a dream about yourself? Write what some of your dreams are and what you can do to make them come true.

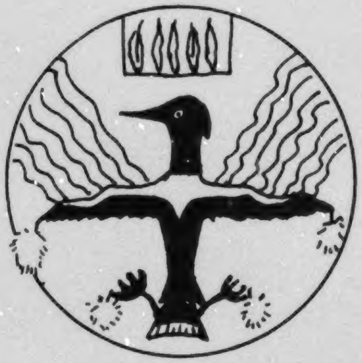
- Discuss the things Little Weasel will have to do to make his dream come true. How can Little Weasel's dream help him to become a good hoop dancer?



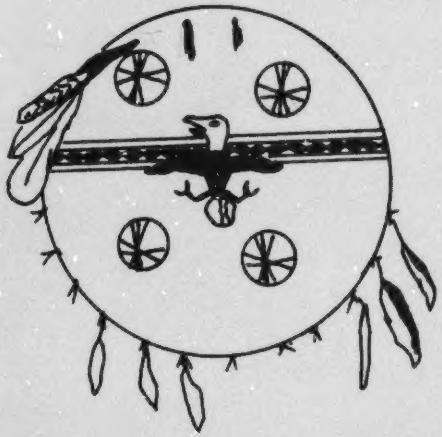
CROW



SIOUX



NORTHERN CHEYENNE



Long ago when Plains people had good dreams or visions about themselves they painted their dreams on a shield. Sometimes this shield would be taken into battle. When this person's enemy saw the shield, they would be frightened knowing they must fight a powerful enemy.

Some people sought spirit helpers in their search for a dream about themselves. Many animals help Indian people in this way. Painting an image of the spirit helper for all to see, helped a person live up to the dream. Some Plateau tribes did not reveal the spirit helper until death because it was a secret and very special.

MAKE A DREAM SHIELD

You will need:

a dream about yourself
brown paper
scissors
paints
yarn

- Cut a large circle in the brown paper.
- Paint a dream about yourself.
- Draw a feather at least 6 inches long for each story you read. Glue colored yarn to feather tips.
- Write on the feather the story title you completed For each story you complete add a feather to your shield. Tie on with yarn.

CLEO KENMILLE

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the original document was blank.

Fort Hall Stories

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THE INDIAN READING SERIES
Stories and Legends of the Northwest.

Catches Up To Antelope

Bear Hat

Level IV Book 8

By members of the Fort Hall Reservation Committee

Maxine Edmo, *Coordinator*
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Northwest Regional Educational Laboratory

Developed by the Pacific Northwest Indian Reading and Language Development Program
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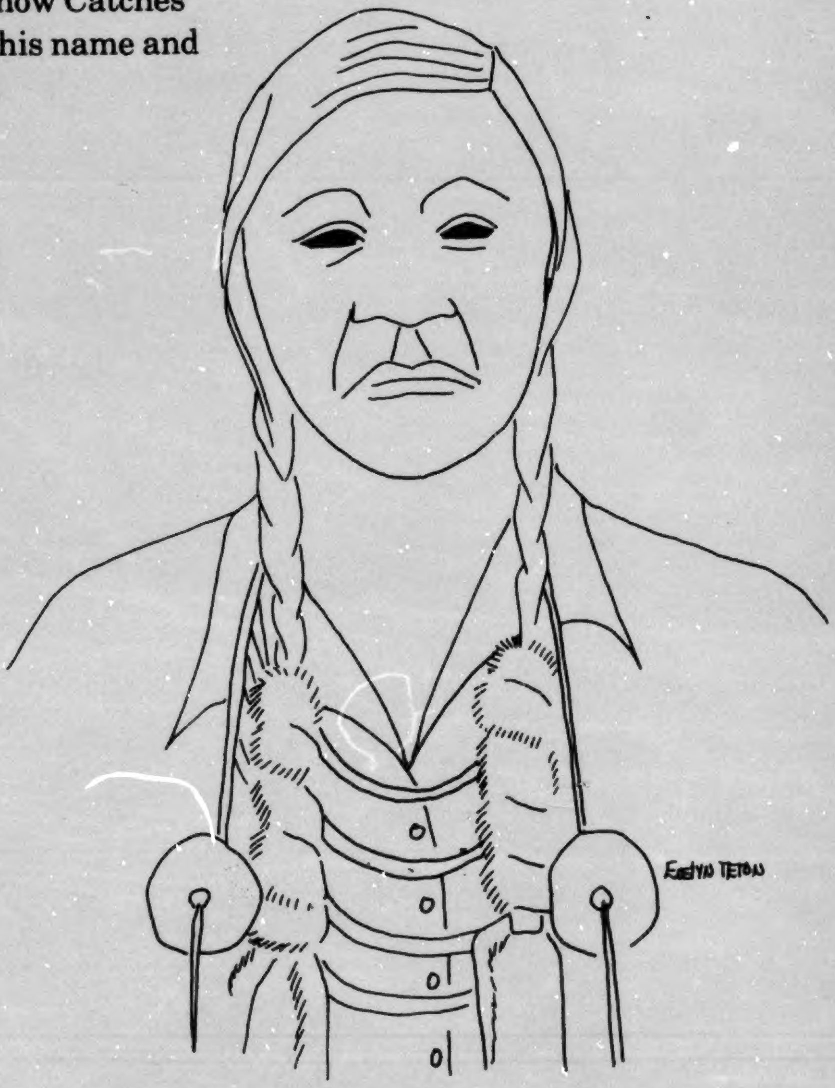
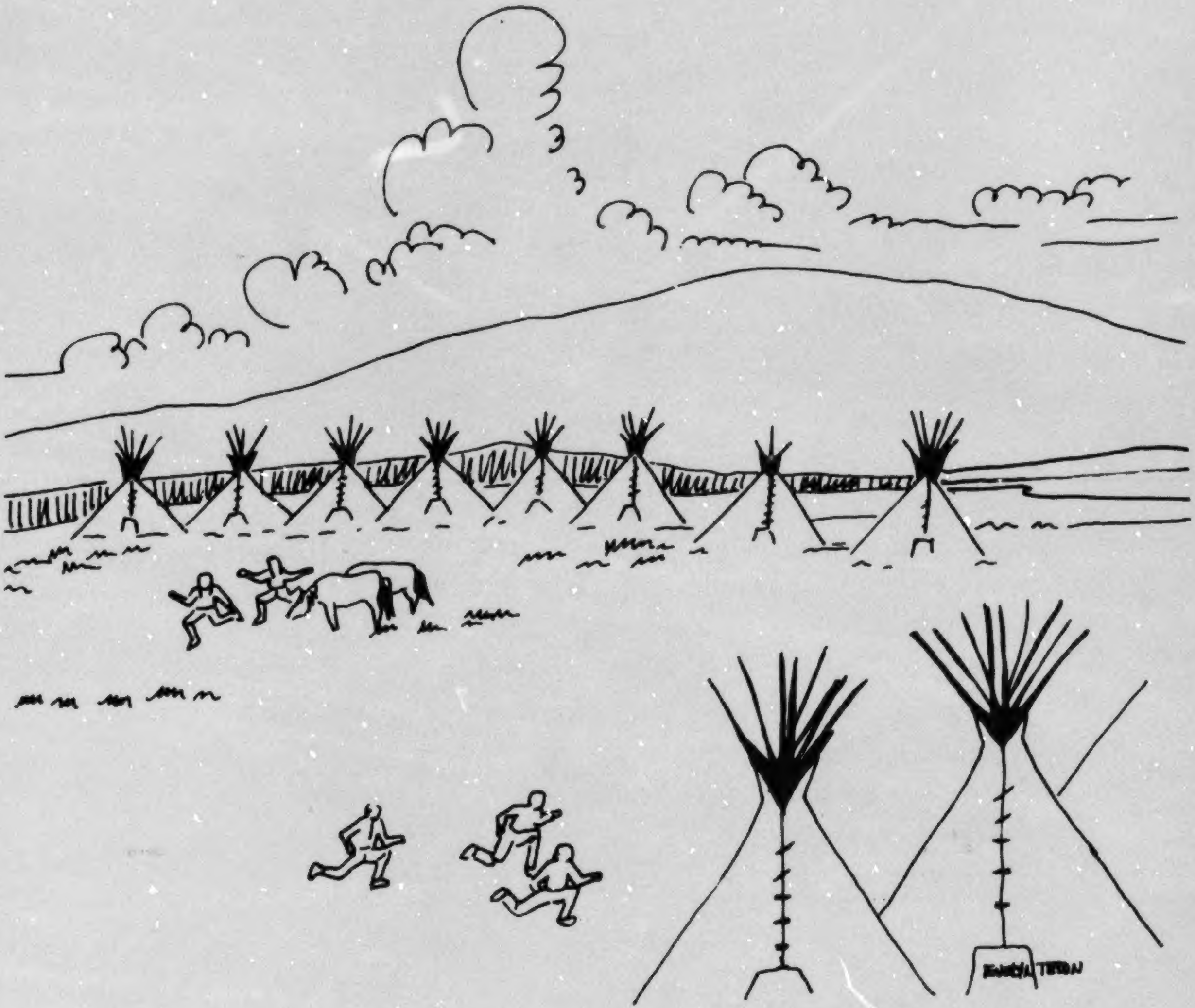
Catches Up To Antelope

Long ago Indian people believed that they would be given powerful medicine by the Great Spirit if they followed their dreams or visions.

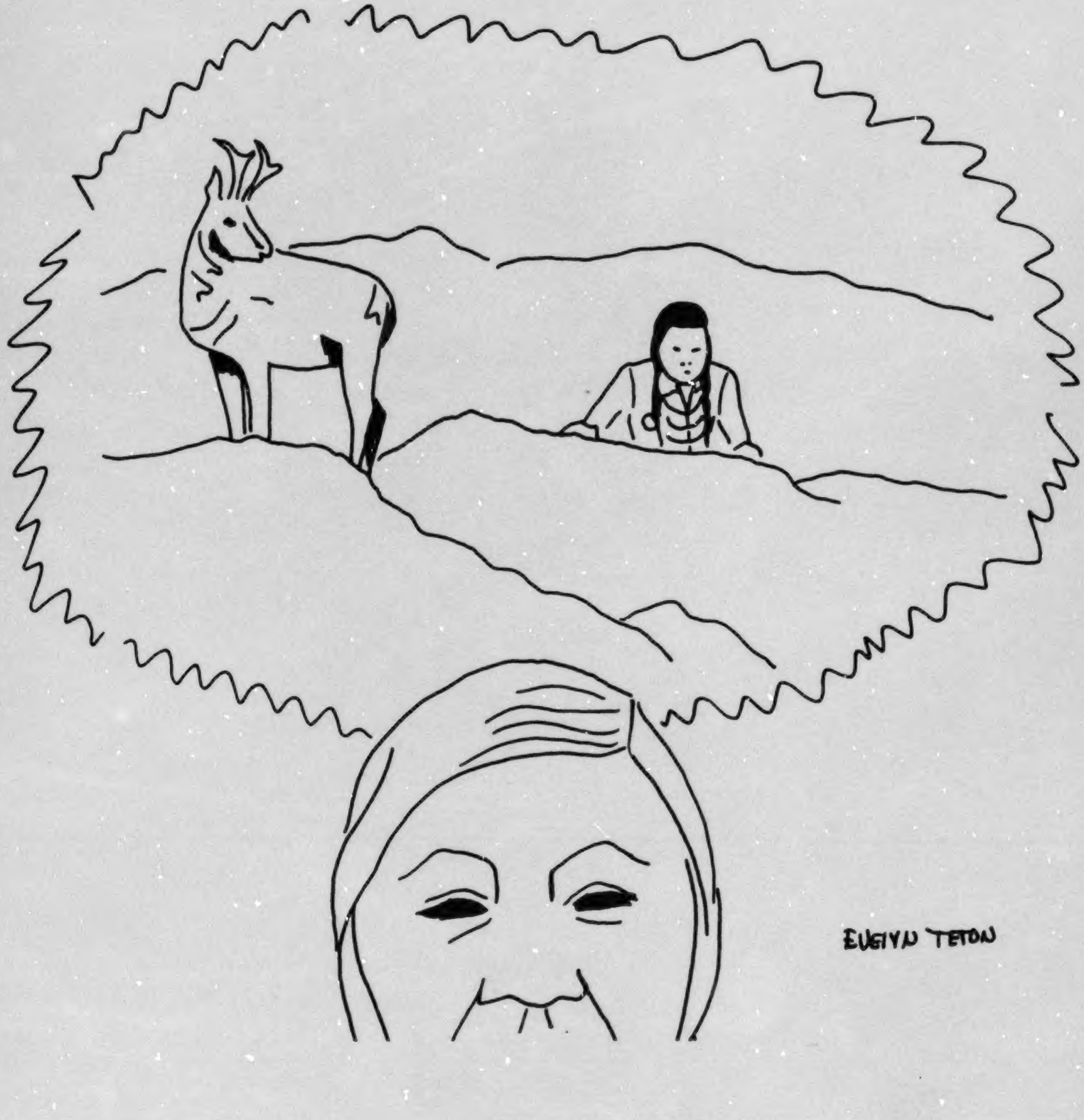
This is the story of how Catches Up To Antelope received his name and became a famous runner.

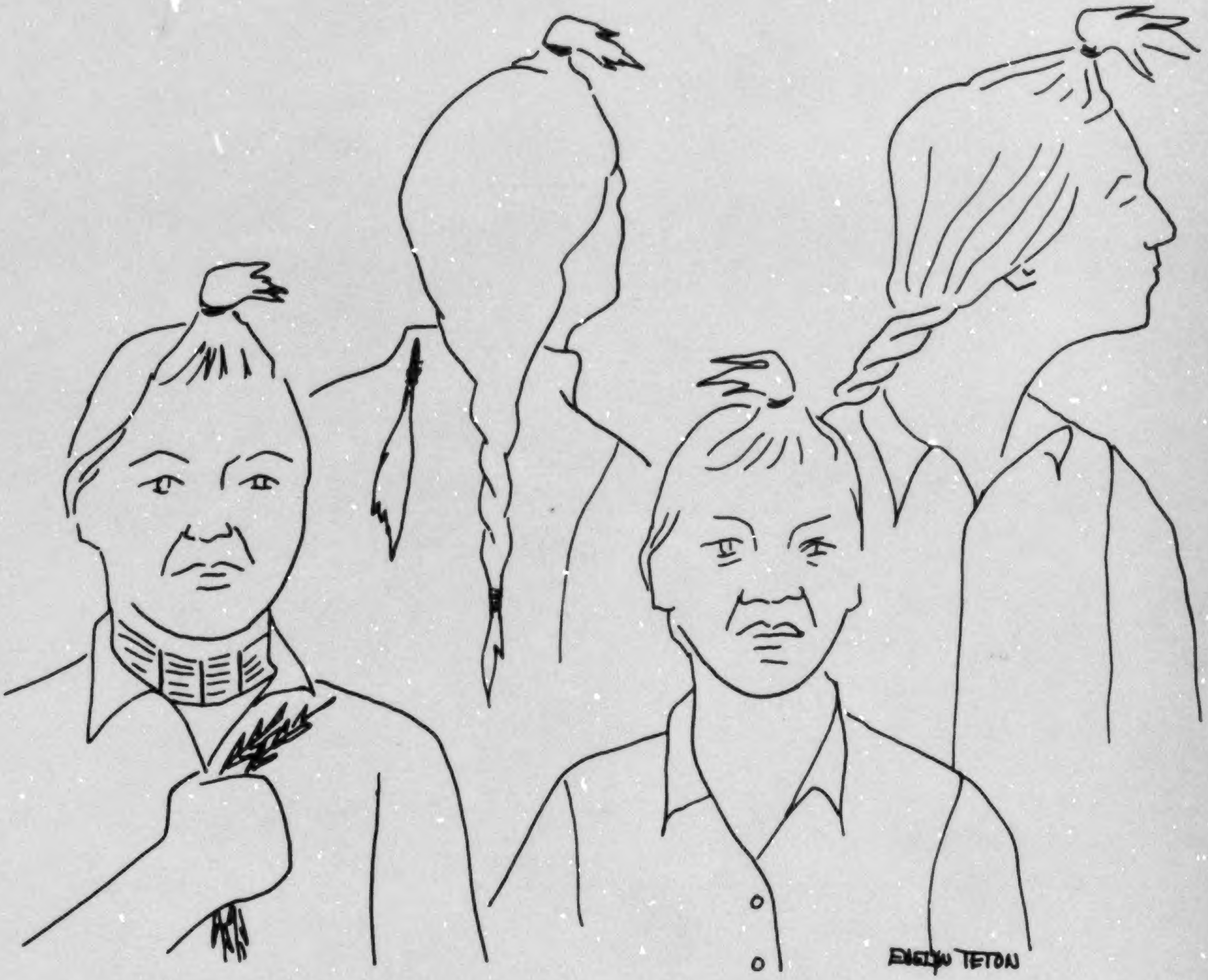




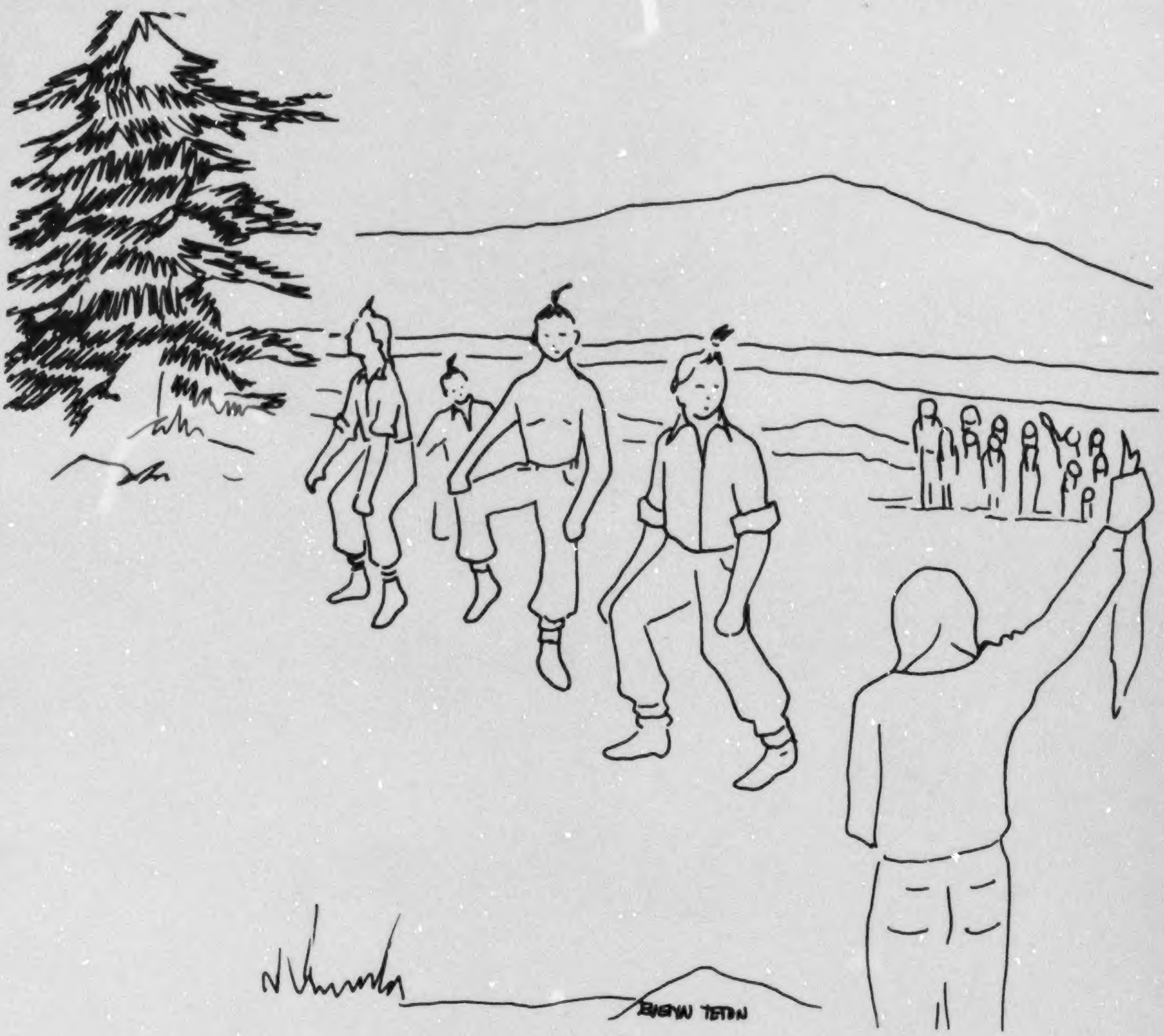
During the warm summer months the Bannocks would have a special gathering with the Lemhi Indians. They would meet at Fort Hall to race against each other. Each tribe was proud and anxious because they had their fastest horses and foot racers to compete against one another. To make things even more exciting they would bet heavily on the one they thought would win.

One summer my grandfather, Charley Bearhat and his brother brought the fastest runner in the Lemhi Valley. This young brave had had a dream or vision that told him to chase an antelope and if he caught it, he would be able to outrun anyone. The Lemhi men were sure that Catches Up To Antelope could outrun anyone that the Bannocks would have entered in the race. When they reached Fort Hall, they were told that the foot races would start at the cedar trees down by the river bottoms. This area is on the benchlands of the Snake River. The finish line was about six miles away near the camps at Fort Hall.

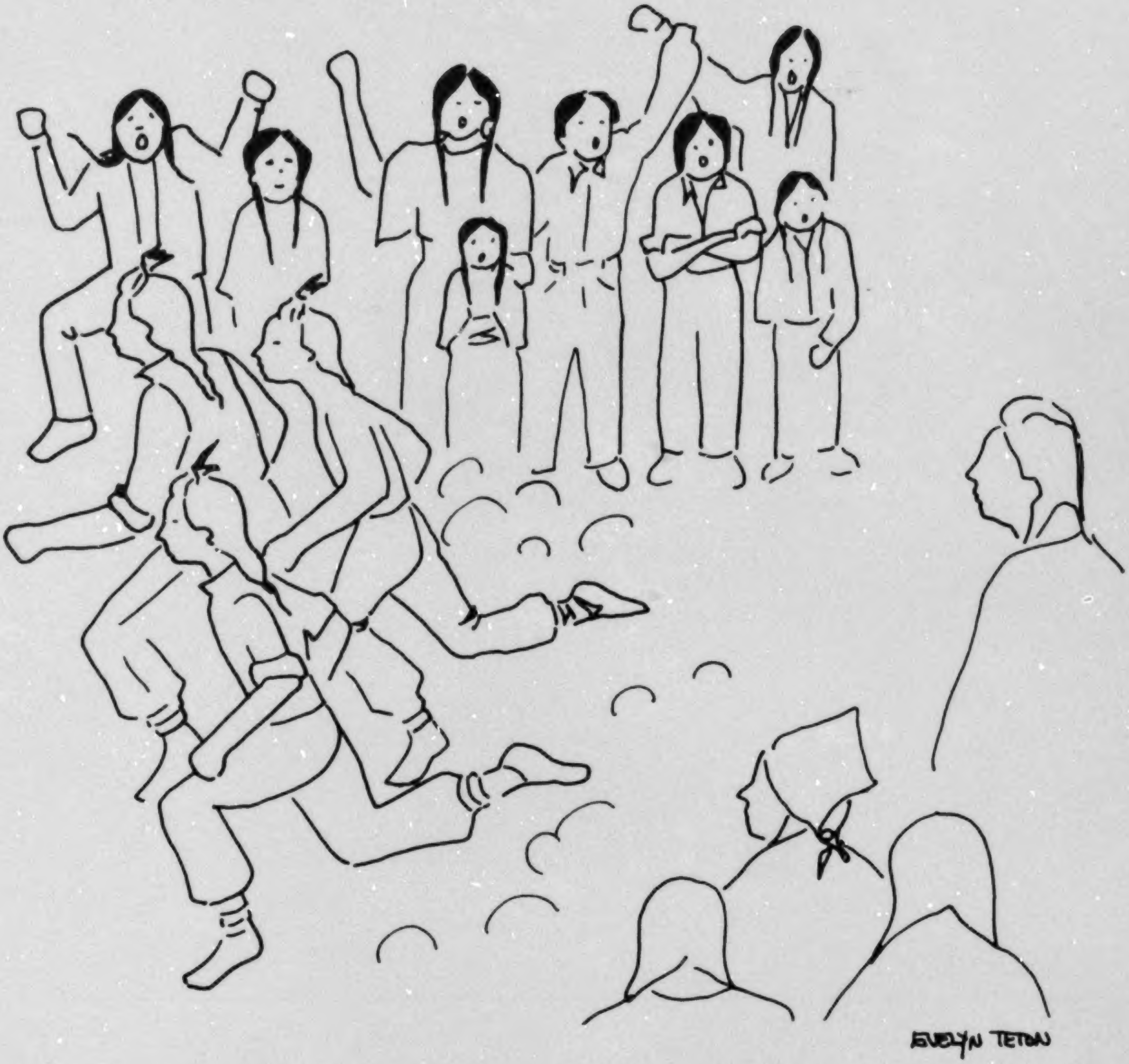

EVELYN TETON



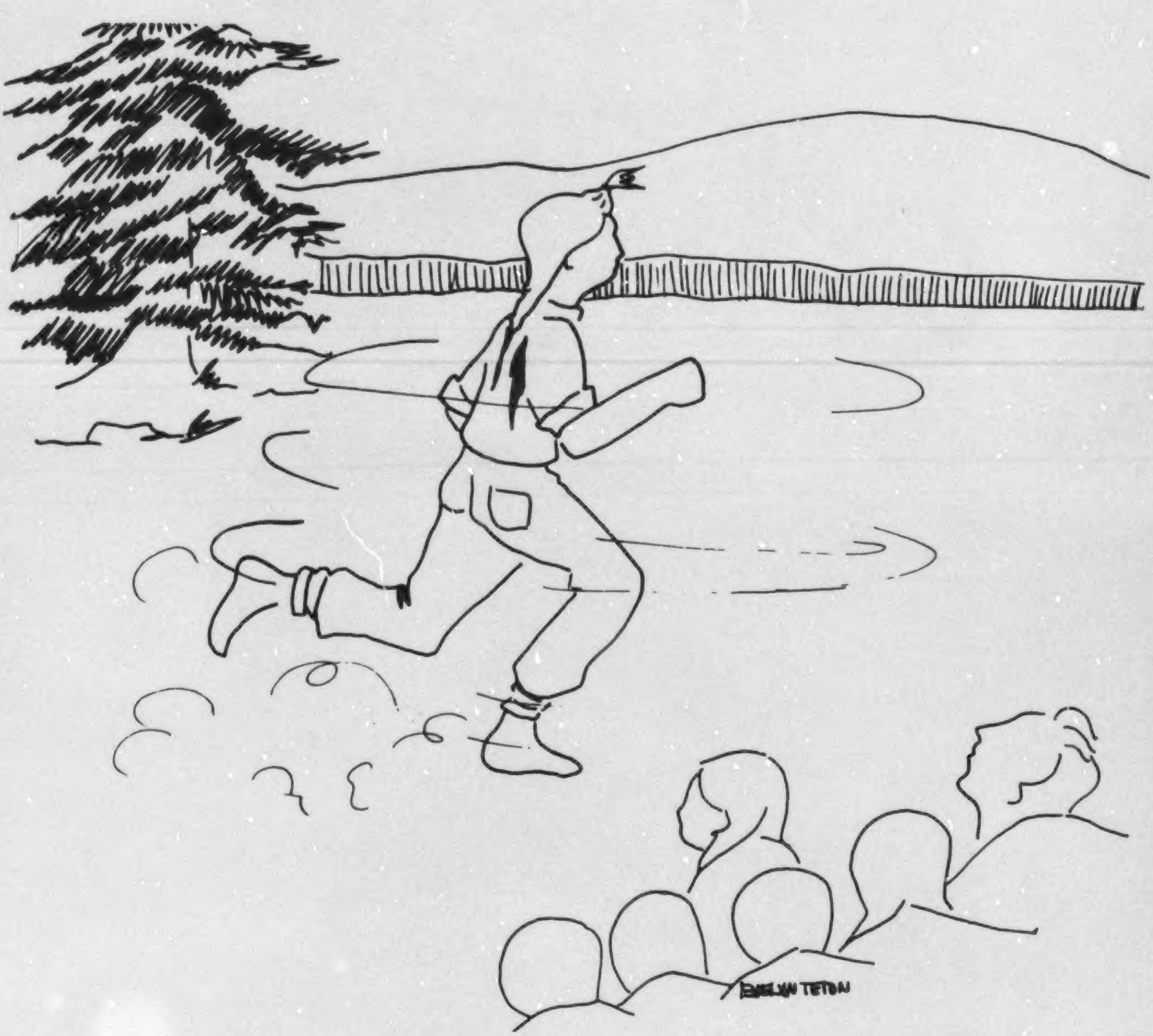
There were four men in the foot race competition, each dressed according to the dream he had had. This showed that they were given their powers by believing in their dreams. All the men had their hair in front tied in a ponytail and the rest of the hair was braided in the back. One man held a bunch of sweet sage in his hands, another had the tail of an antelope tied on his back. This man was Catches Up To Antelope.



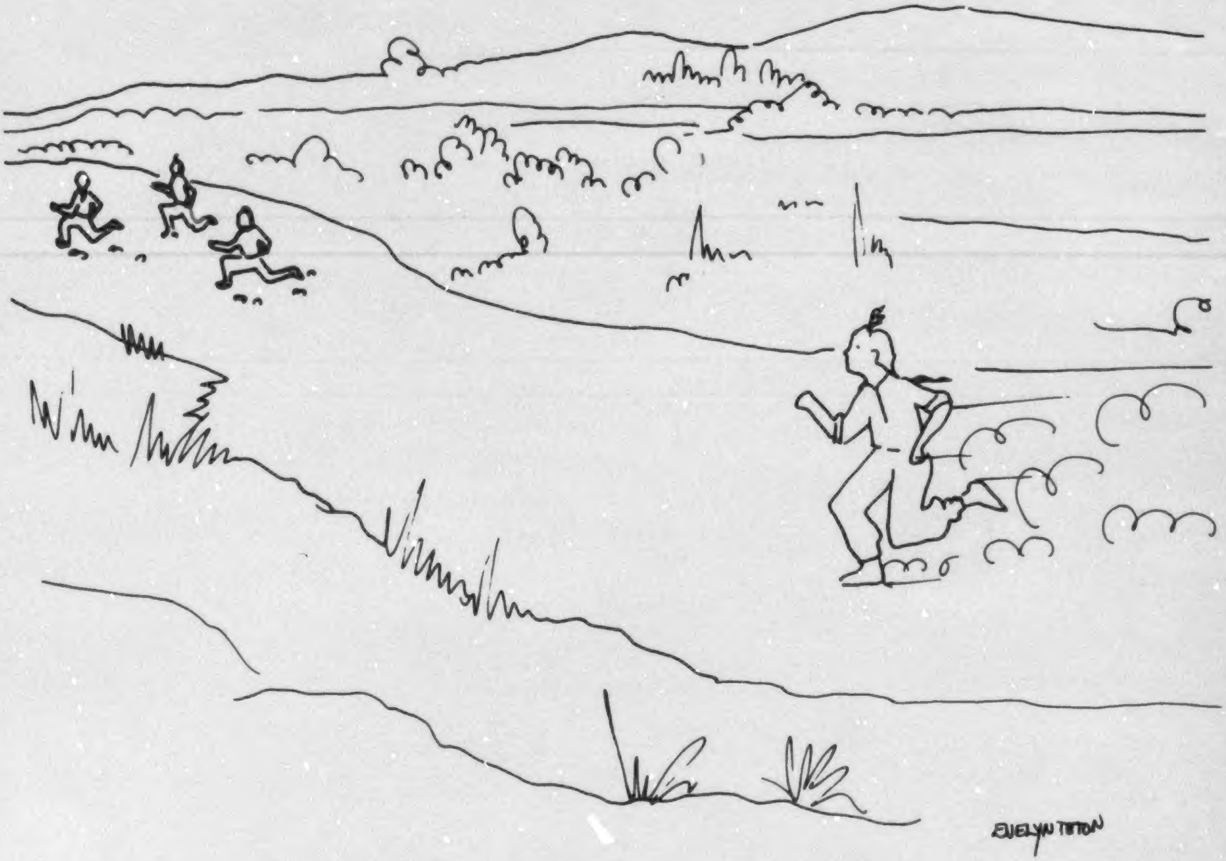
The starting line was across from a large lone cedar tree. The man starting the race held a bright red flag. Skittishly, the four young men approached the starting line. They flexed their knees and drummed their heels, awaiting the drop of the flag.



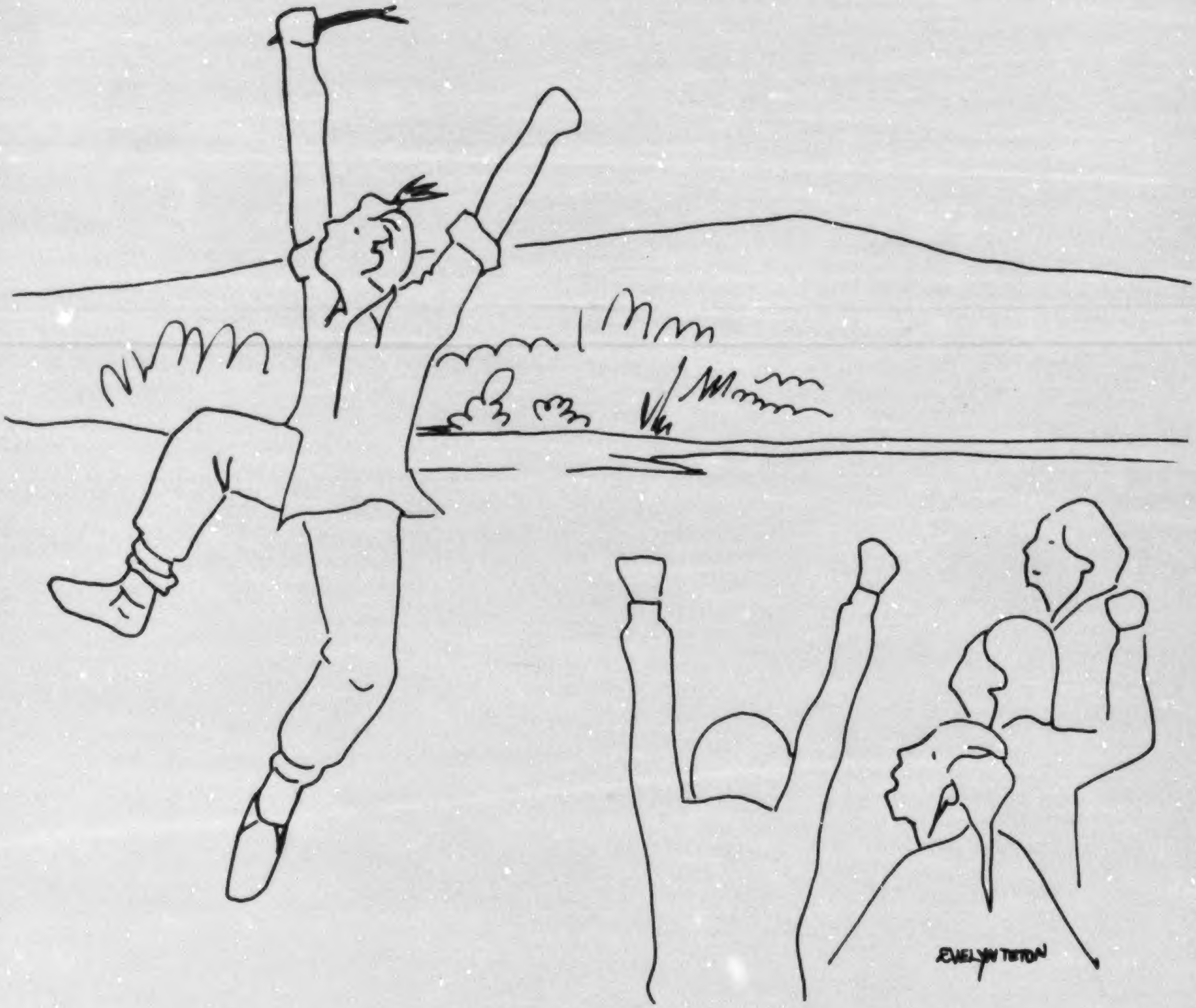
The crowd, anxious for them to run, was shouting and cheering for the one they favored to win. When the flag was dropped, three of the men took off with great bursts of speed, each trying to outpace the other. Catches Up To Antelope did not even start the race. He was still running circles trying to get the kinks out of his legs.



My Grandfather Charley Bearhat was worried to death. "How in the world would Catches Up To Antelope win the race and be deserving of his name if he didn't start running and catch up with the others?" The people who had bet their money on him were yelling and screaming for him to start racing. He needed to prove that his graceful stride could catch the others.



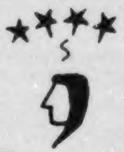
Finally, Catches Up To Antelope took off like a streak of lightning, leaving a large trail of dust behind him. The people could not believe anyone could run with such swiftness as Catches Up To Antelope. He was so swift and possessed such a powerful stride that he caught the other runners near the finish line. He won the race!



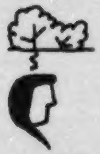
By doing what his dreams had told him to do, he was given the gift of swiftness and had earned the name Catches Up To Antelope. The Lemhi people entered him in many races with other tribes over the years. Because of his antelope power, he was able to outrun all of his opponents. He was truly a famous foot racer for the Lemhi Tribes until he was an old man.

Indian Names

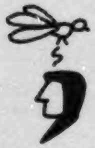
AIM To recognize that names can tell something about a person



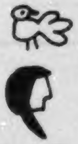
Fourstar



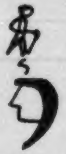
Bush



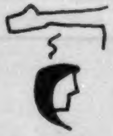
Tailfeathers



Bird Tail



Old Person

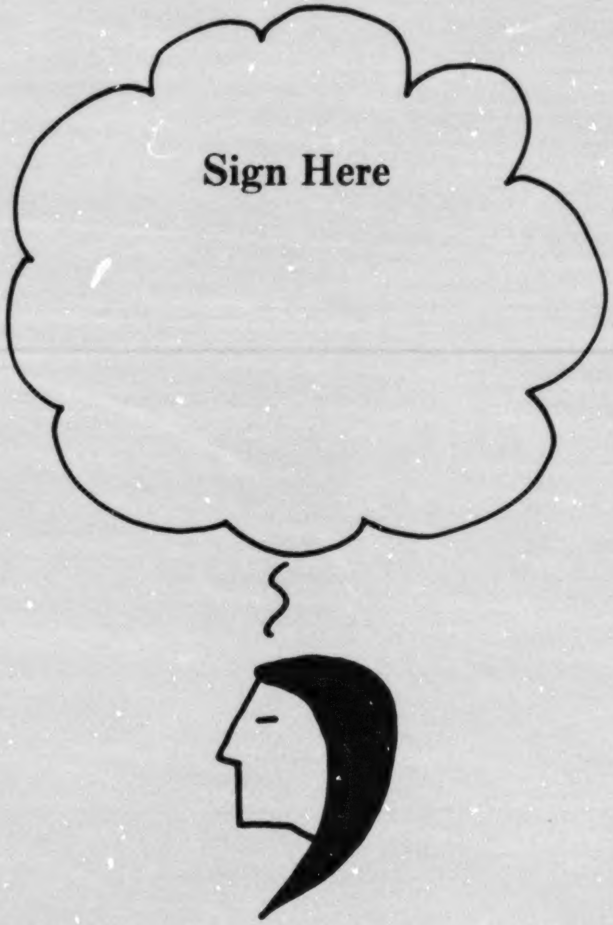


Stiff Arm

Make a list of things that make you feel good or things you like to do? After you have listed as many things as possible, put a star by the things that are easy or you do well.

Now pick one thing. Decide what kind of a name you could give yourself which would tell others what you do best.

- Make a pictograph to stand for your name.
- Find out how names are given in your tribe or one tribe in your area. If you have an Indian name describe how it was given. Did your family give gifts or celebrate?



- See how many places in your community have been given Indian names. Can you find any of the meanings for the names?

The Antelope Award

DATE

THE ANTELOPE AWARD

is being presented to

NAME/TRIBE

This award is in recognition for

Bear Hat

Told by Cora George

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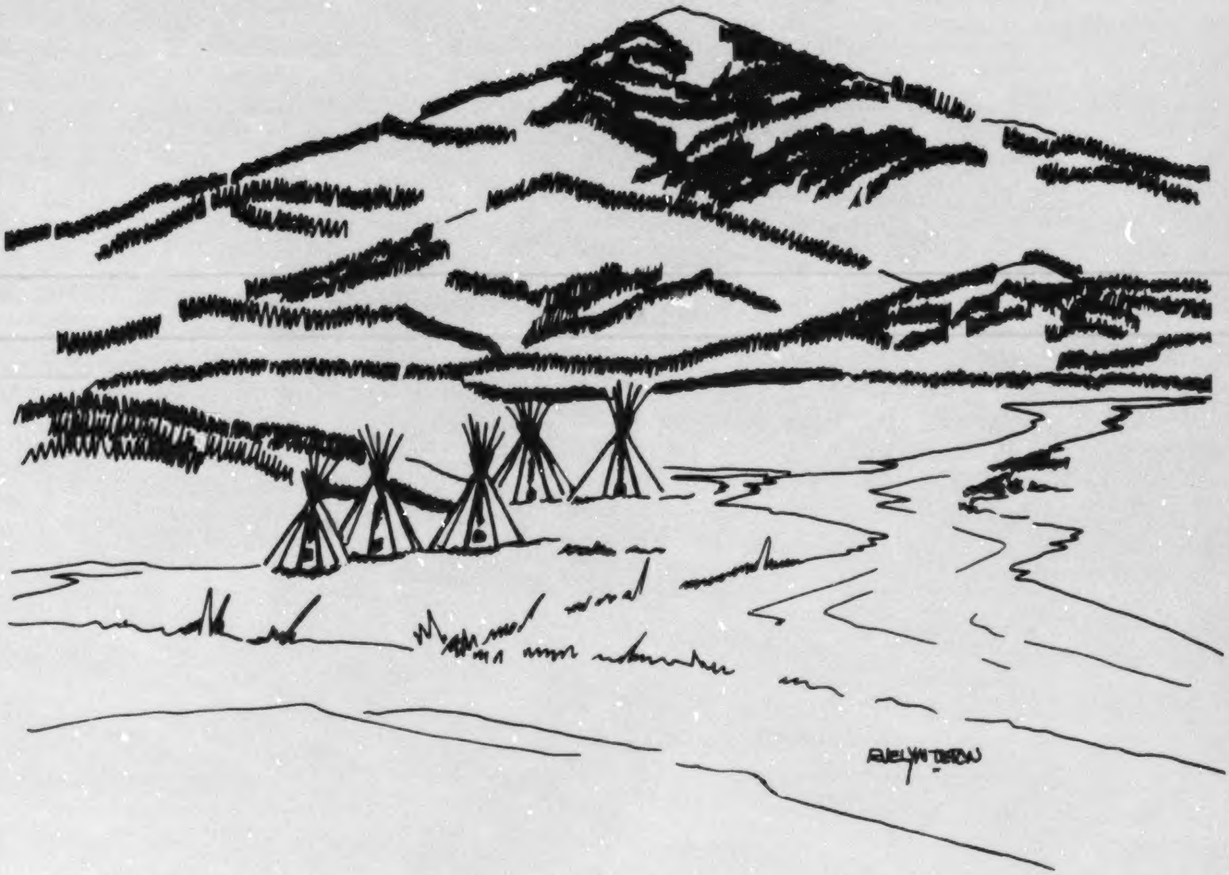
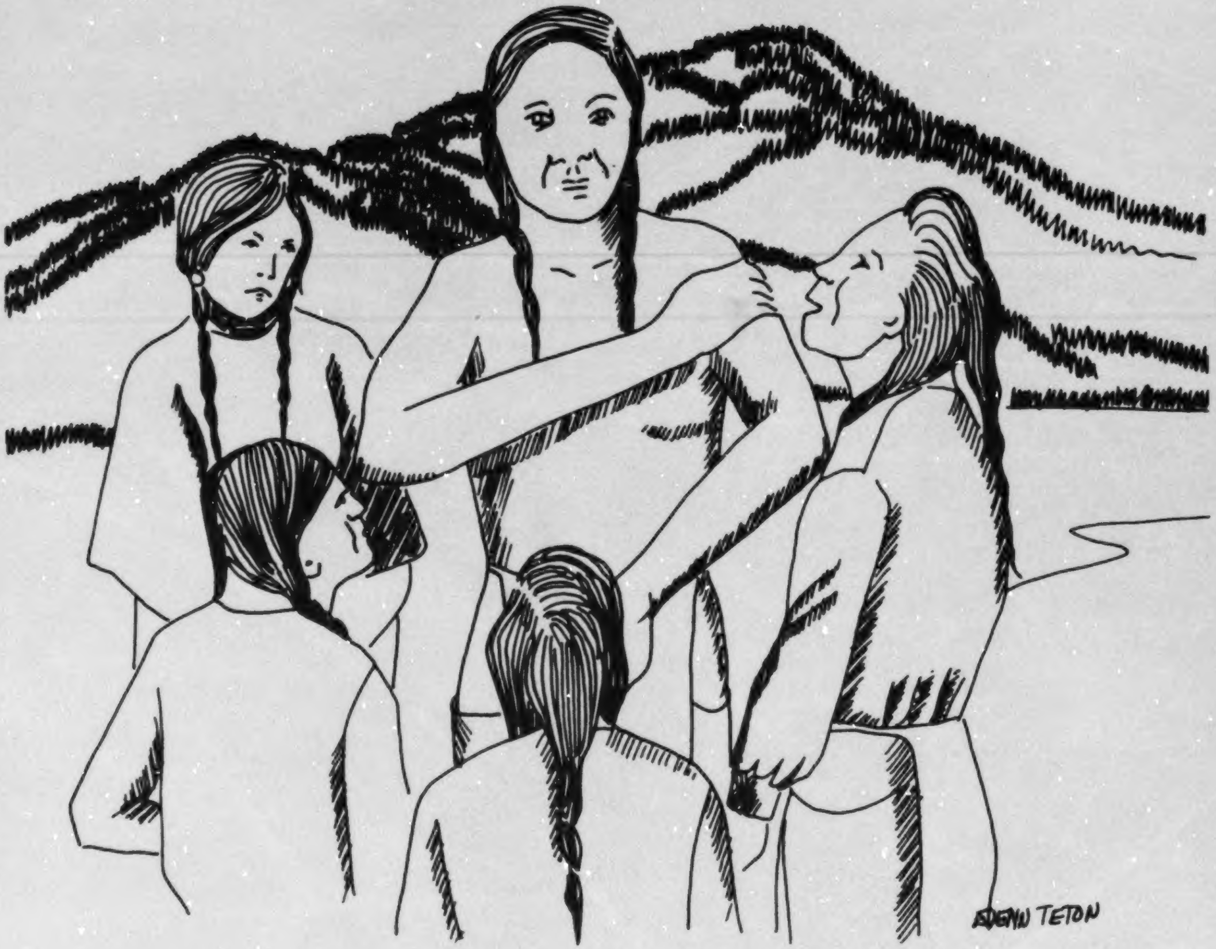
the original document was blank

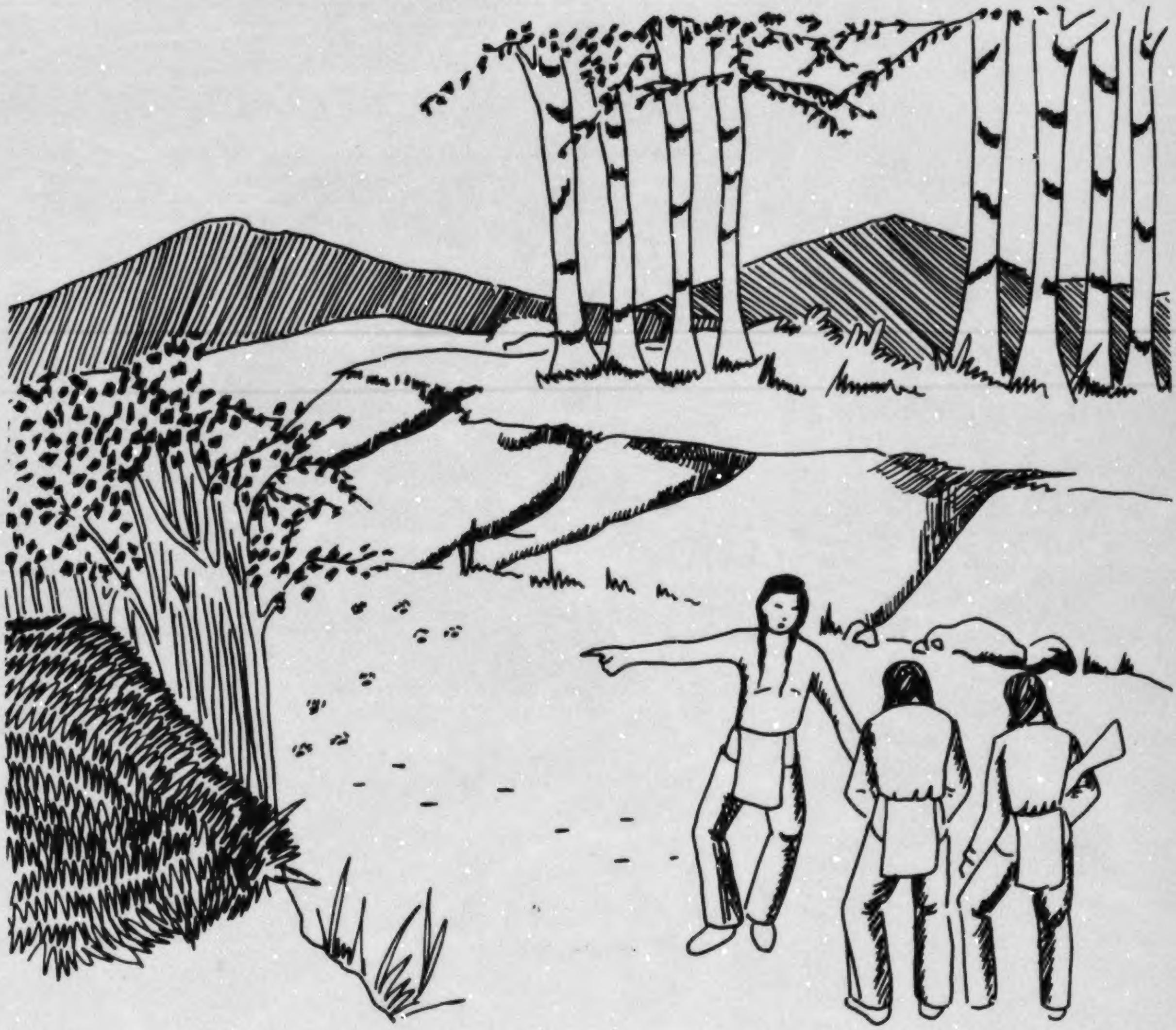


This is a true story of how Bee-bu-bah-gent got his name, Bear Hat. It happened several years ago in the mountains of Challis, Idaho.

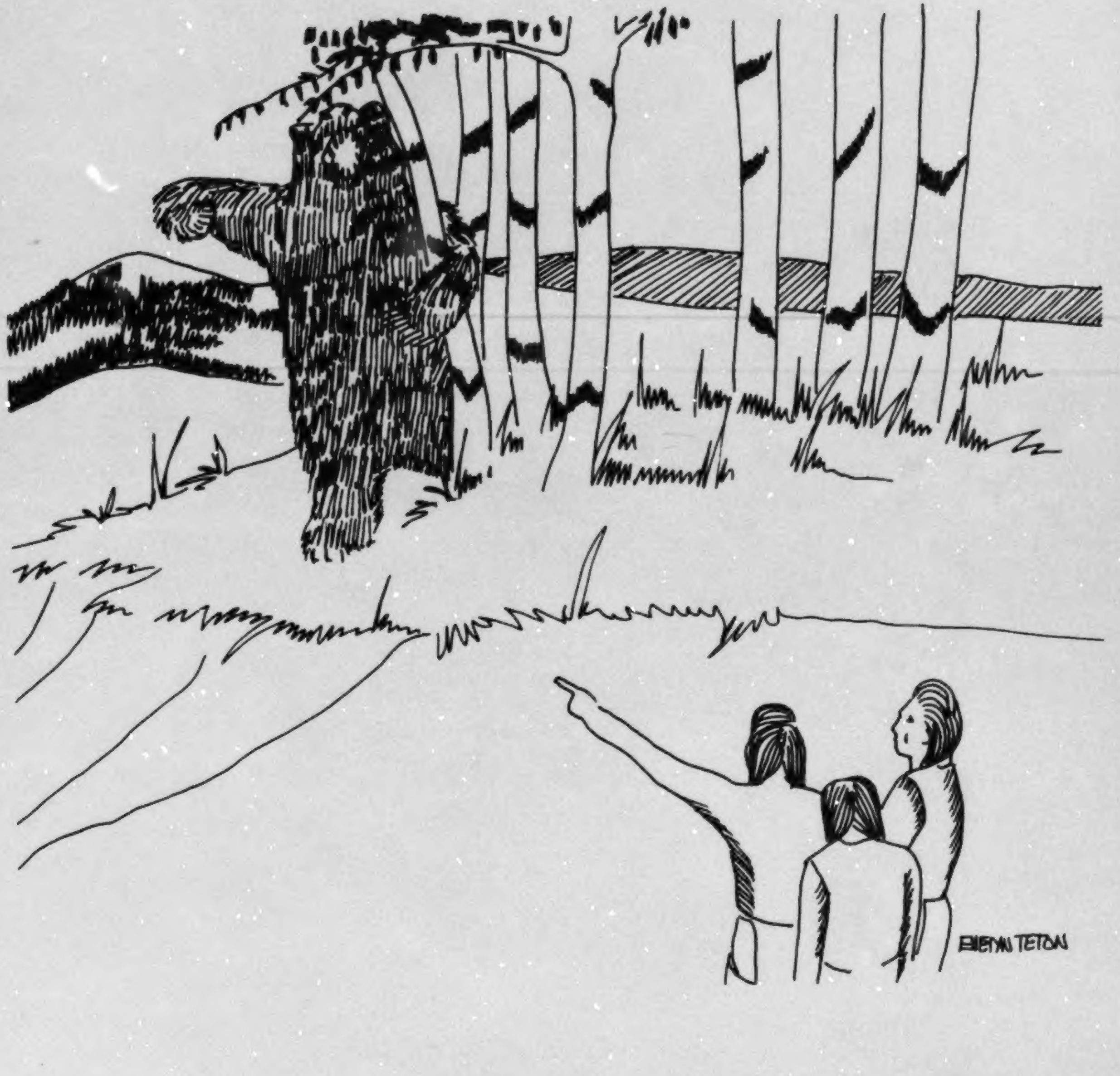


It was fall and several families were at Challis hunting deer and elk for their winter food. News had been spread from one camp to the other about a grizzly bear that had been wounded.

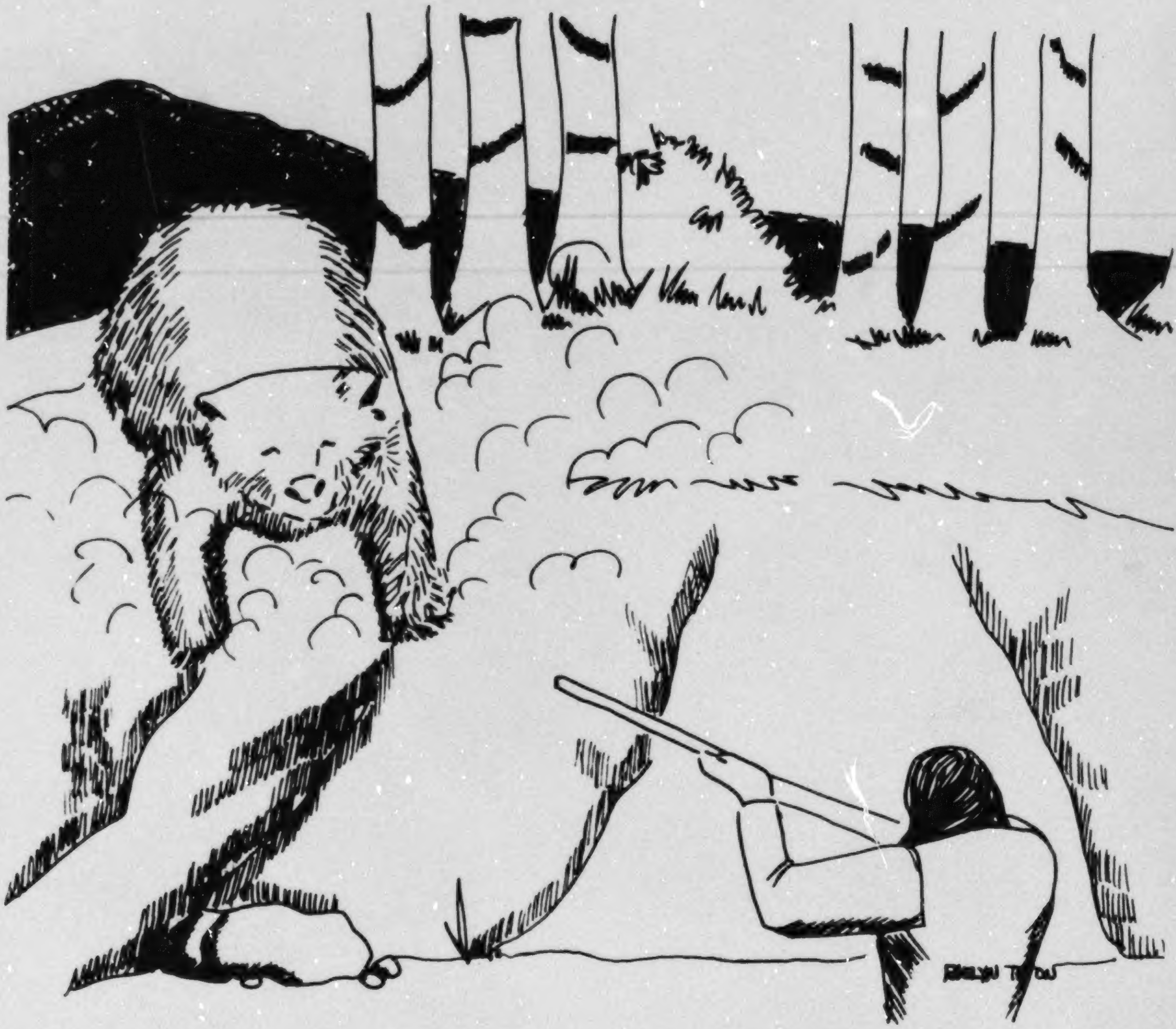
Bee-bu-bah-gent said, "Grizzly bears are not usually mean, but when they are hurt, they become ferocious." Bee-bu-bah-gent, Cawson and Bright Beads decided to go look for the grizzly bear before he hurt or killed someone.



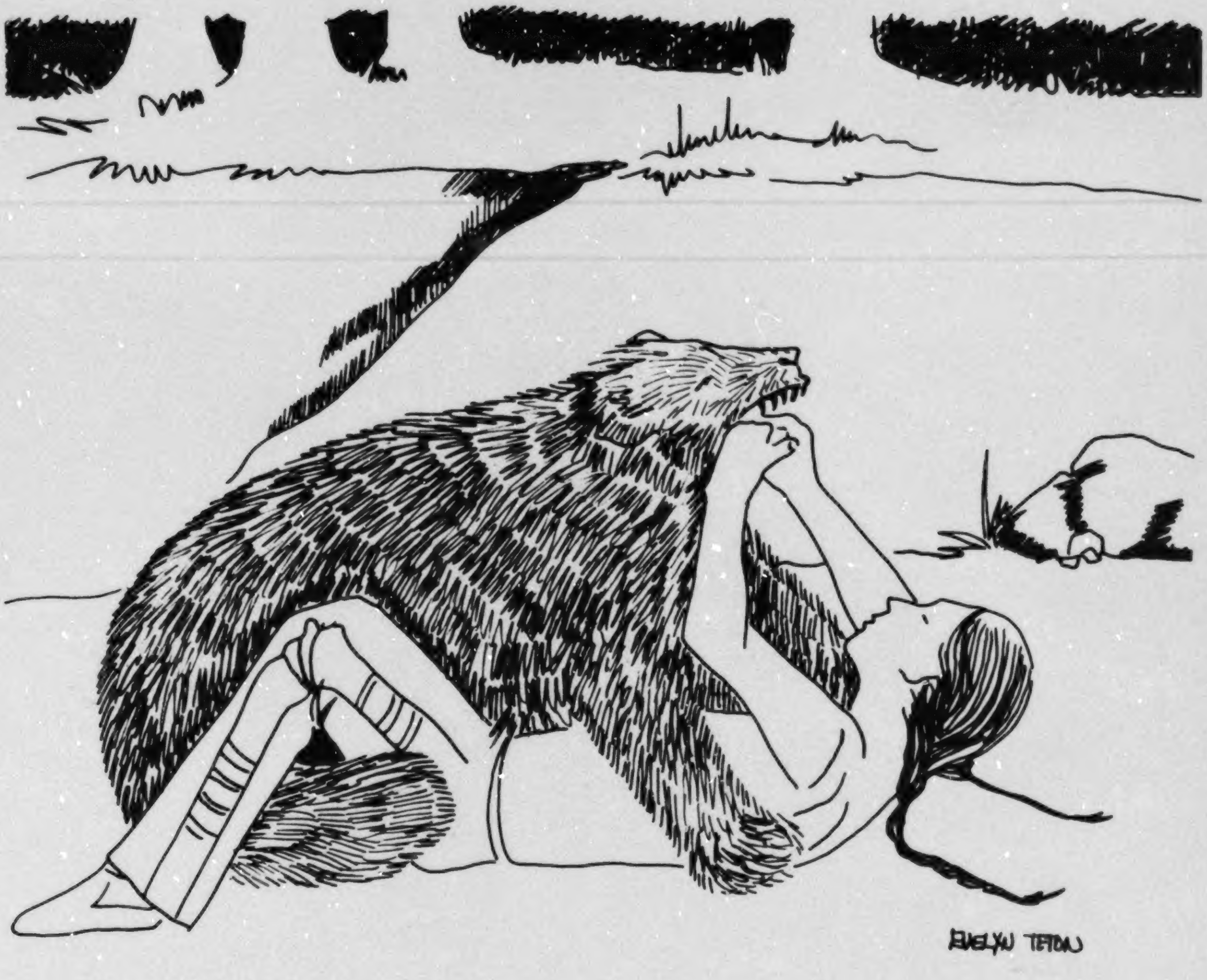
They searched all over the mountainside until they found the grizzly's fresh tracks near some willows in a little gully.



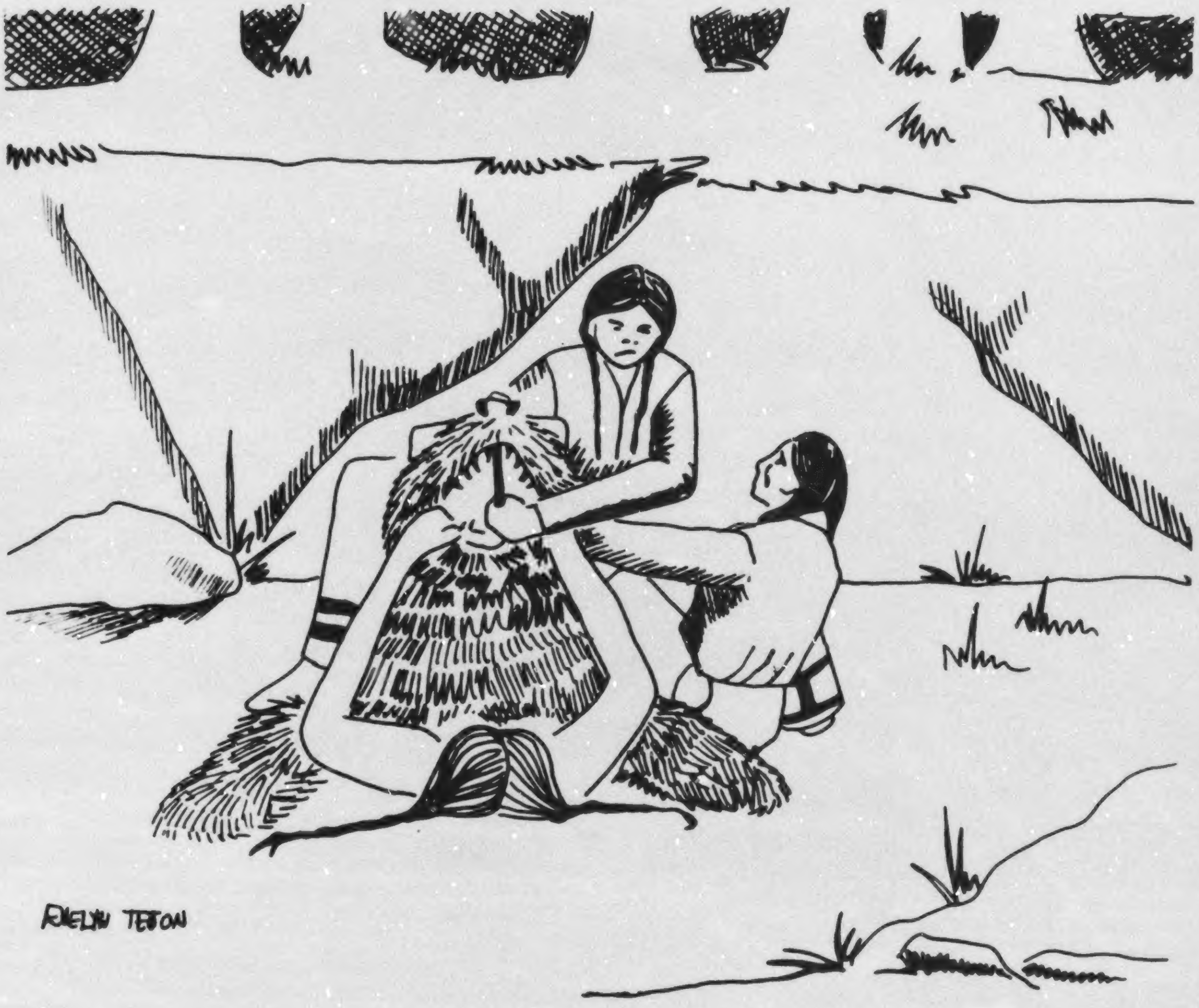
As soon as the bear sensed the men getting close, he stood up on his haunches. The grizzly started shaking the branches of the small trees around him. Cawson was afraid that the grizzly bear would attack the men.



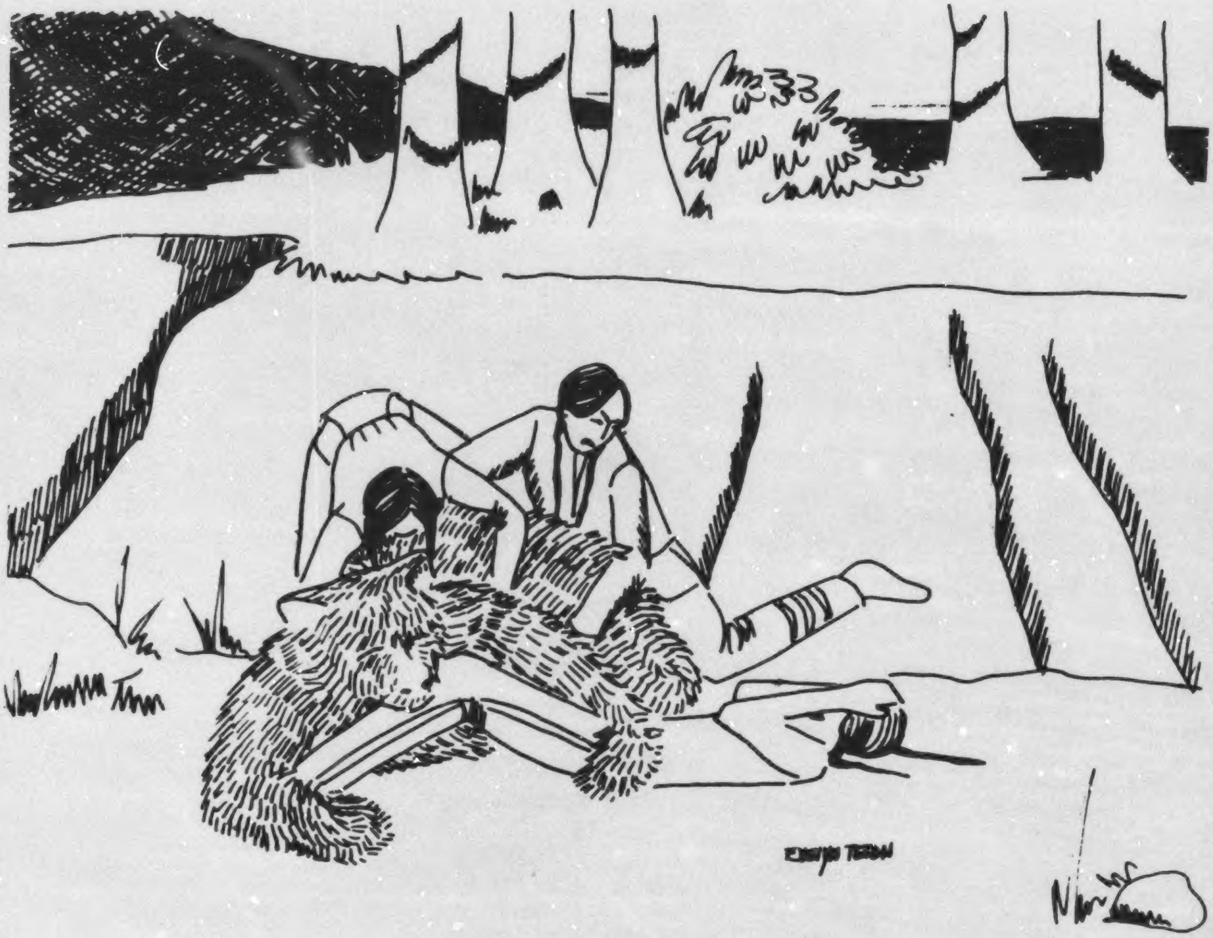
Cawson wounded the bear again.



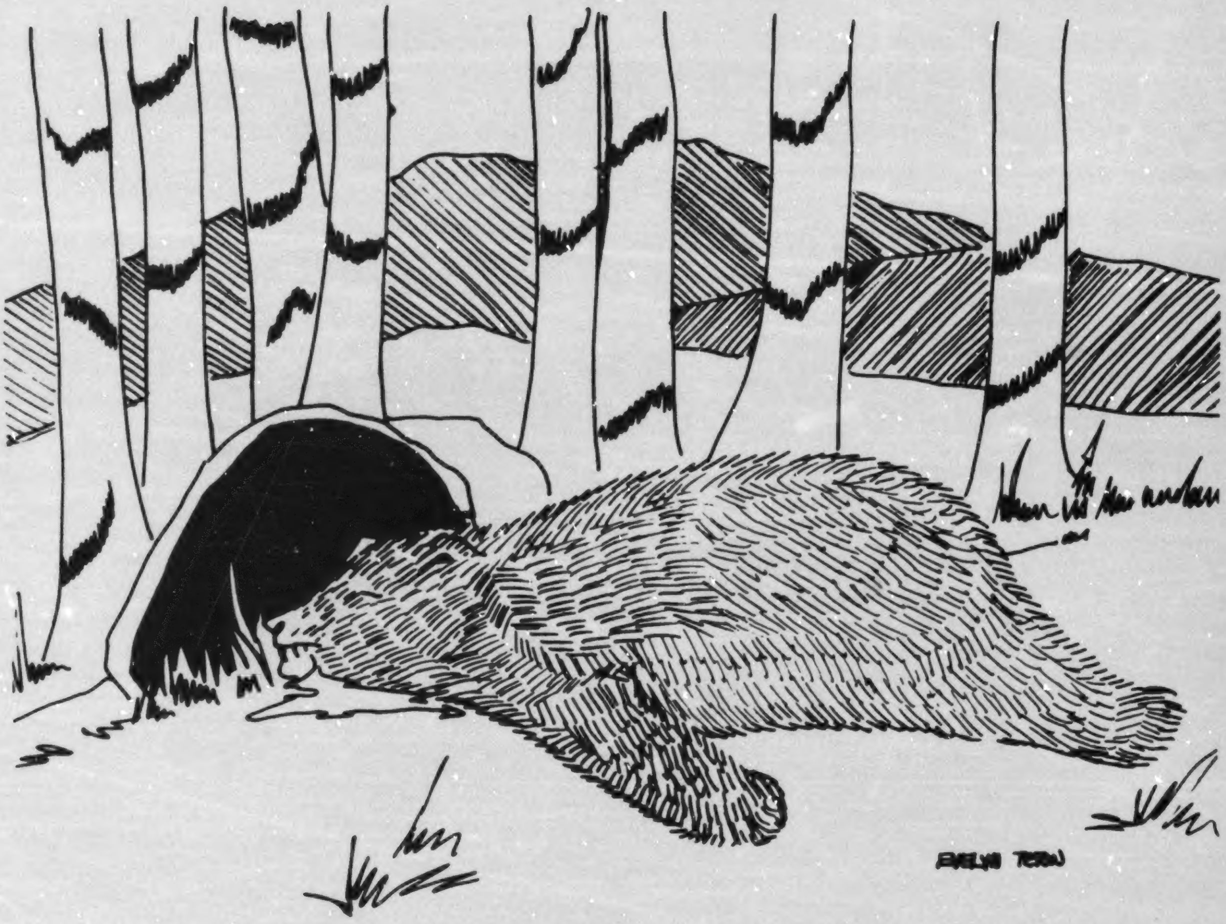
Bee-bu-bah-gent was forced to wrestle with the wounded, angry bear. He held onto the grizzly by the mouth, just in back of his teeth. They wrestled for quite awhile this way. After a few minutes of vigorous struggling, both the grizzly and Bee-bu-bah-gent were tired.



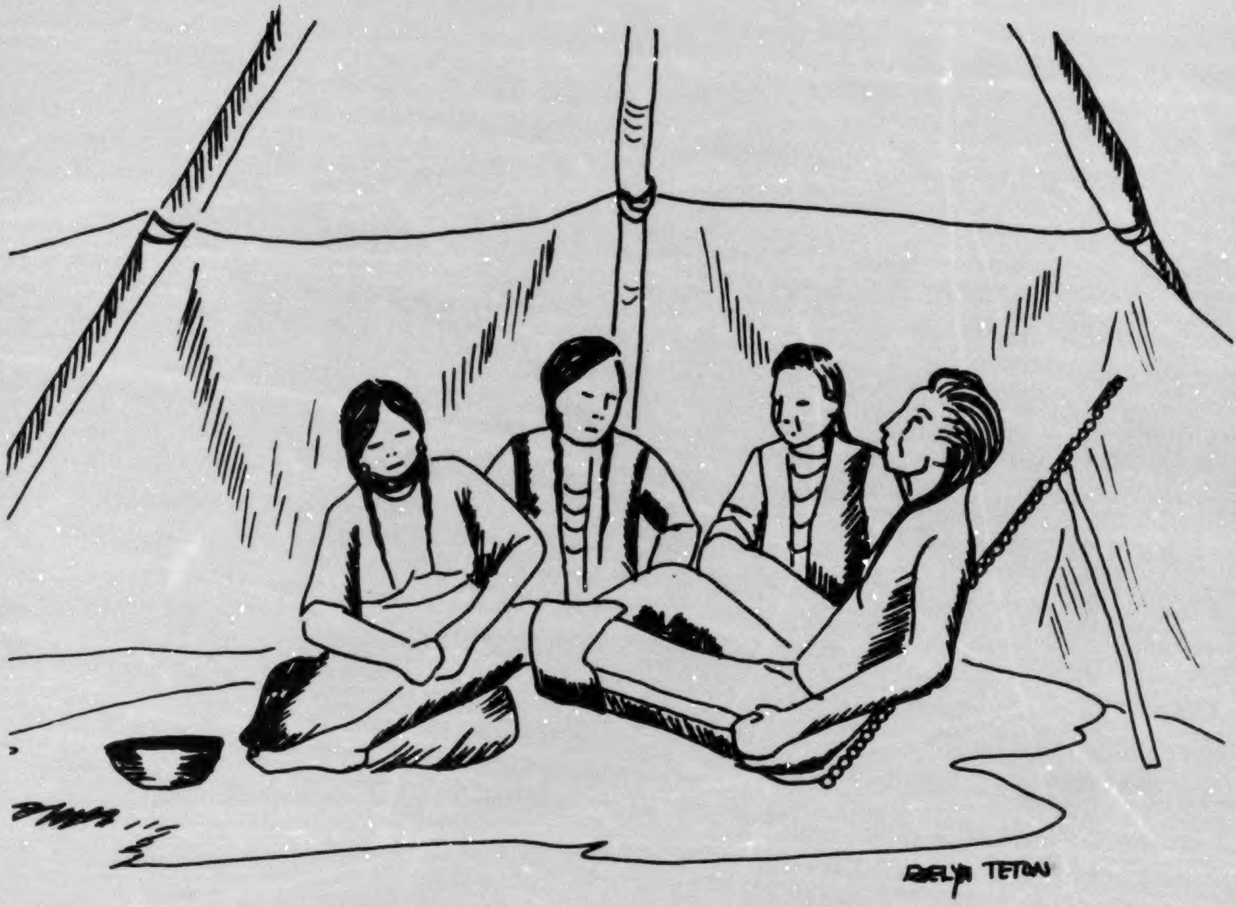
Bee-bu-bah-gent told Cawson and Bright Beads, "Get a stick and put it in the bear's mouth to prop it open. That way the grizzly can't bite!" It worked for a little while, then the stick dislodged, going into the bear's throat.



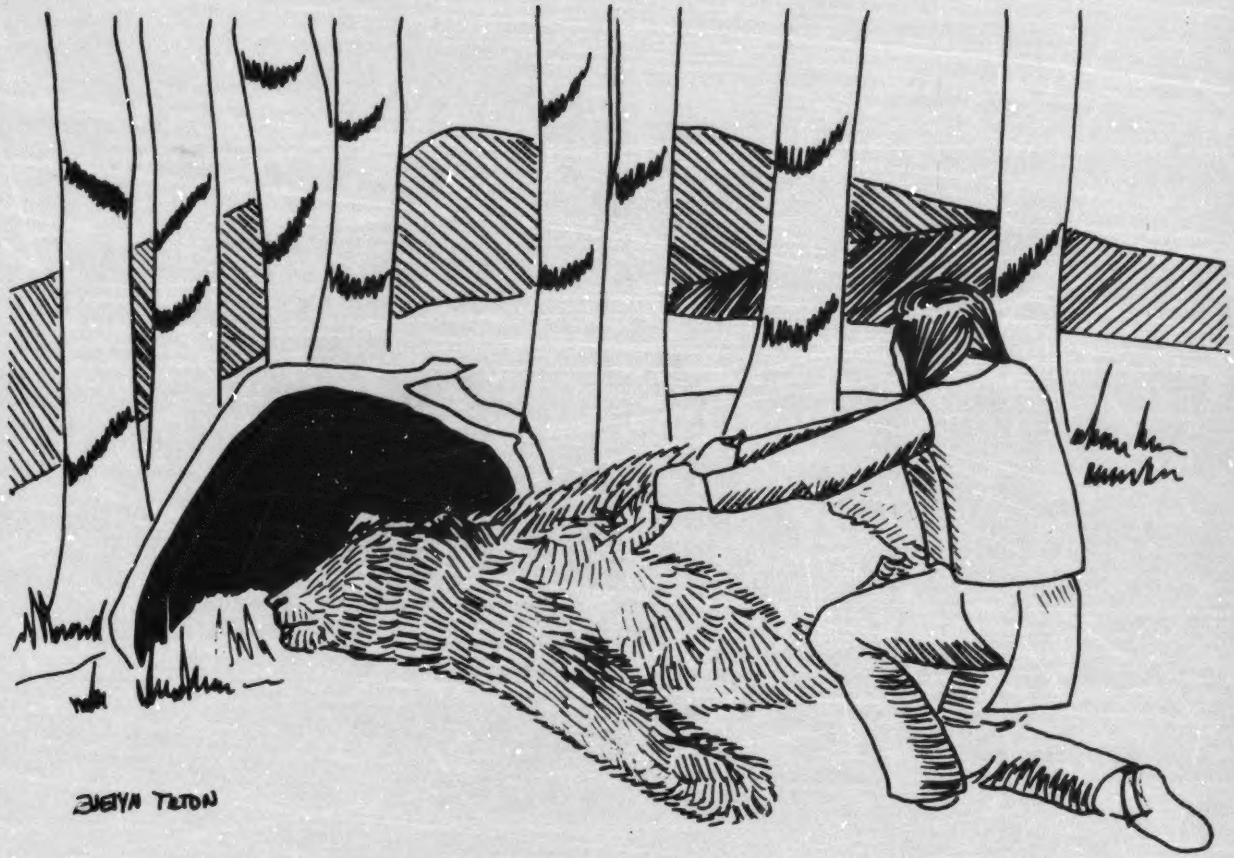
At this instant, the mighty grizzly bit into Bee-bu-bah-gent's leg. He wailed out in pain but the bear wouldn't let go. Cawson and Bright Beads jumped on the great grizzly's back. They were trying to get him to loosen his grip on Bee-bu-bah-gent's leg.



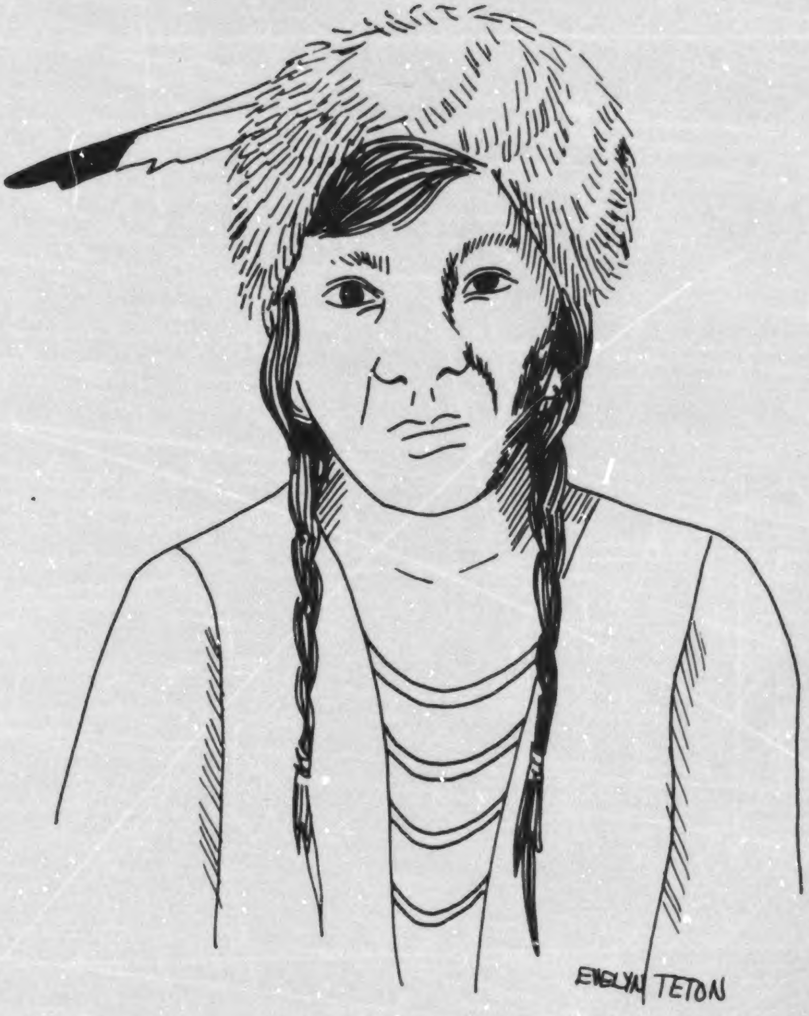
After more struggling, the bear became weak and started choking. The stick was piercing the bear's windpipe. He let go of the leg, howling and falling into the trees. He clawed a tree trunk, then fell on his face, never to move again.


EVELYN TETON

Bee-bu-bah-gent was taken back to camp by the men. One of the wives doctored his leg with strong Indian medicine.



The next day Bee-bu-bah-gent went back to where the bear lay dead. He cut a piece of the bear hide big enough to make a nice bear hat.


EVELYN TETON

From that day on, Bee-bu-bah-gent was known as "Bear Hat."

EVELYN A. TETON EVENING

MAXINE EDMO

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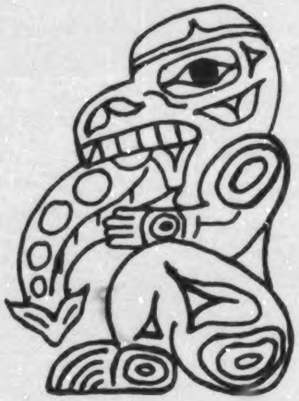
Bears and Hats

AIM To learn some interesting facts about bears and hats



Northwest Coast bear eating a fish.

GRIZZLY BEAR

The Grizzly weighs about one half ton of sinew, bone and muscle. He swims well and runs like the wind. He also has good hearing and a great sense of smell.

The name silvertip refers to the grizzled coat of fur. Light tipped hairs give a frosty sheen to a deep fur of brown, yellowish-gray or black.

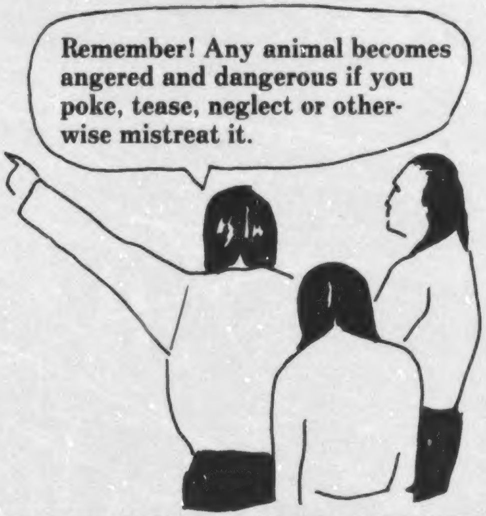
This bear eats just about anything: grass, roots, nuts, berries, fish, sheep, goat, elk and more.

BLACK BEAR

Not all black bears are black. Some are also brown. They have a thick coat of hair, rounded ears, strong claws and a stump for a tail.

Weighing as much as 800 pounds, black bears are not runners although they can move rather fast if needed. They have poor eyesight, only fair hearing but an excellent sense of smell. Black bears can even smell when the weather is changing.

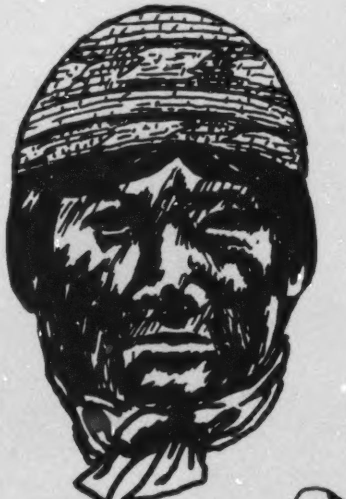
Most tribes thought the bear to be sacred. Some claimed the bear as a blood relative. He could stand up like a man but was mightier. Honor and glory came to the hunter who killed a bear. Prayers for the bear or any other animal were offered before killing them.

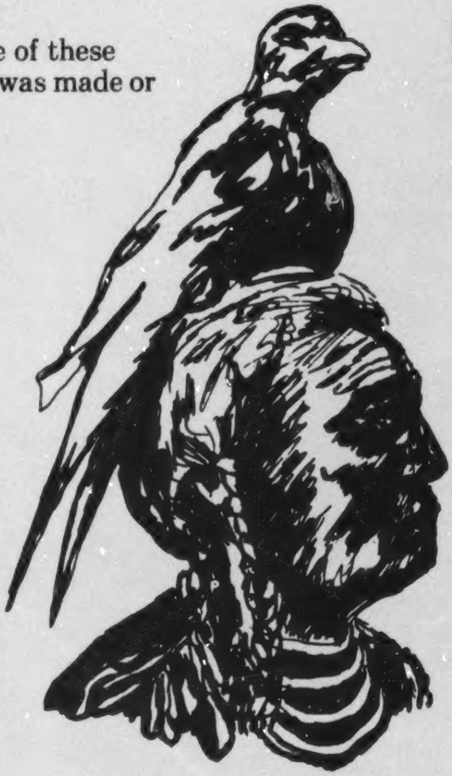

Remember! Any animal becomes angered and dangerous if you poke, tease, neglect or otherwise mistreat it.

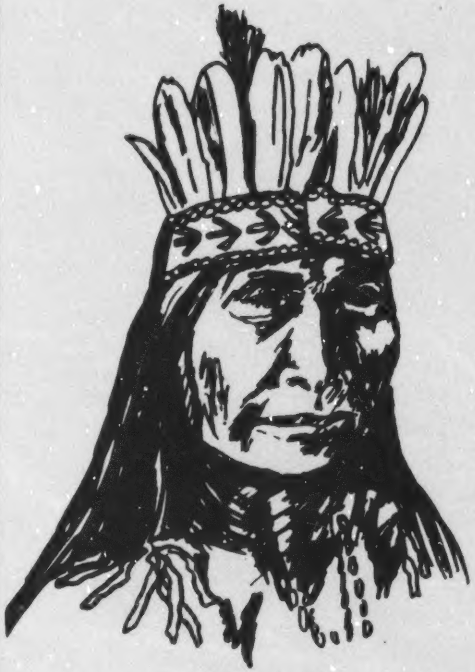
Indian people have worn a variety of different headdresses. Some are still worn today for special occasions. See if you can find which tribes have worn the ones below.

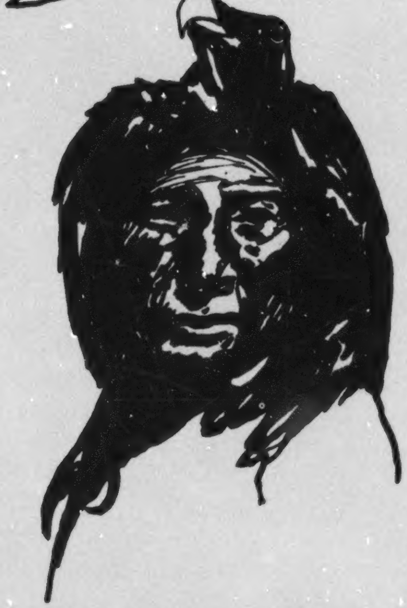
Write a story about hats or headdresses.

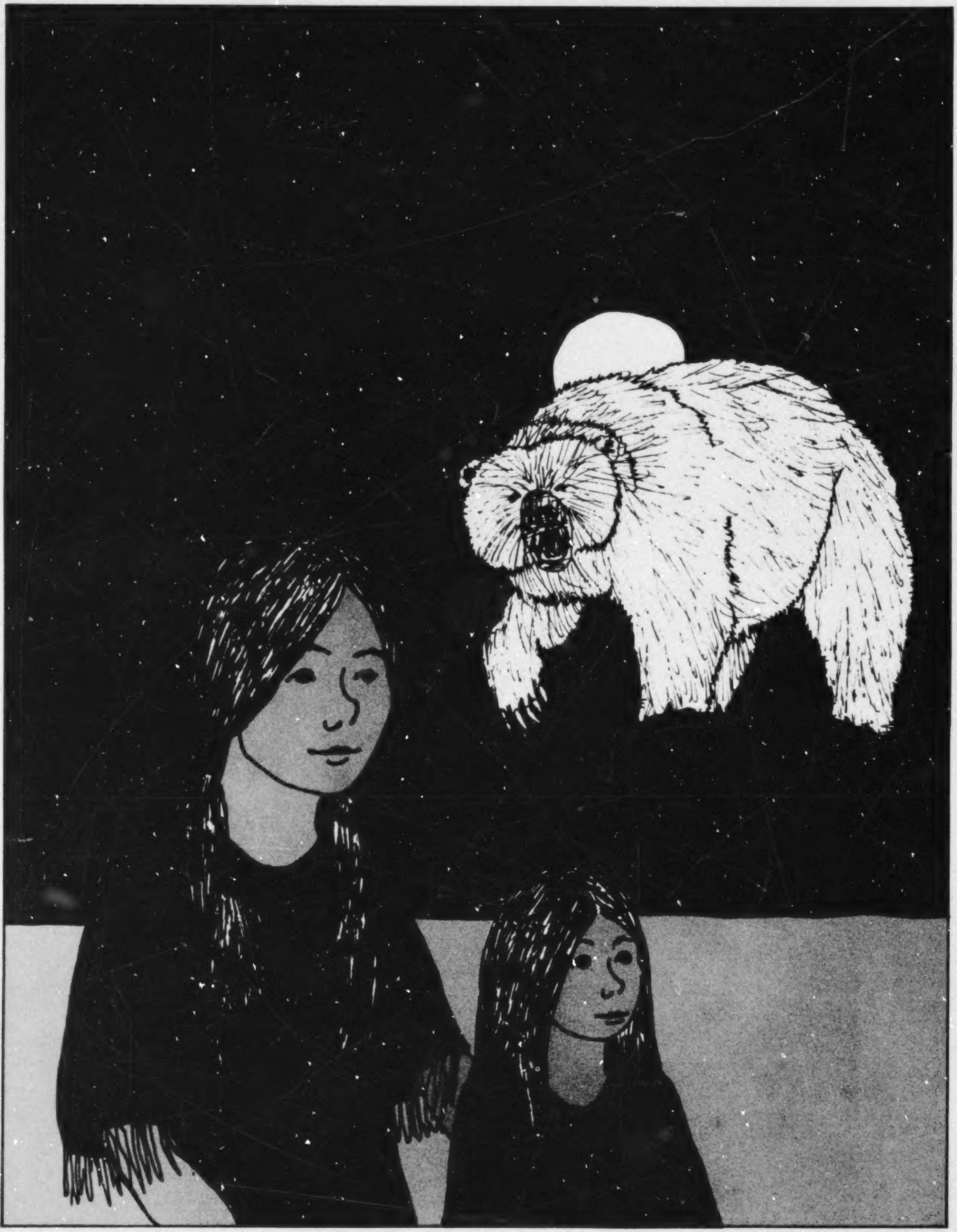
- Write a story about one of these people hats. Tell how it was made or how it might be used.











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THE INDIAN READING SERIES
Stories and Legends of the Northwest

The Bear Tepee

Level IV Book 9

By members of the Northern Cheyenne Tribe

Leroy Pine, *Coordinator*
Julia Pine, *Consultant*
Tom Gardner, Sr.
Tim Lame Woman
Mabel Small
Lucille White Crow
Donna Livingston, *Illustrator*

Told by Julia Pine

Illustrated by Donna Livingston

Joseph Coburn, Director
Pacific Northwest Indian Program
Northwest Regional Educational Laboratory

Developed by the Pacific Northwest Indian Reading and Language Development Program
Northwest Regional Educational Laboratory, 300 Southwest Sixth Avenue, Portland, Oregon 97204

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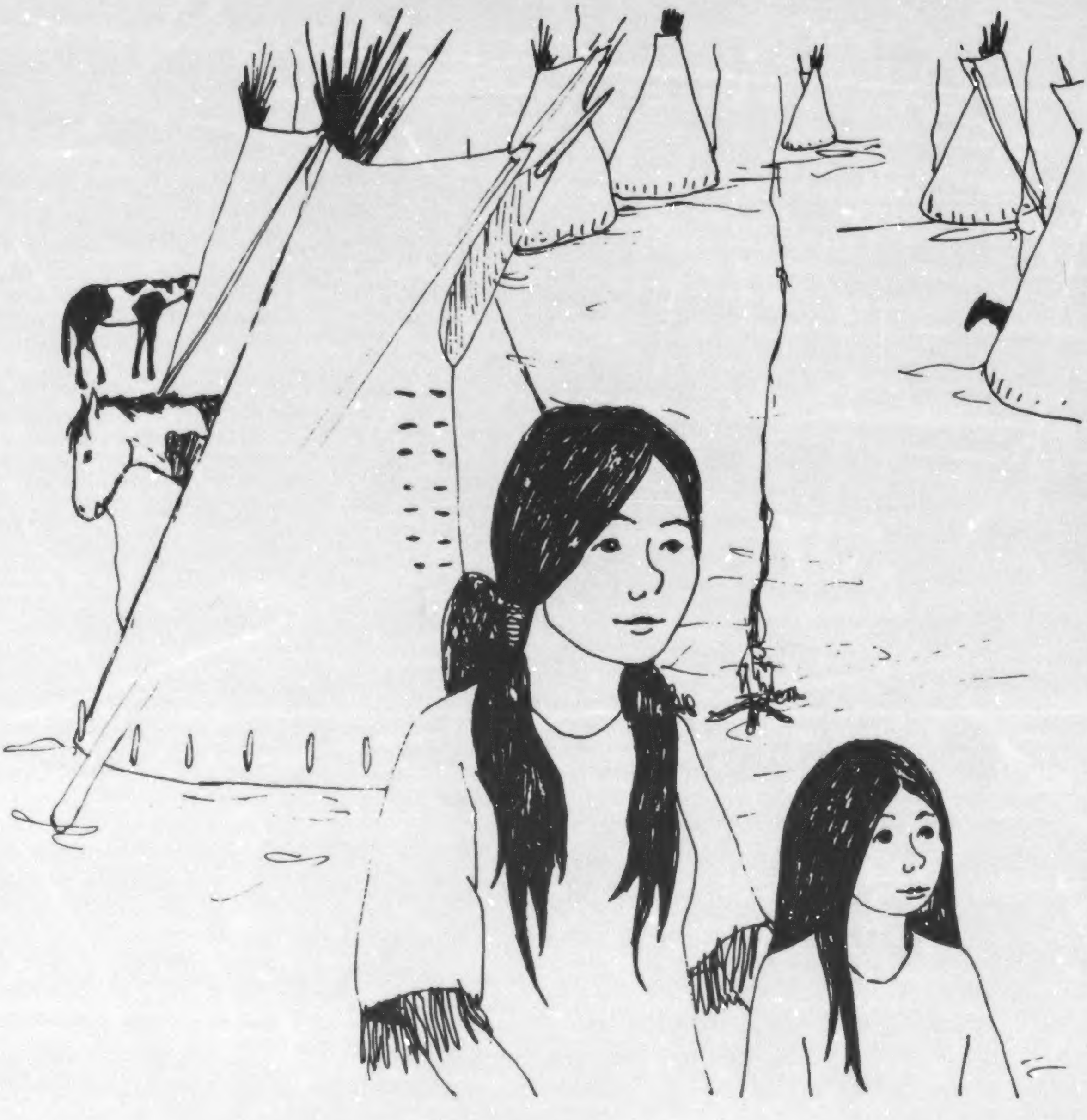
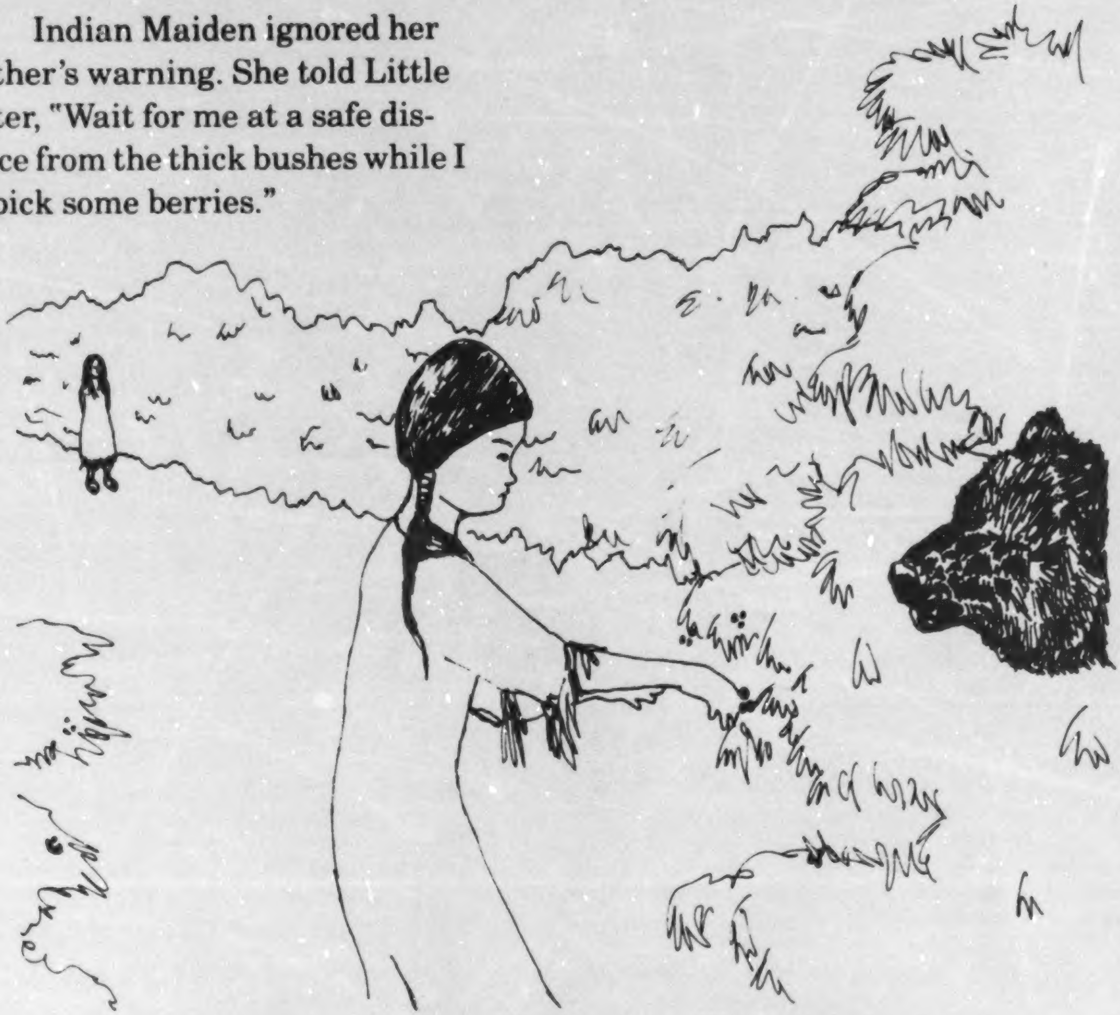
Printed and bound in the United States of America

A long, long time ago, the Northern Cheyenne were camped near the Bear Tepee. Indian Maiden and Little Sister suddenly decided to go off to play by themselves.

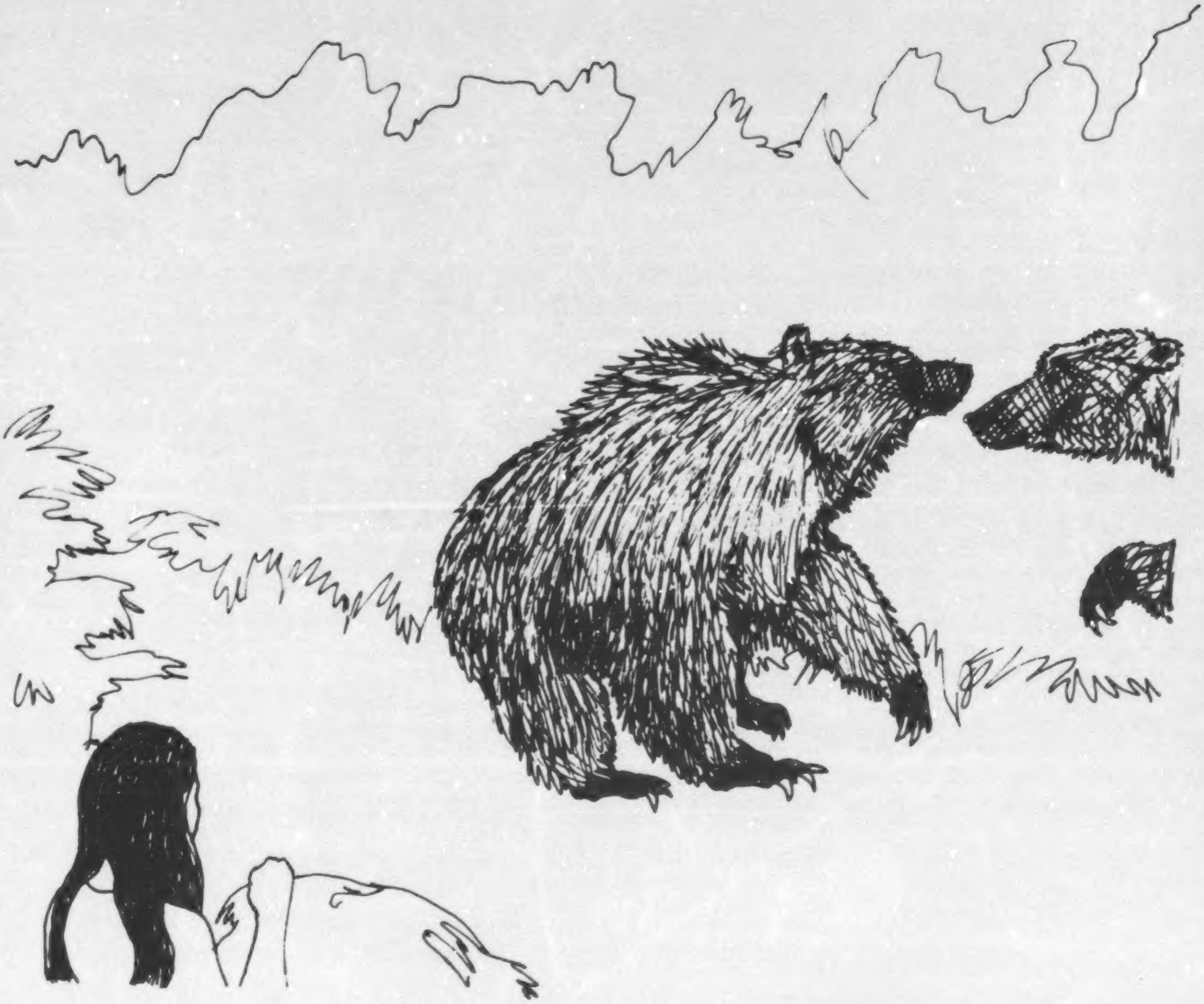
Indian Maiden whispered to Little Sister, "Let's go play near those thick bushes. Everyone is busy and we won't be missed. Besides, our seven brothers are on scouting and hunting trips far from the camp!" Indian Maiden suddenly had an urge to go into the thick bushes. She thought, "Those berries look so tempting. I'll go and pick some to eat." The Indian Maiden remembered her mother's warning, "Don't go near the thick bushes alone because it is dangerous. That is one of Bear's favorite hideouts. Bear is known to capture humans and is dangerous! Bear has special powers and does unexpected things to human beings. Bear might try and lure you to his hideout and turn you into a bear or another animal form."



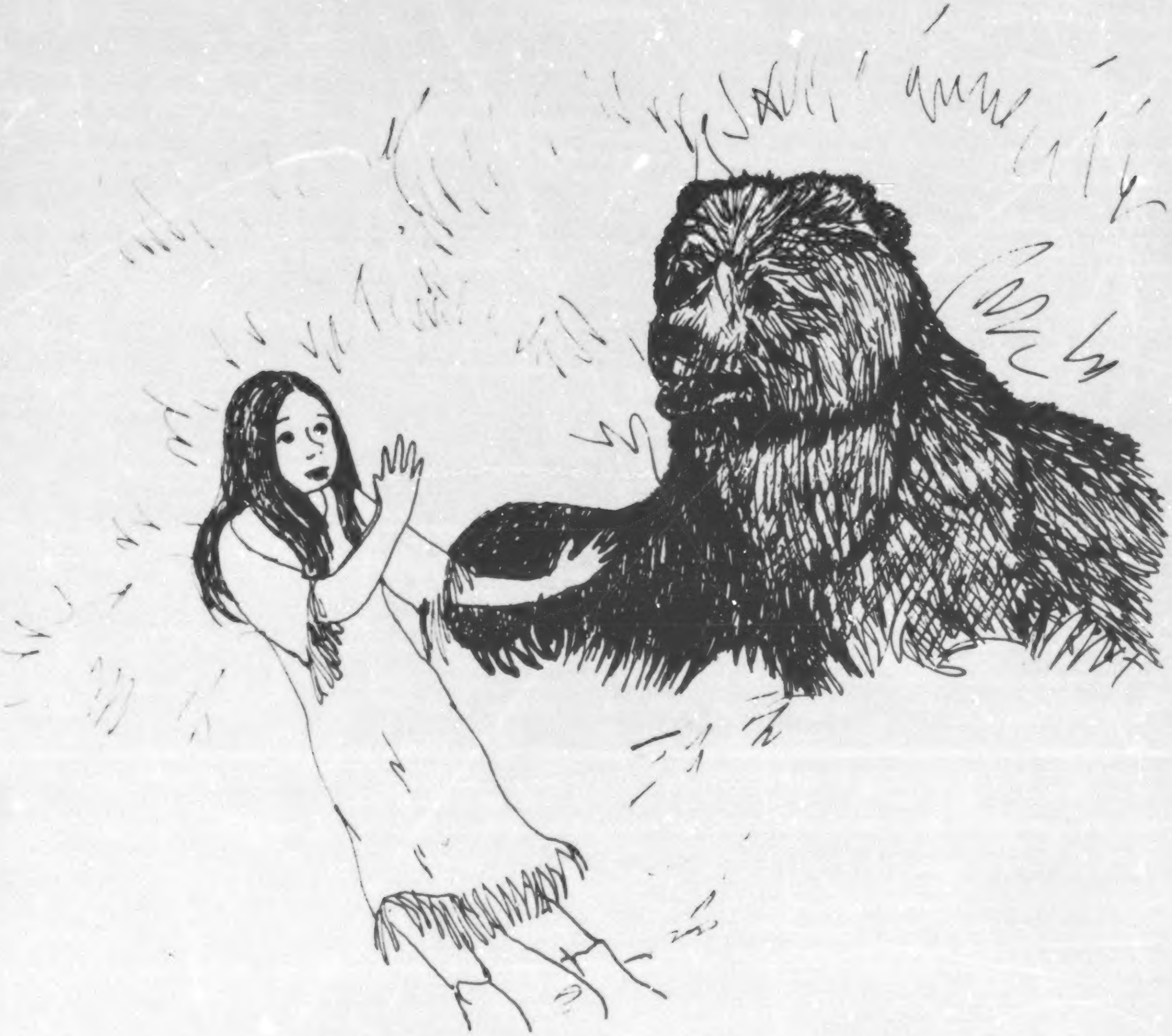
Indian Maiden ignored her mother's warning. She told Little Sister, "Wait for me at a safe distance from the thick bushes while I go pick some berries."



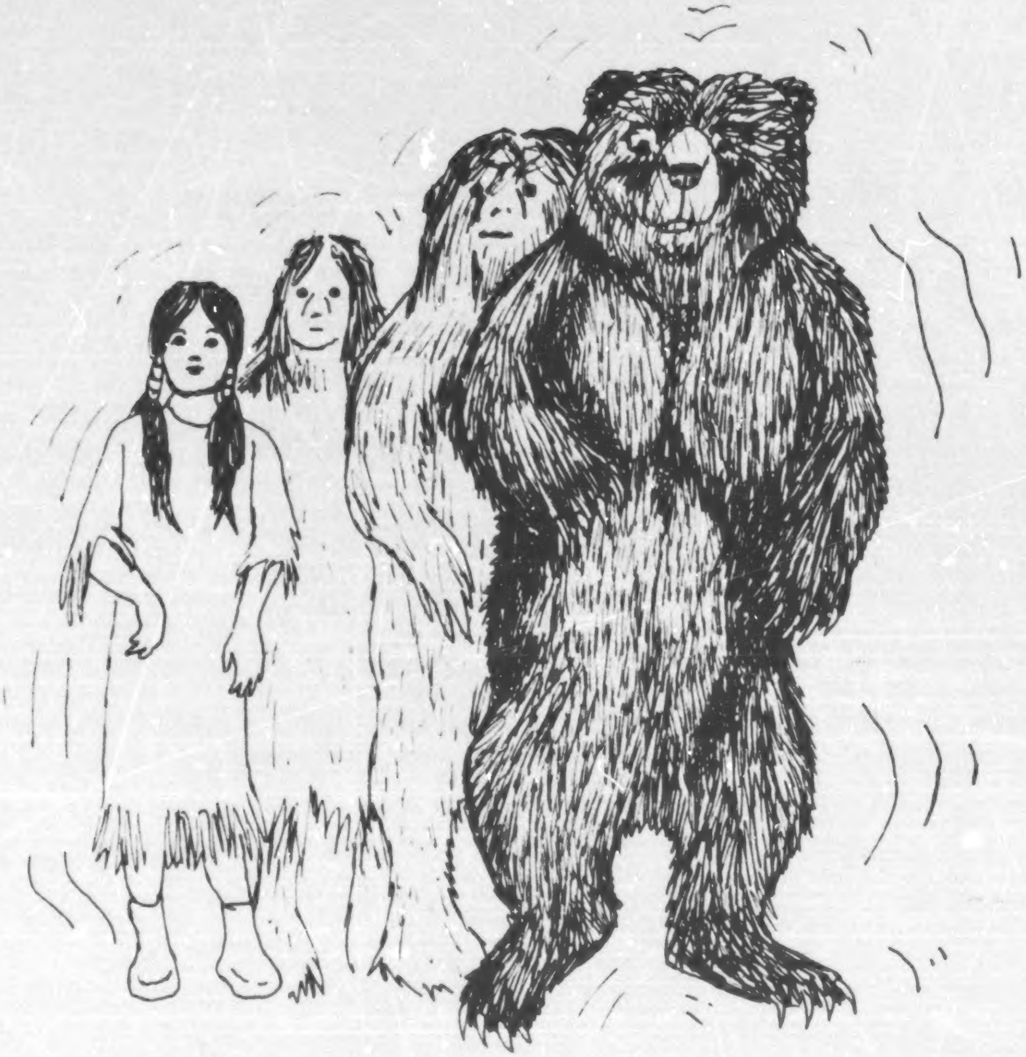
Later, Indian Maiden snuck over to the thick bushes with Little Sister several times and picked berries. Again she would tell Little Sister, "Wait for me here." Little Sister watched Indian Maiden go into the thick bushes to pick berries. She thought, "Indian Maiden has been acting very strange recently, especially when she returns from the thick bushes."



Little Sister went into the thick bushes looking for her big sister. As she came into a small clearing and saw two bears, she screamed, "Oh, oh!"

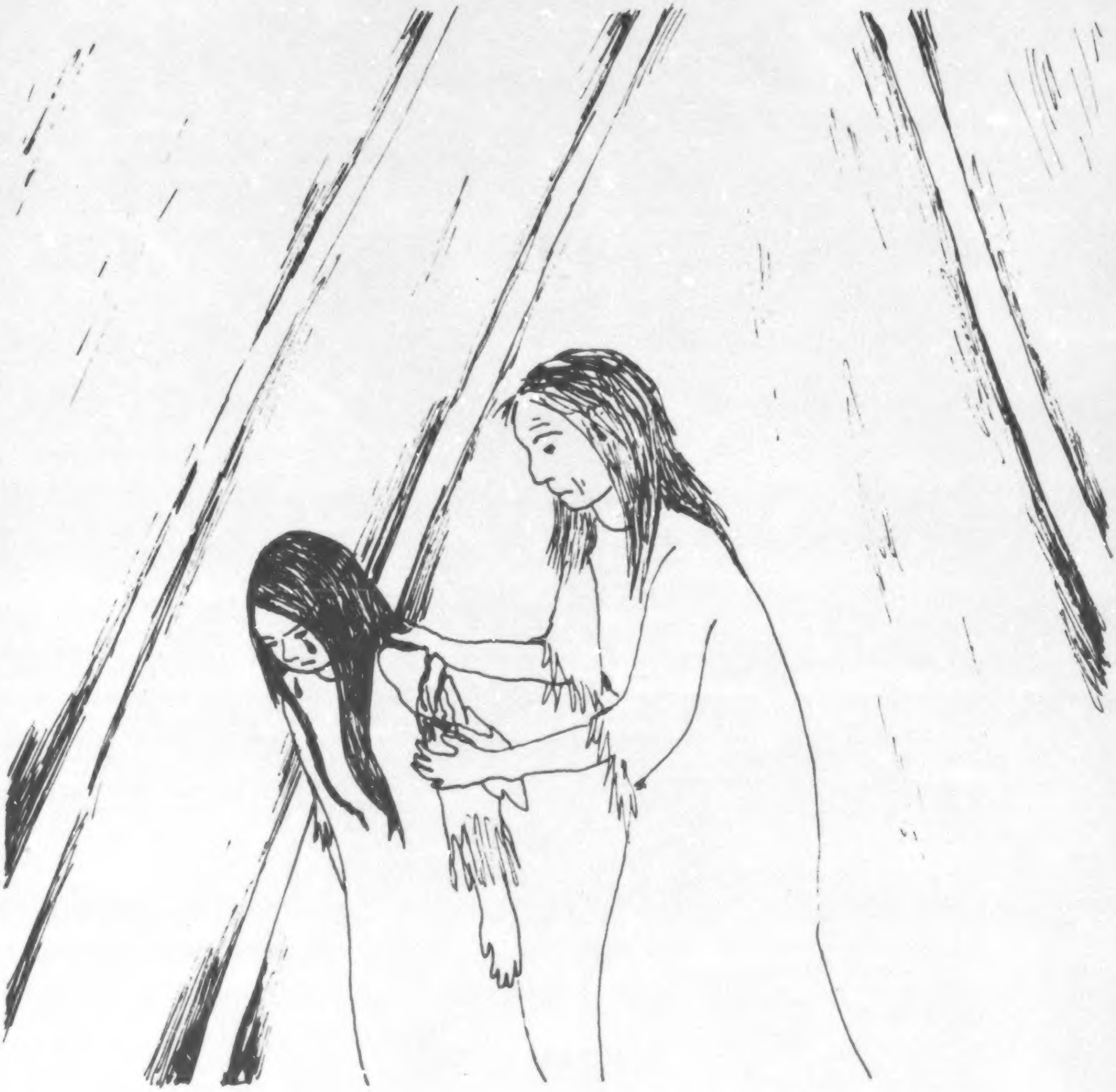


Indian Maiden, now in the form of a bear, snapped, "I warned you not to follow me here!" With this she leaped at Little Sister and mauled her on the shoulder.



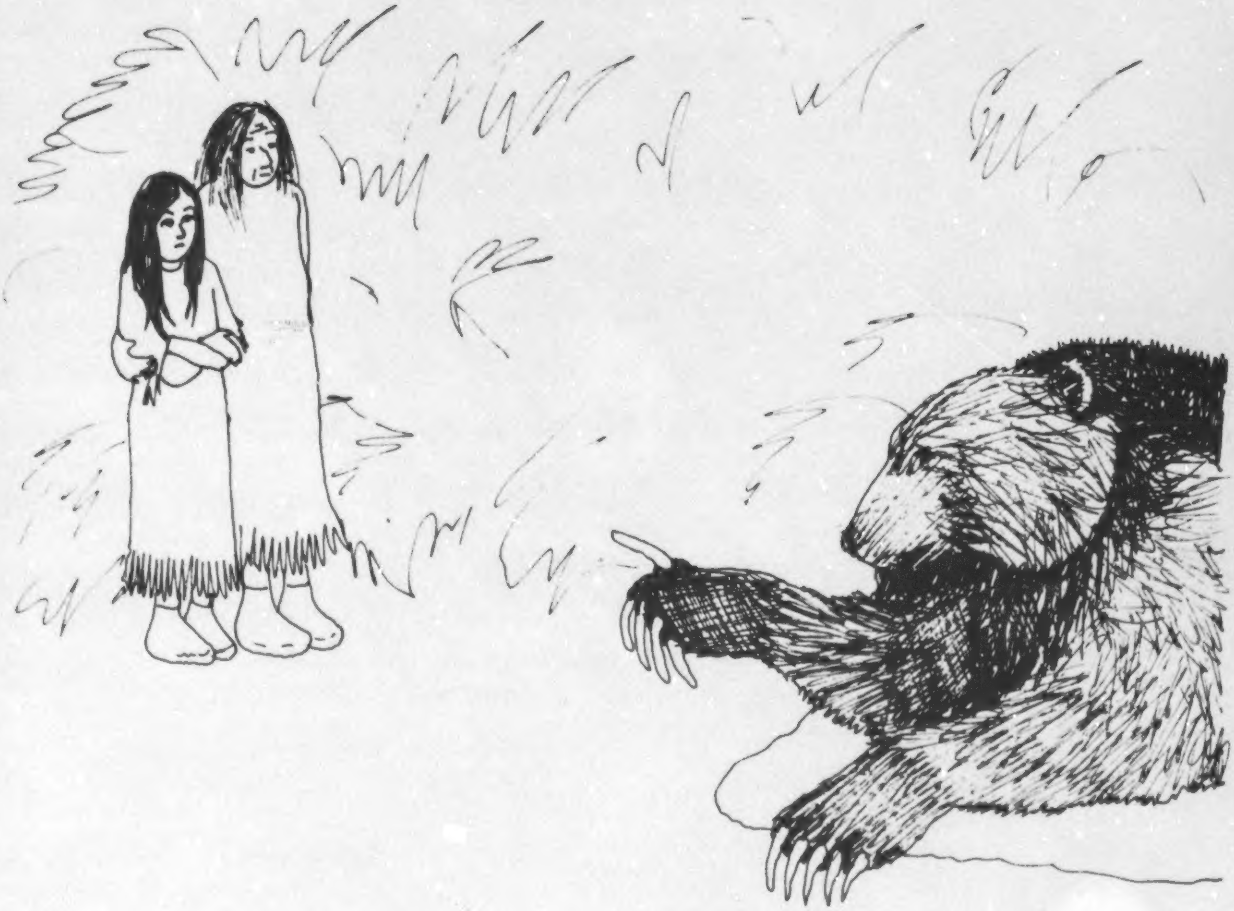
Indian Maiden warned, "Do not tell mother about this incident or I will eat all of you. Now, I will turn myself back into a human being and follow you home."

When the sisters reached home, mother saw the frightened look of Little Sister and asked, "Why do you look sick? Is there something wrong? Come here. Let me look at you." Too afraid to say anything, Little Sister moved closer to her mother. Mother found the big wound on her shoulder and cried, "How did you get mauled? How did you get away?" Little Sister gave a quick glance at her sister and replied, "I was walking near some bushes when a bear reached out and grabbed me. I fell to the ground and got up to run. The bear must have gotten tangled in the bushes because it did not follow me."



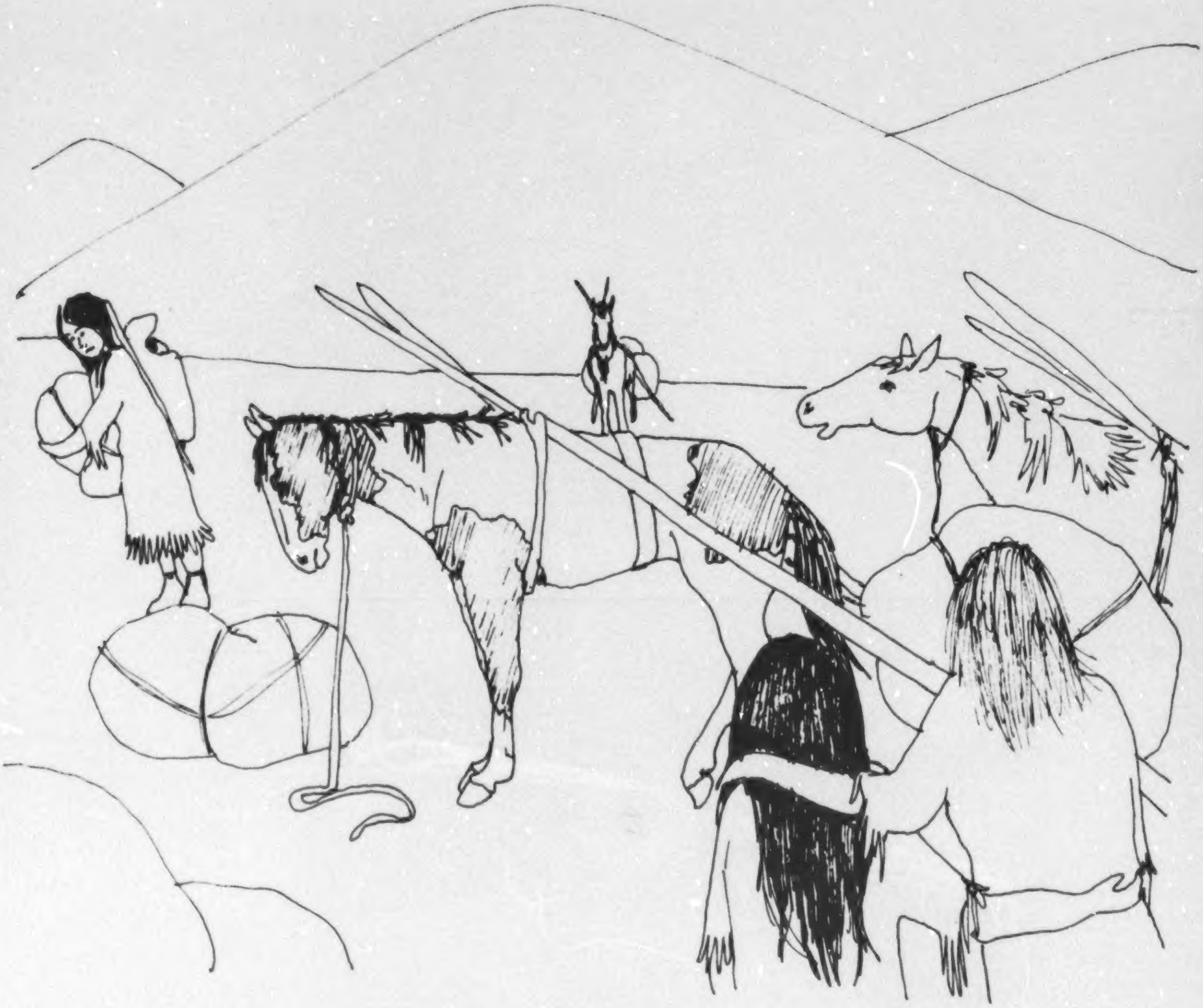
As Mother began to clean the wound, Indian Maiden left the tepee, smiling to herself. All at once, Little Sister began to weep, "That's not what happened. Indian Maiden was lured into the thick bushes by an evil bear. He turned Indian Maiden into a bear for his companion. When I followed her, she caught me and mauled me with her great hand. She said not to tell about this or she would eat us all."

Mother tried to comfort Little Sister saying, "Do not be afraid of the evil bear or your big sister's warning. I will tell your seven brothers about this incident. They will save us. Besides, your oldest brother has stronger medicine than the evil bear. It is good that you told me these things."

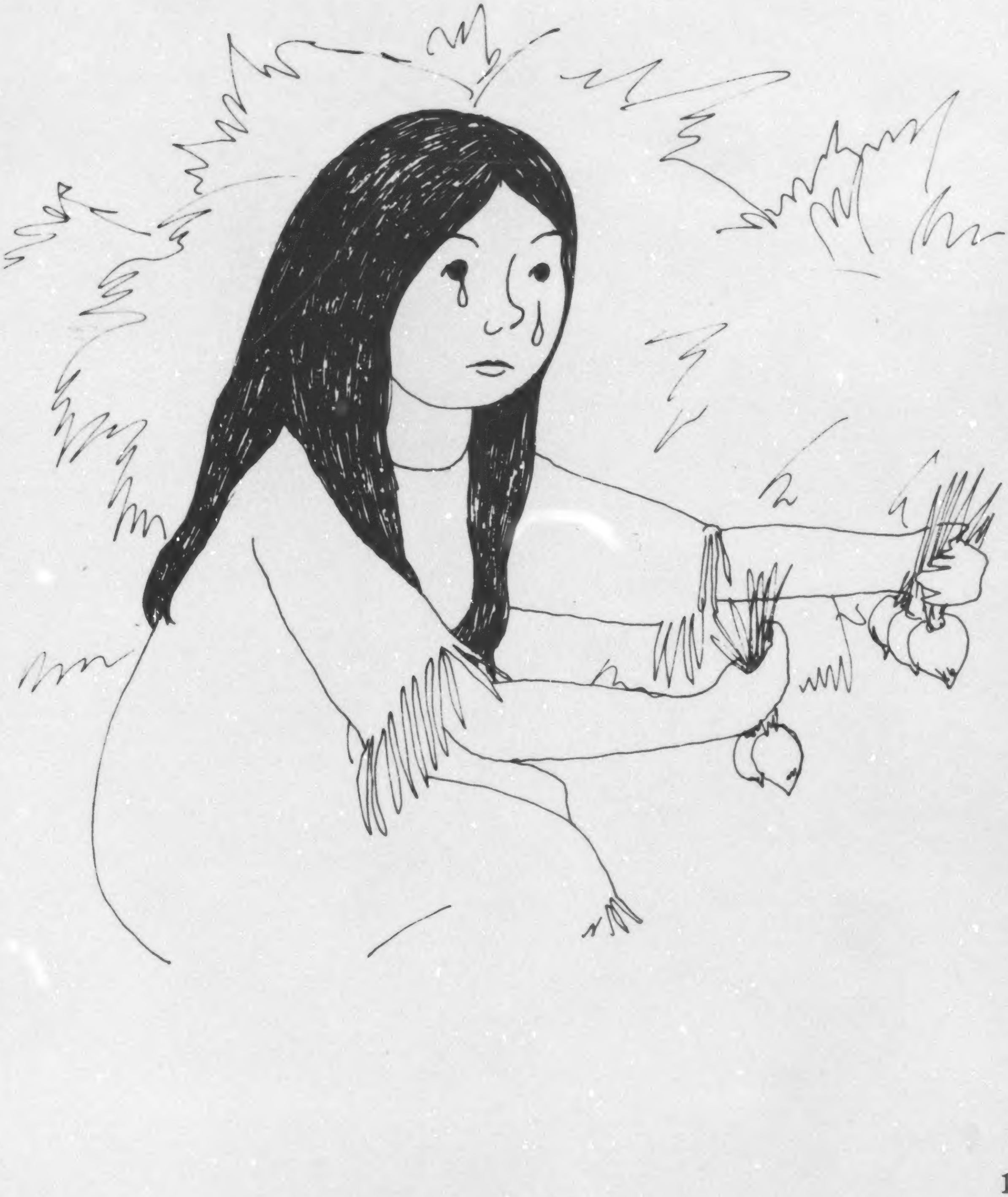


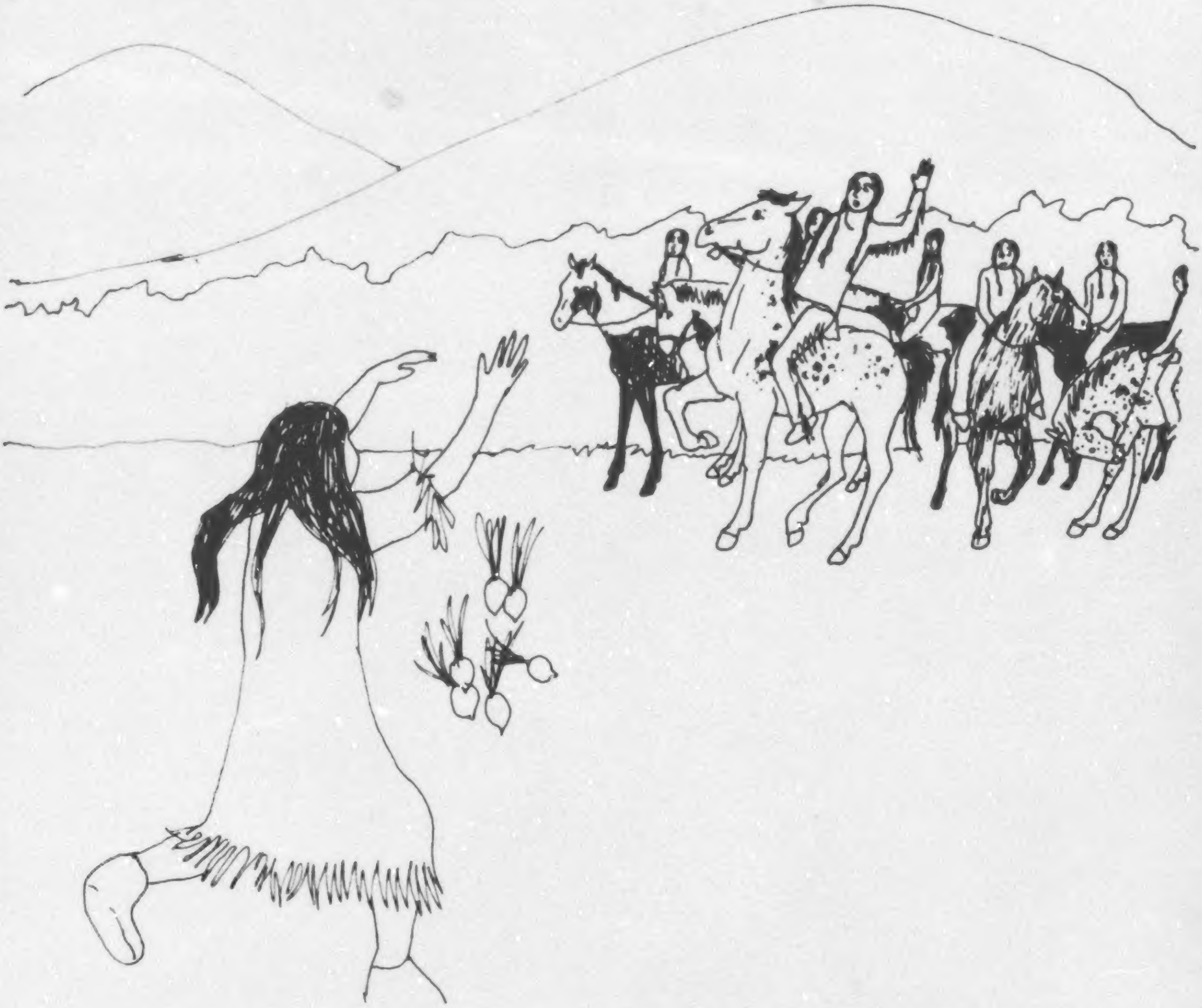
As mother and Little Sister waited for the brothers to return, the call from the camp crier came, "It is time to move your tepees. Hurry, or you will be left behind." The brothers did not return and the camp moved on, leaving mother and Little Sister alone.

They watched the long line of the camp move until it was out of sight. The evil bear and Indian Maiden came out of the thick bushes. Indian Maiden, now called Bear Woman, said "Come with us to our tepee where I can keep an eye on you."

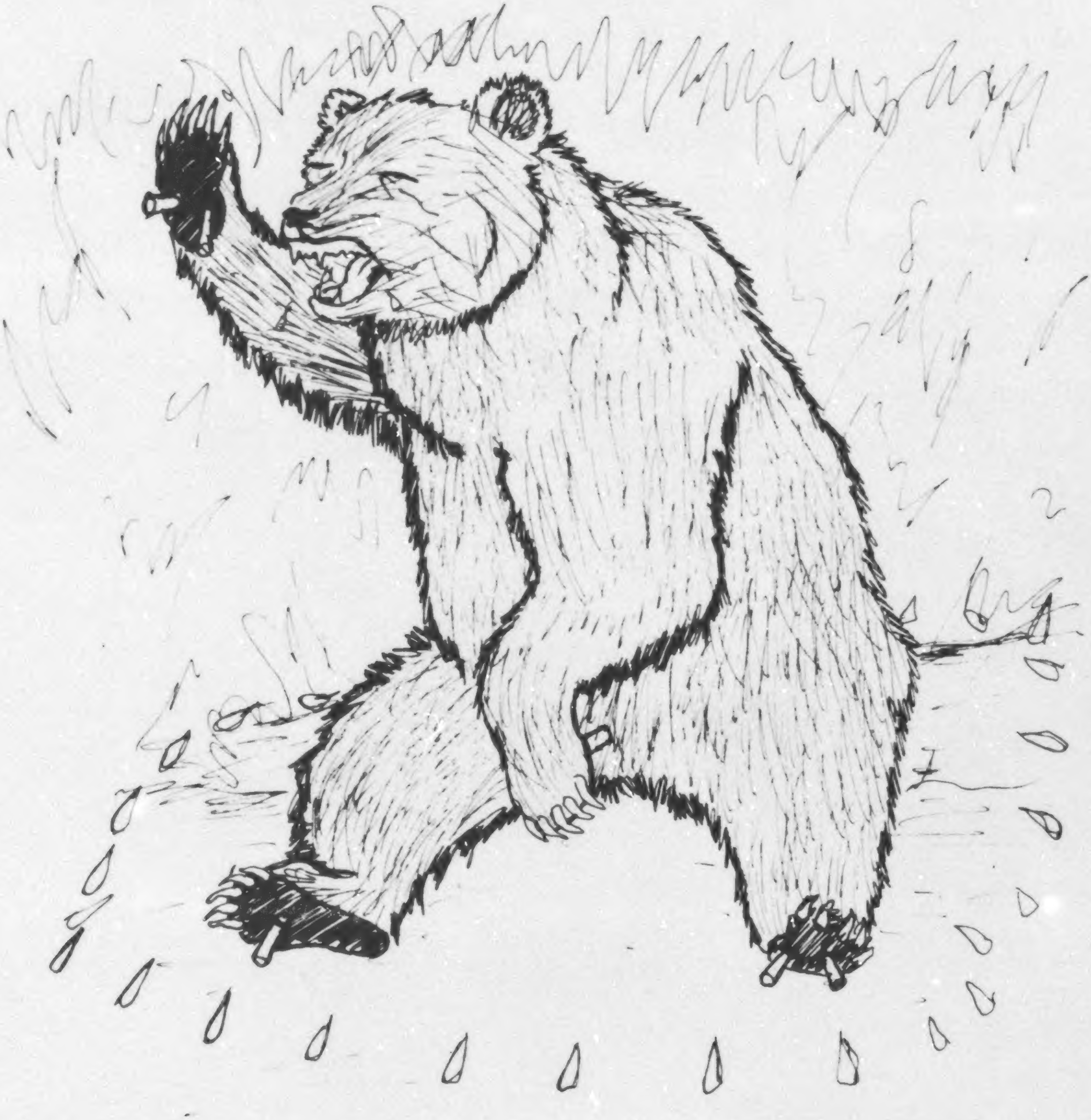


For many days Mother and Little Sister were watched carefully by Bear Woman. They were not even allowed to leave the tepee. After awhile Bear Woman grew lazy and said to Little Sister, "Today you go after the water and bring me some good food to eat." Little Sister did this. The next day Bear Woman laughed and said, "I am hungry for soup, Little Sister. Go and pick me a basketful of wild turnips and catch me a fat rabbit. If you do not bring me these things for my next meal, I will eat you both." Little Sister left quickly because she knew it was almost time for Bear Woman's next meal. She ran here and there pulling turnips as fast as she could, crying, "Oh, how am I going to gather all these turnips and catch a rabbit, too?"

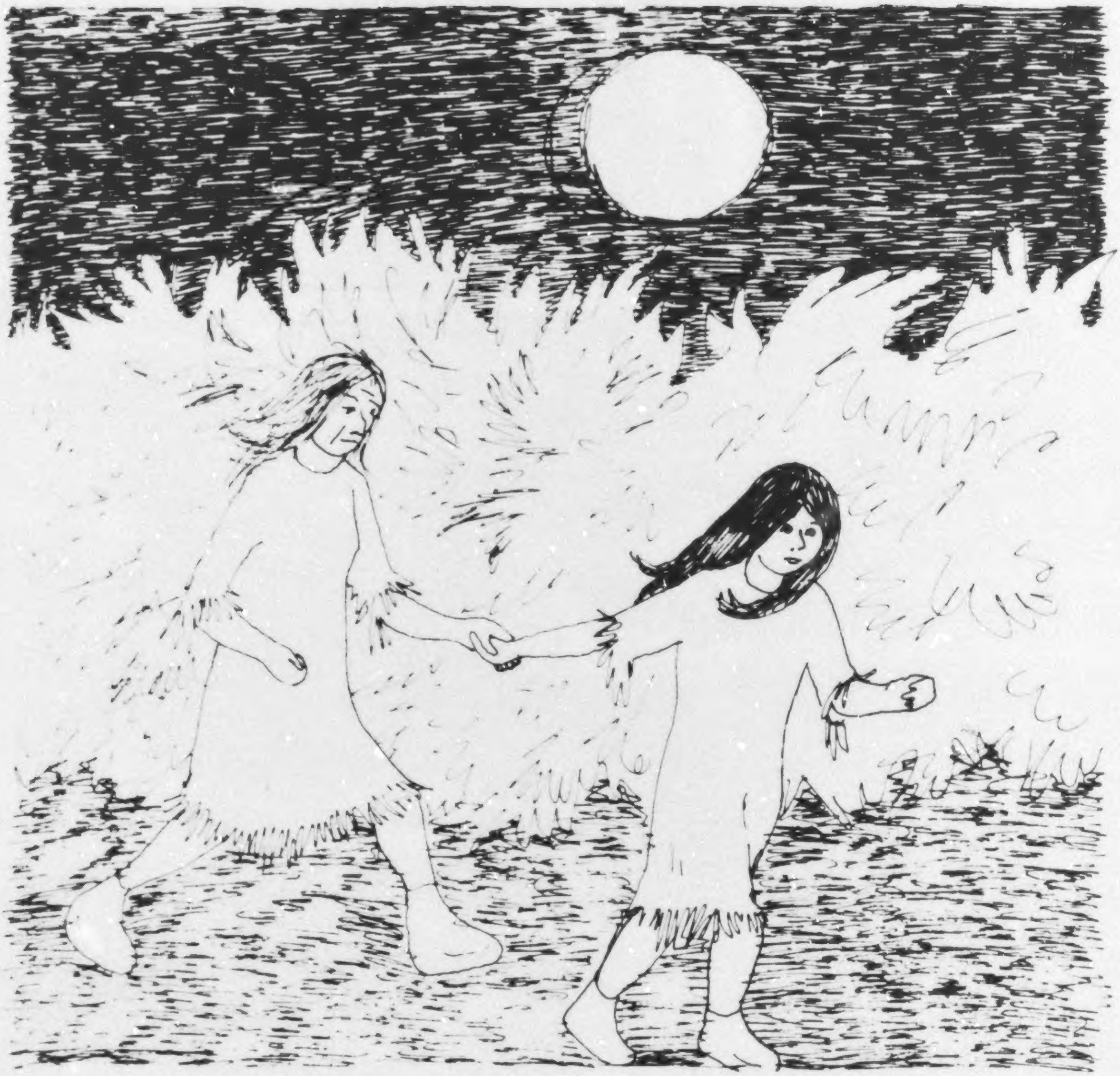




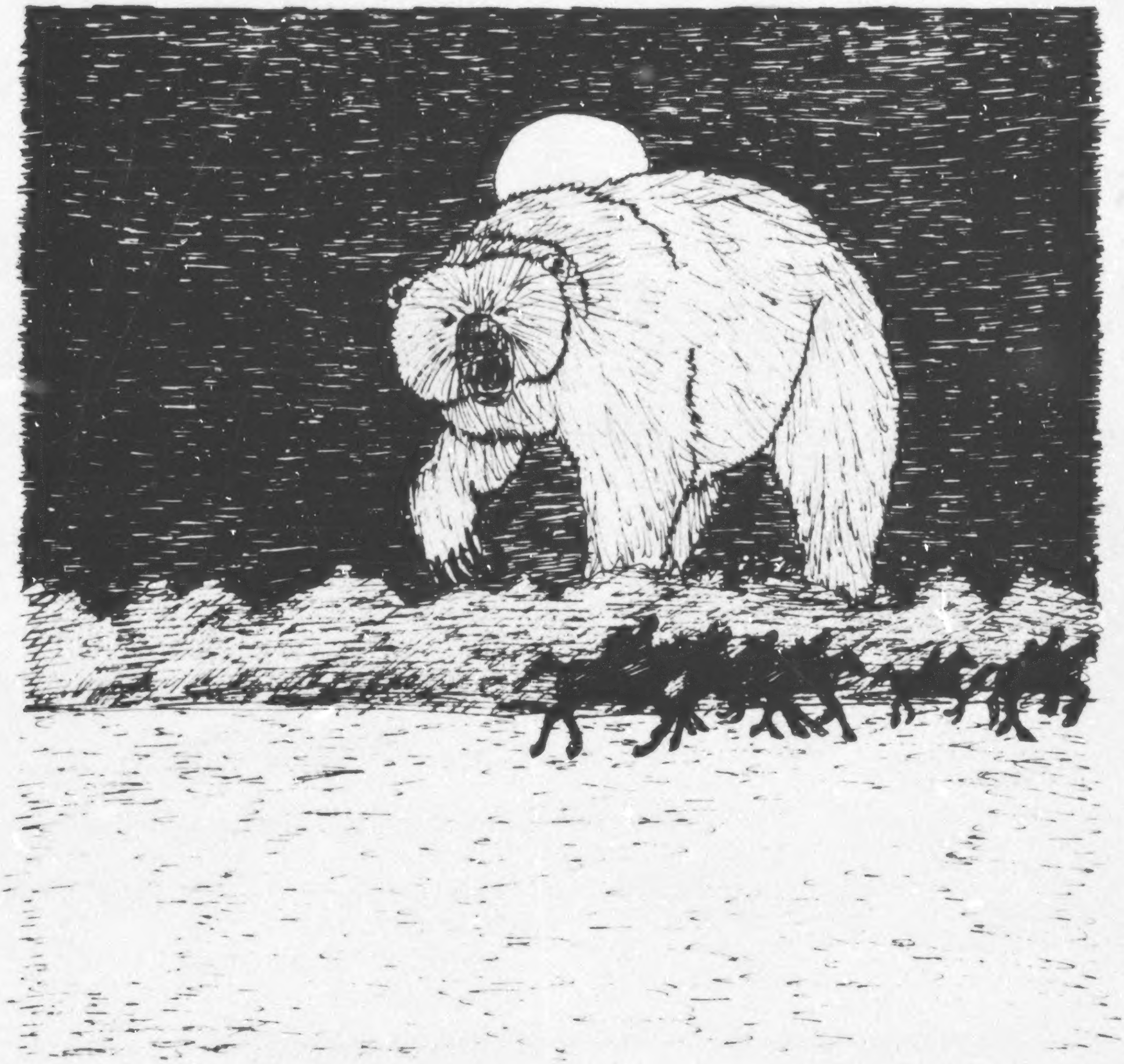
Little Sister was secretly being watched by her seven brothers. When they saw that Little Sister was alone, they stepped out of the woods to greet her. When Little Sister saw her seven brothers, she cried even more because she was happy. She told her brothers about Bear Woman and they helped her pick turnips and catch a rabbit.



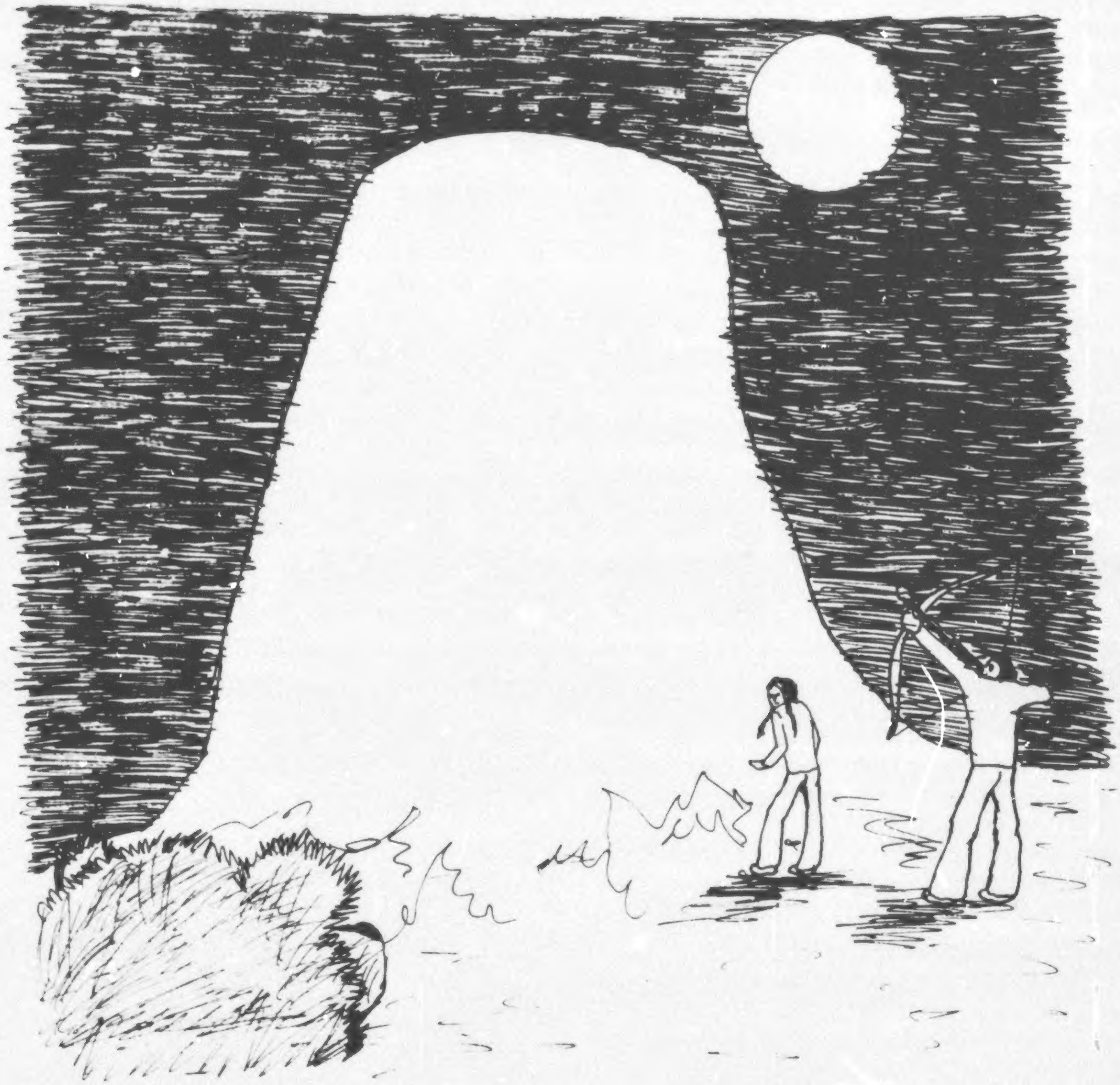
The oldest brother had the gift of Bow and Arrow power. He instructed Little Sister, "As soon as Bear Woman is fast asleep tonight, pound sharp sticks around her on the ground. If Bear Woman awakens, she will step on the sharp sticks and be delayed."



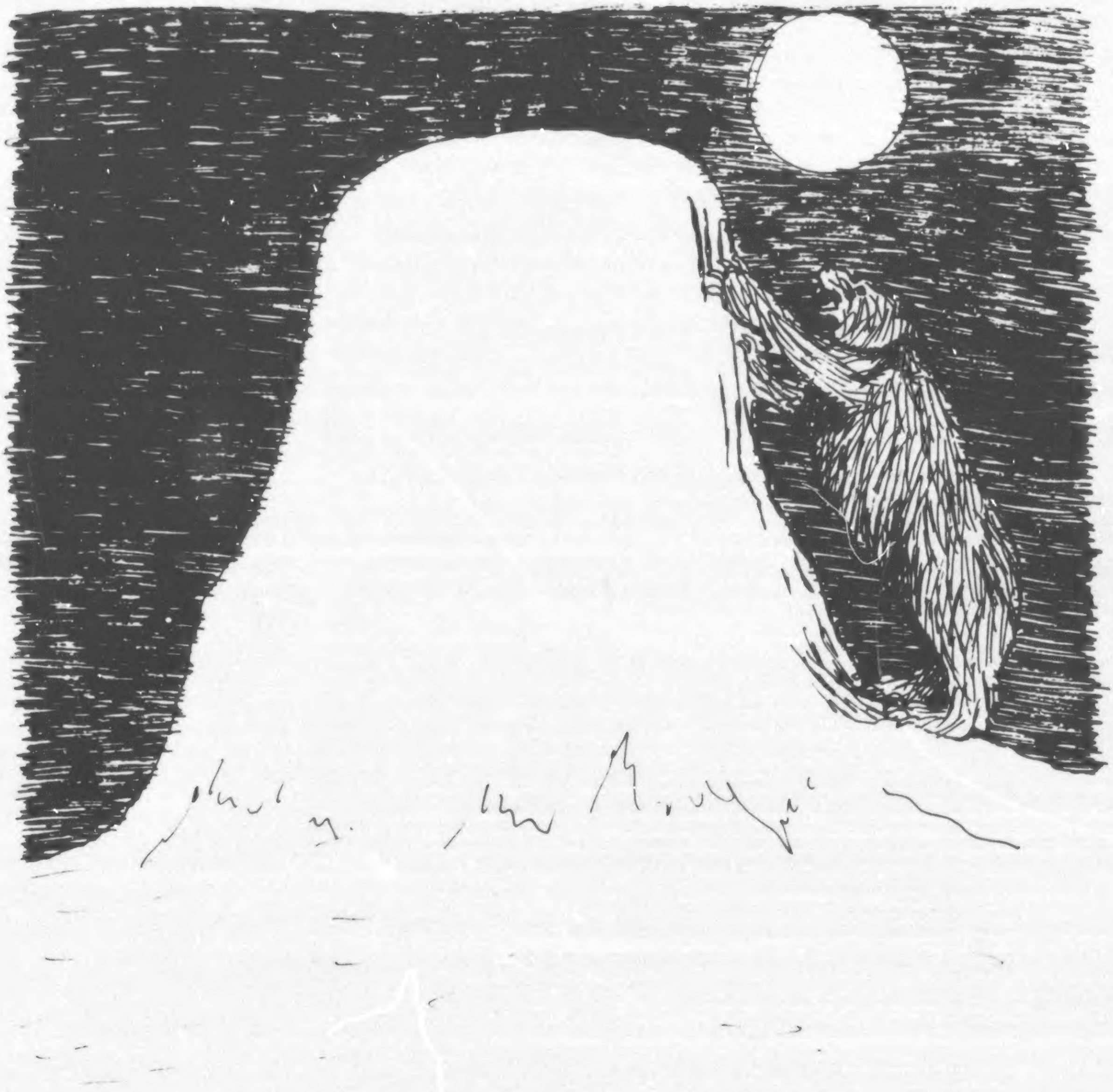
Little Sister followed the instructions. She was able to get away with her mother to the place where her seven brothers were waiting for them.



As they looked back, Bear Woman had grown to be a giant bear, and was coming after them. The giant bear chased them and almost caught them, when the oldest brother used his powers.



Shooting his arrows one at a time, the family would disappear and then reappear at the place where the arrow landed. In this way, they reached their destination which was a great tall rock. The oldest brother shot the last arrow towards the top of this great rock.



Reappearing on top of the great rock, the family knew they would be safe from Bear Woman.

From the top of the great rock, the family looked down and saw the giant Bear Woman trying to leap towards the top.

Several times she tried but failed. Bear Woman gave up and said to them, "You have won. From this day on, the medicine men shall call this tower the Bear Tepee."

The Bear Tepee is best know today as Devil's Tower and is in Wyoming. Even today the claw marks of Bear Woman can be seen all around the great tower.

DEVIL'S TOWER

JULIA PINE

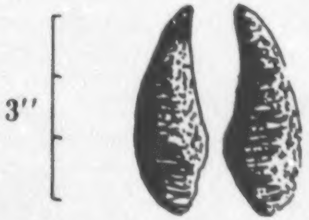
☆G.P.O.: 1982—593-665

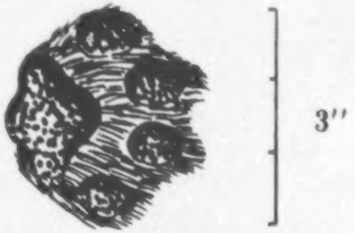
Tracks

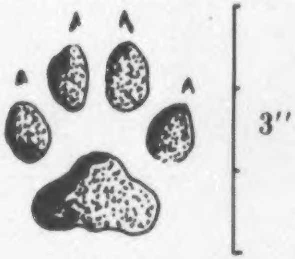
BEAR TEPEE **10A**

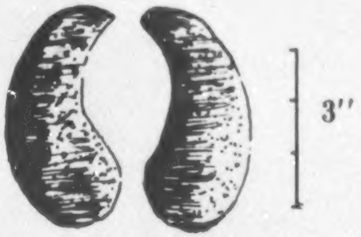
AIM To know the animals that make these tracks

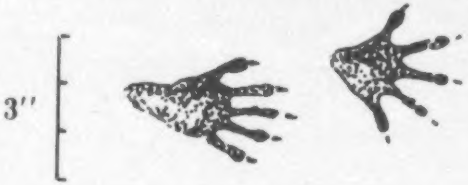
You will need:
- *scissors*
- *track cards*
- *blank cards 1½'' x 3''*

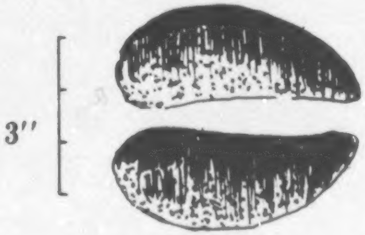


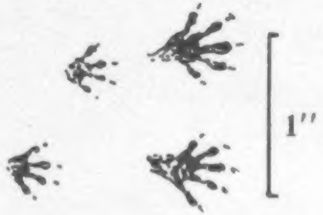


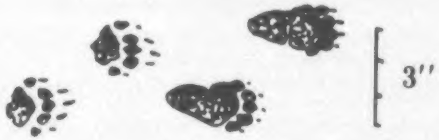


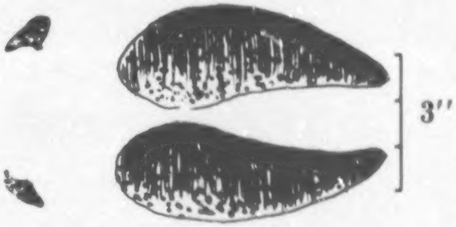


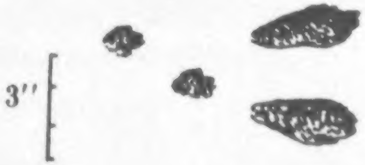




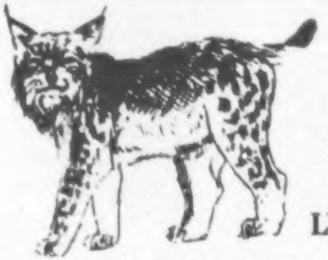
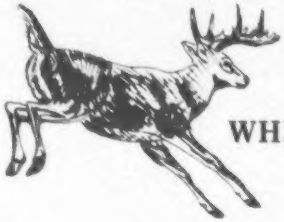
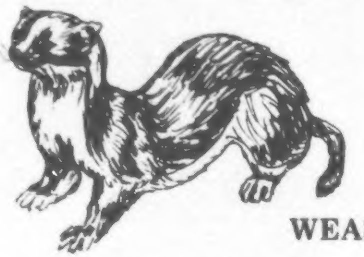
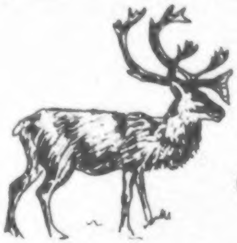
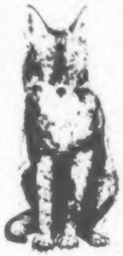
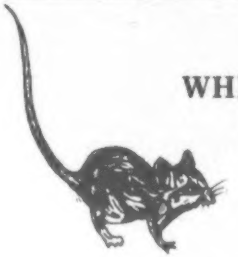
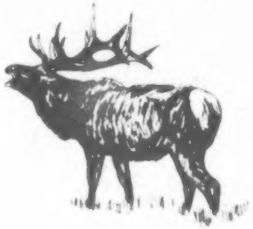
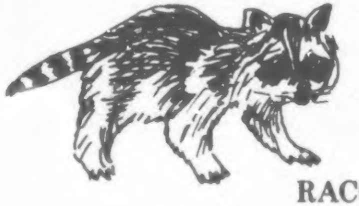
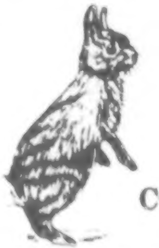
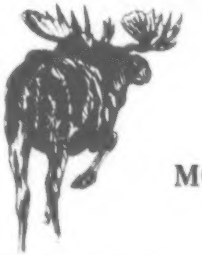
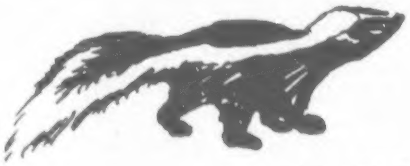


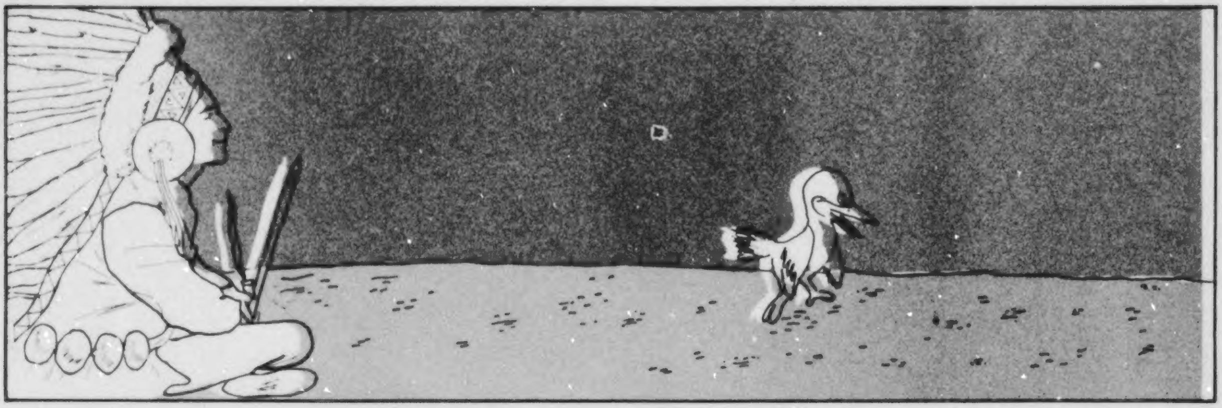






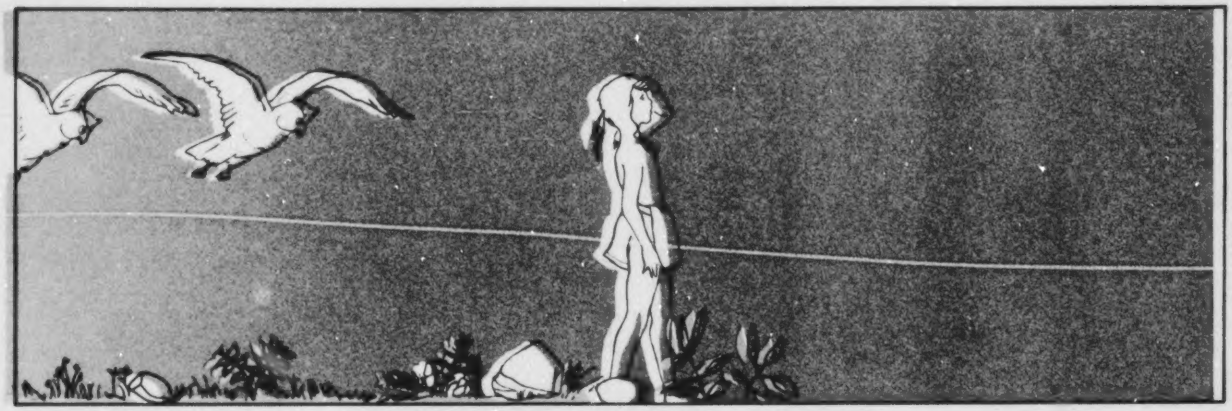
Turn this card over.

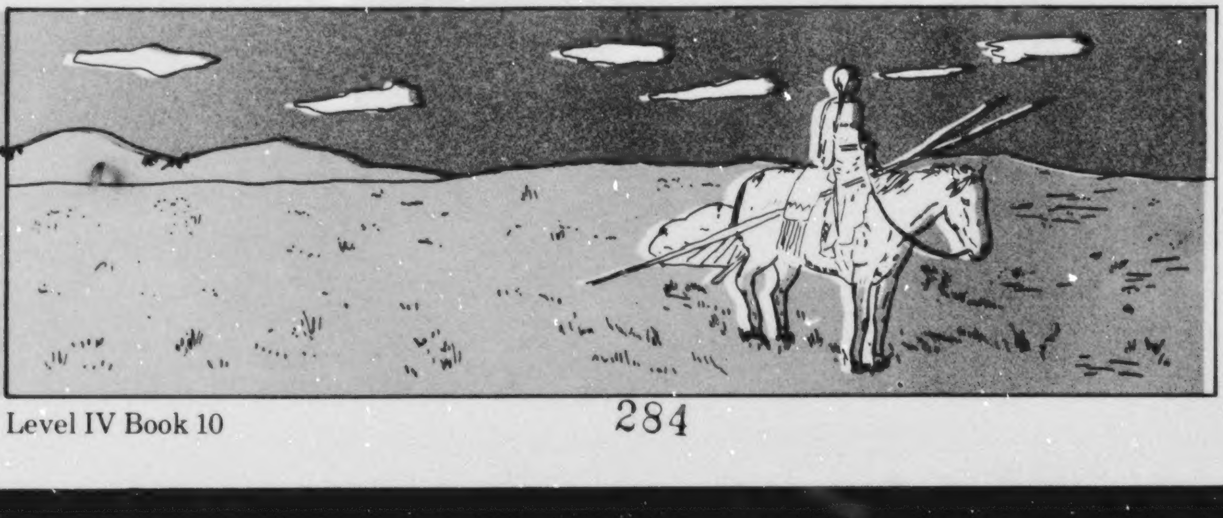
 **LYNX**	 **WHITE-TAILED DEER**	Practice to correctly name the animal that makes these tracks. • Cut these cards to make a deck. • Study the cards until you think you know them.
 **WEASEL**	 **CARIBOU**	 **COYOTE**
WHITE FOOTED MOUSE 	 **ELK**	 **RACCOON**
 **COTTONTAIL RABBIT**	 **MOOSE**	 **SKUNK**



Sioux Stories and Legends

The Indian Reading Series





Level IV Book 10

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THE INDIAN READING SERIES
Stories and Legends of the Northwest

Pet Crow
Owl Boy
Moosehide Robe Woman
Level IV Book 10

A Sioux Story

Eunice B. Alfrey, *Coordinator*
LaVern Alfrey, *Illustrator*

Joseph Coburn, Director
Pacific Northwest Indian Program
Northwest Regional Educational Laboratory

Developed by the Pacific Northwest Indian Reading and Language Development Program
Northwest Regional Educational Laboratory, 300 Southwest Sixth Avenue, Portland, Oregon 97204

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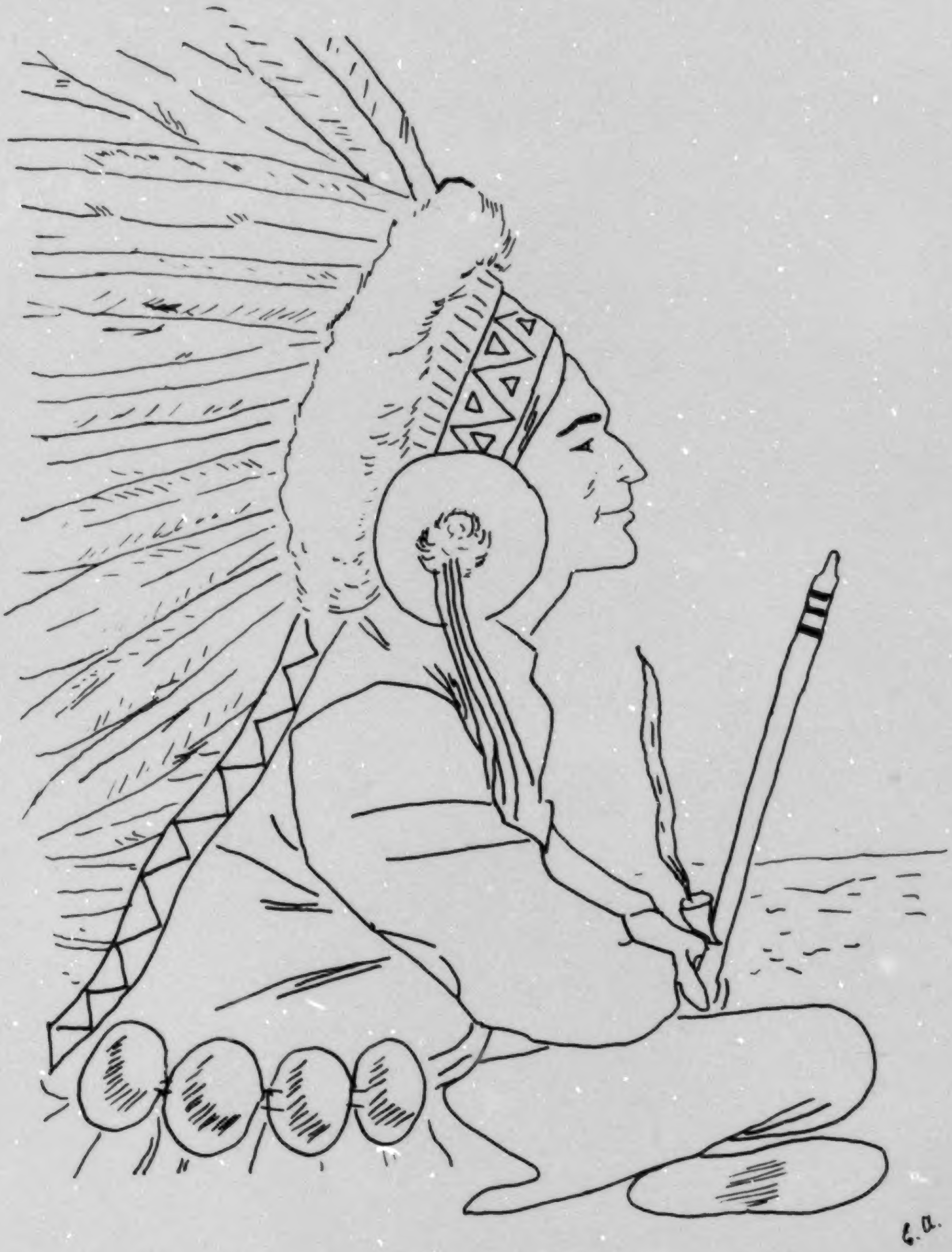
Printed and bound in the United States of America

Pet Crow

Told by Eunice B. Alfrey

Illustrated by LaVern Alfrey

Many years ago, there lived a great chief. One day when the chief was hunting, he found a crow. The crow was hurt with a broken wing. The chief took the crow home and cared for it.



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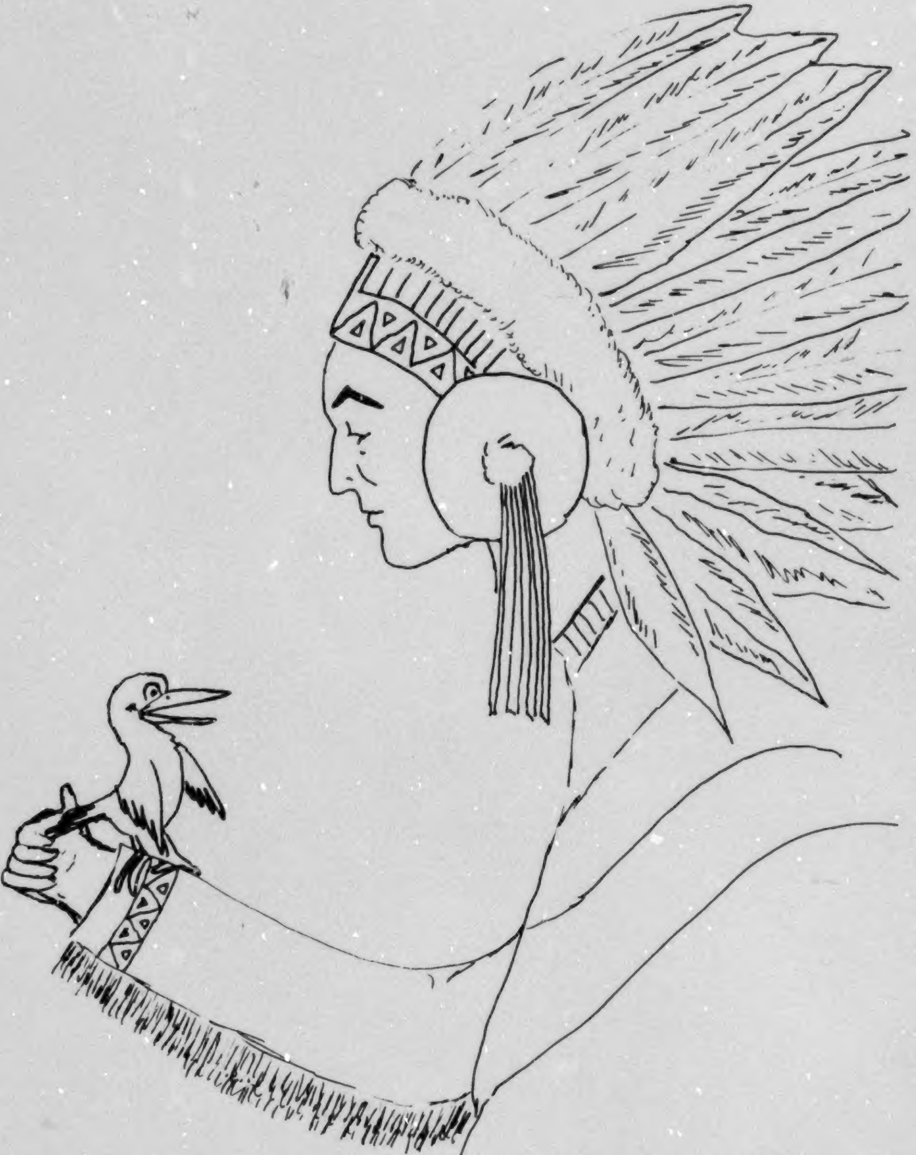
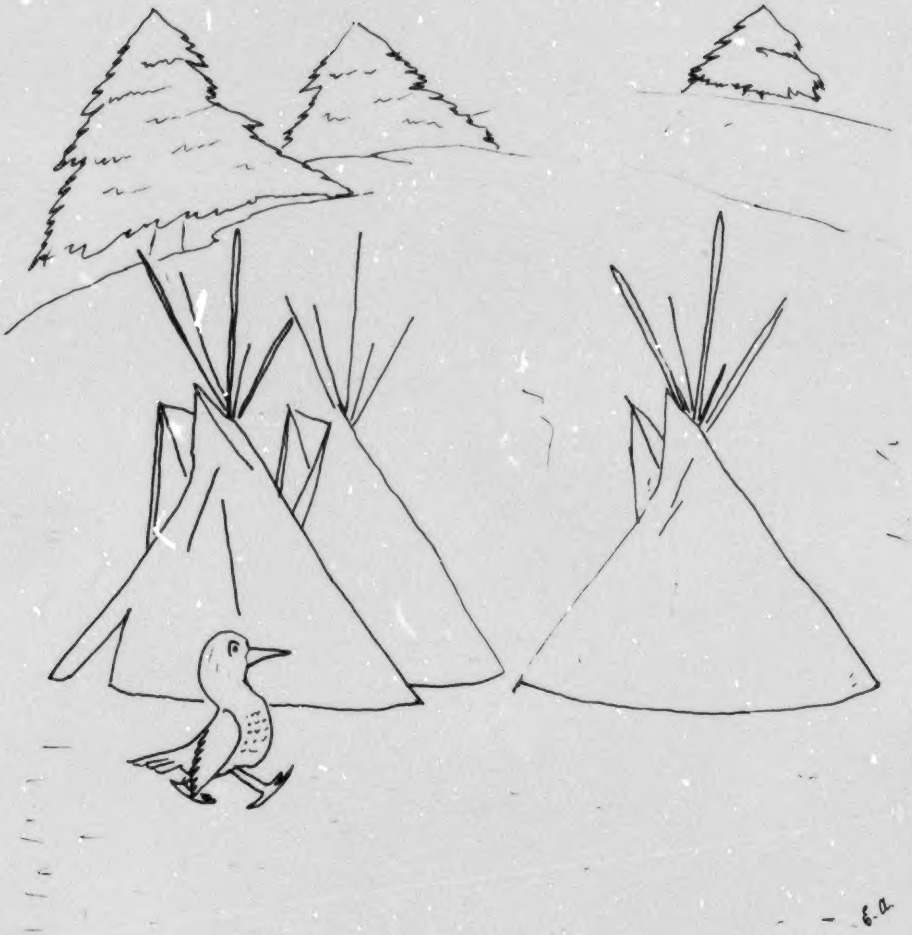
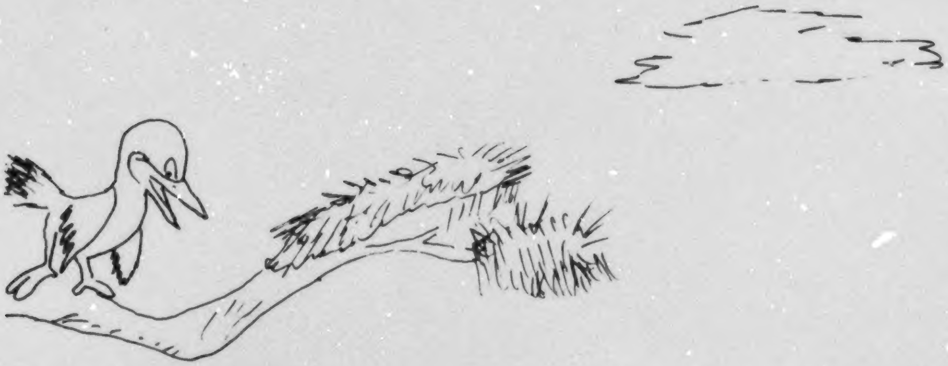
When the crow's wing was better, the bird was taught to speak. Soon the crow could talk and understand the language of the tribe. The crow understood everything the chief told him.

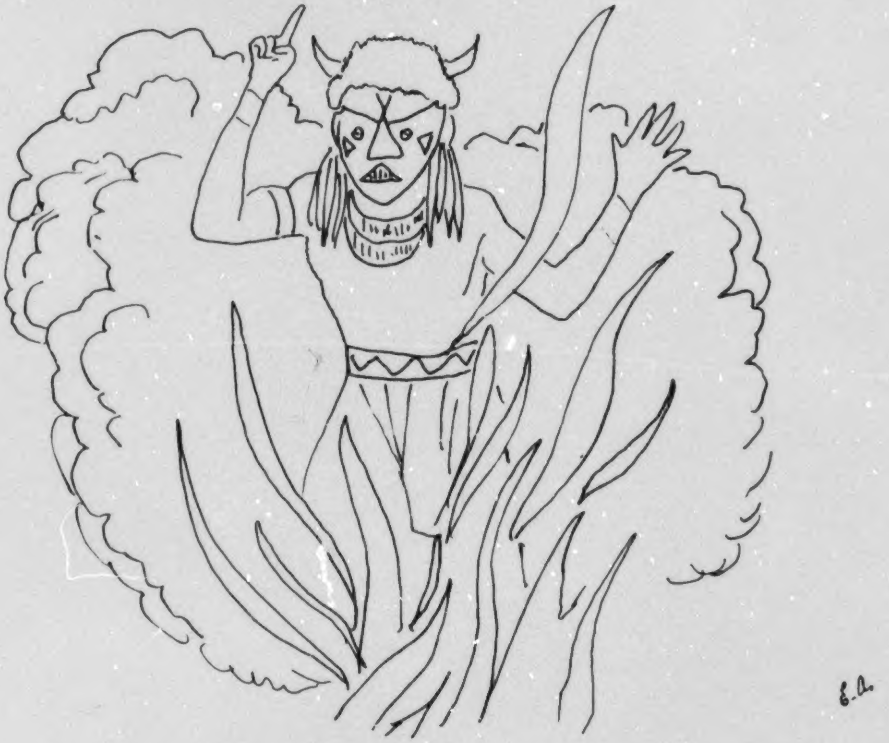




The chief told the bird to spy on people. These people were enemies of the chief. The crow would go to the enemies' camp and learn all their secrets. When the crow returned home, he would tell the chief all of the secrets.

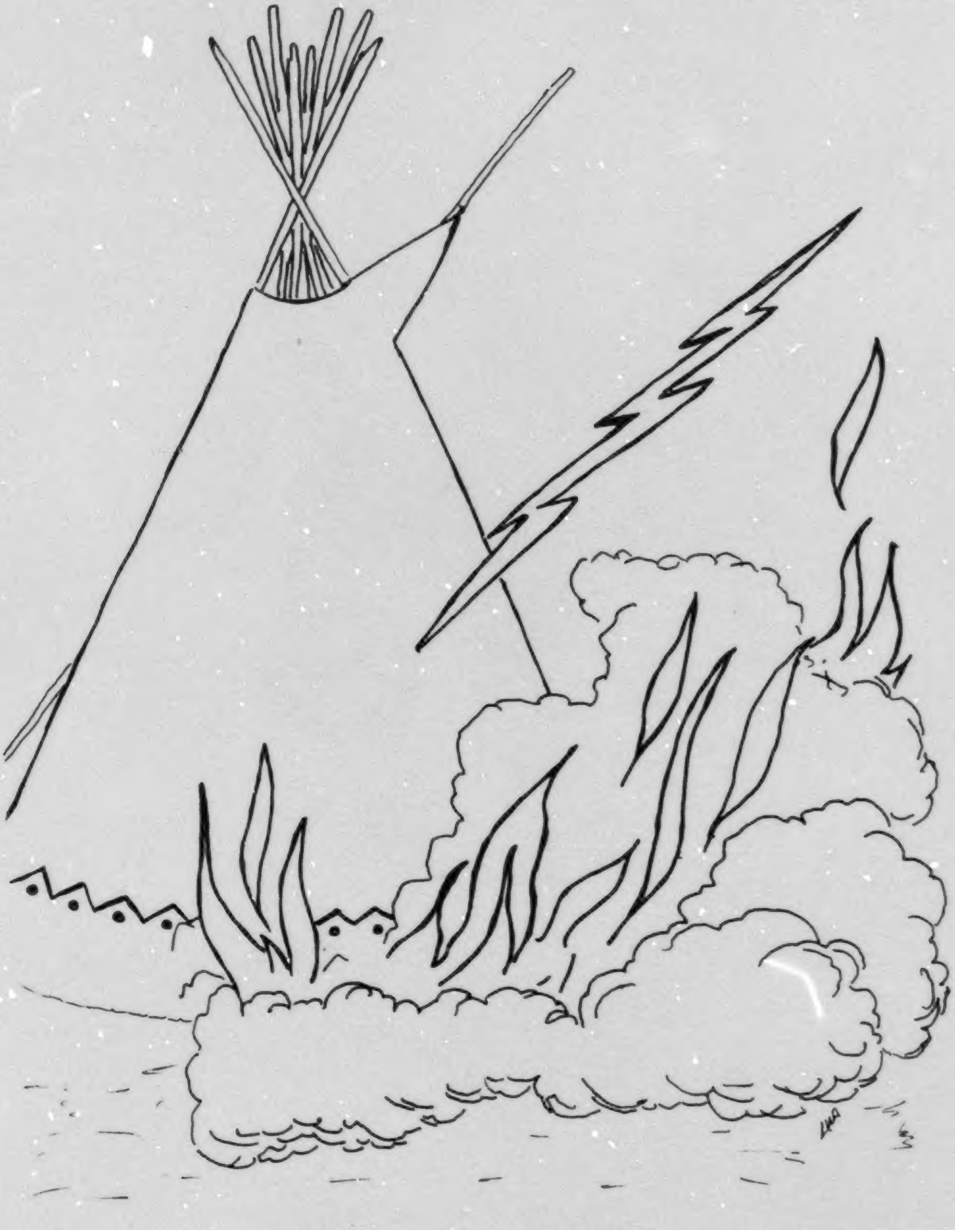
Soon the chief won many battles. All of the chief's enemies were afraid of him.



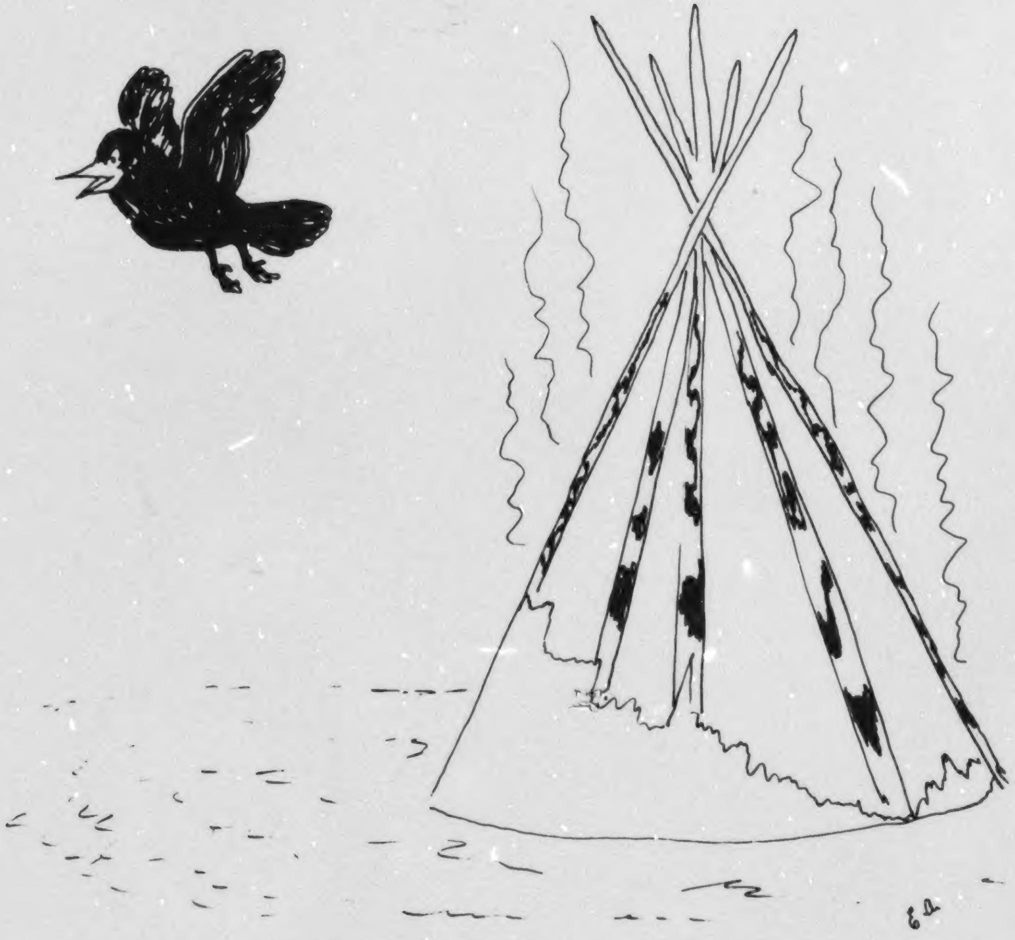


One day the crow returned home with sad news. He told the chief a great medicine man had put a curse on him. The crow said a bolt of lightning would kill him.

All of the people were very sad. They knew something terrible was going to happen.



A storm came and the sky became very dark. Rain fell and thunder and lightning struck everywhere. People ran and hid in their tepees. Even the chief and crow hid in their tepee. Everyone was afraid of the storm.



Early the next morning the people woke up. The storm had stopped. The people heard the crow's lonely cry. They found the chief's burned tepee. The chief had been hit by a lightning bolt.

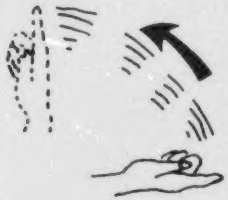
The people saw that the crow had been burned. They watched the bird fly away and listened to his lonely cries.

Today, some people say the crow is black because he was burned long, long ago.

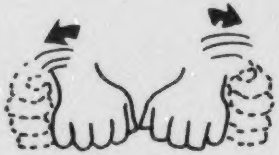
Talking Hands

PET CROW **11A**

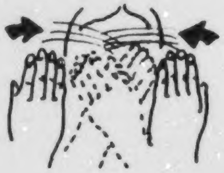
AIM ➡ To practice using hand signals to communicate



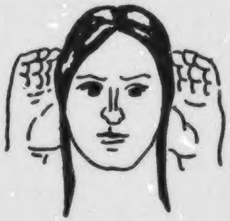
Arise



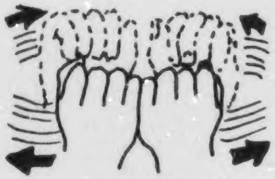
Break



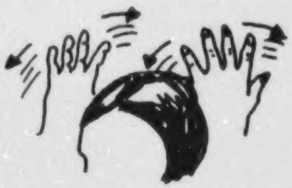
Ashamed or Bashful



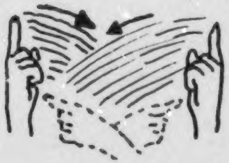
Bear



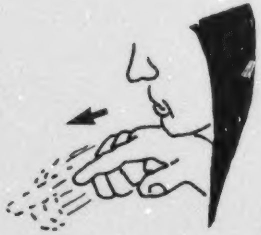
Council



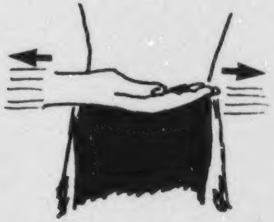
Elk



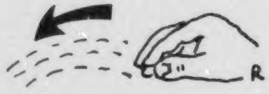
Exchange or Trade



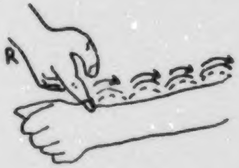
Honest or True



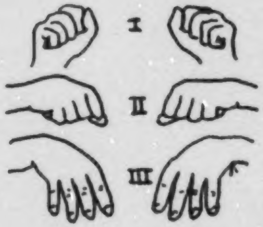
Hungry



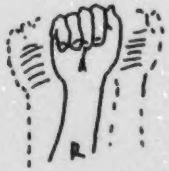
Jump



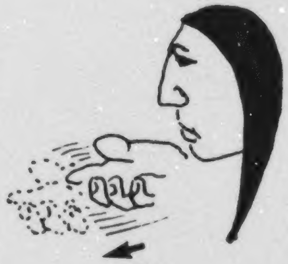
Many times



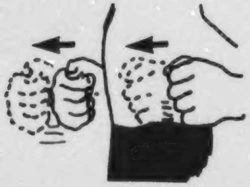
Rain



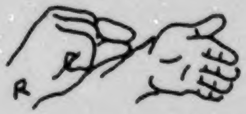
Rattle



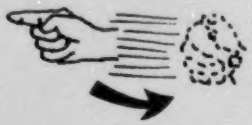
Talk



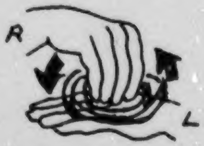
Effort or Try



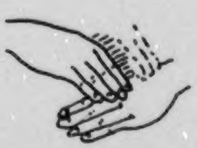
Write



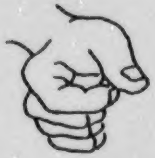
Bring



Color



Indian

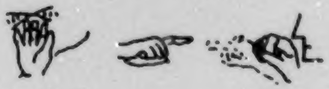


Money

Here are some sentences to try. First is a regular sentence followed by the motion words to be used.

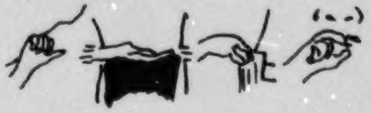
What is your name?

Question - you - called



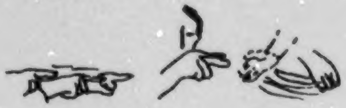
I am hungry and want something to eat.

I - hungry - food - want



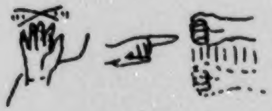
I have not seen you for a long time.

long time - see - not



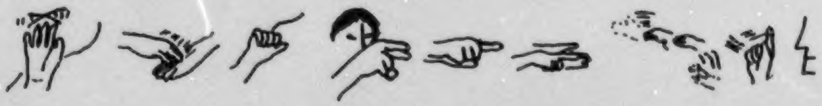
Where do you live?

Question - you - sit



Who was that Indian I saw you with today?

Question - Indian - I - saw - you - with - day - now



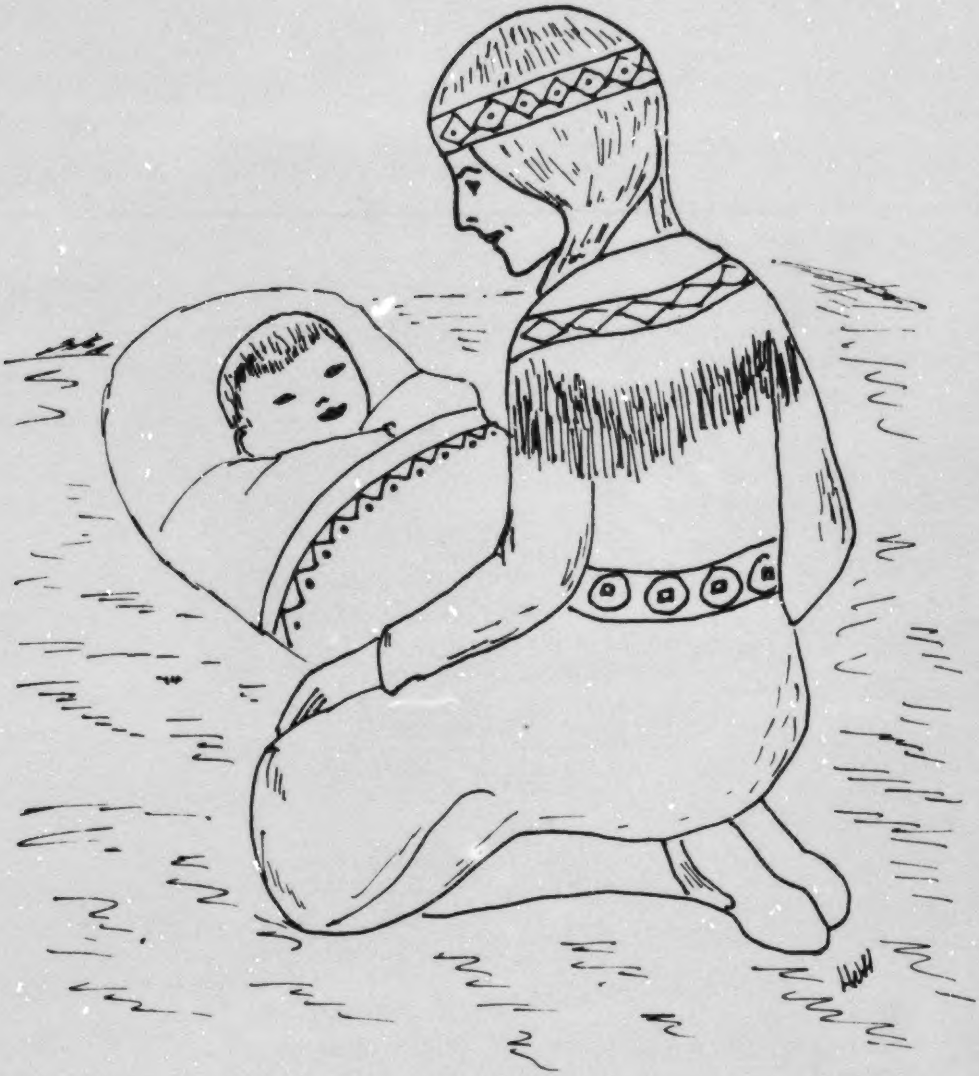
- Using the pictures on this card try this sentence on your own. Then make up sentences of your own.

The Indians met in council to share good talk.
Indians - council - trade or exchange - talk - honest or true

Owl Boy

Told by Eunice B. Alfrey

Illustrated by Eunice B. Alfrey



Long, long ago Indian people would hunt buffalo. The people would follow the buffalo herds. One of the Indian hunters had a wife and a one-year-old son.

One day the hunter's son became very sick. The boy's body shook and shivered, then lay very still. The mother and father thought their son had died.

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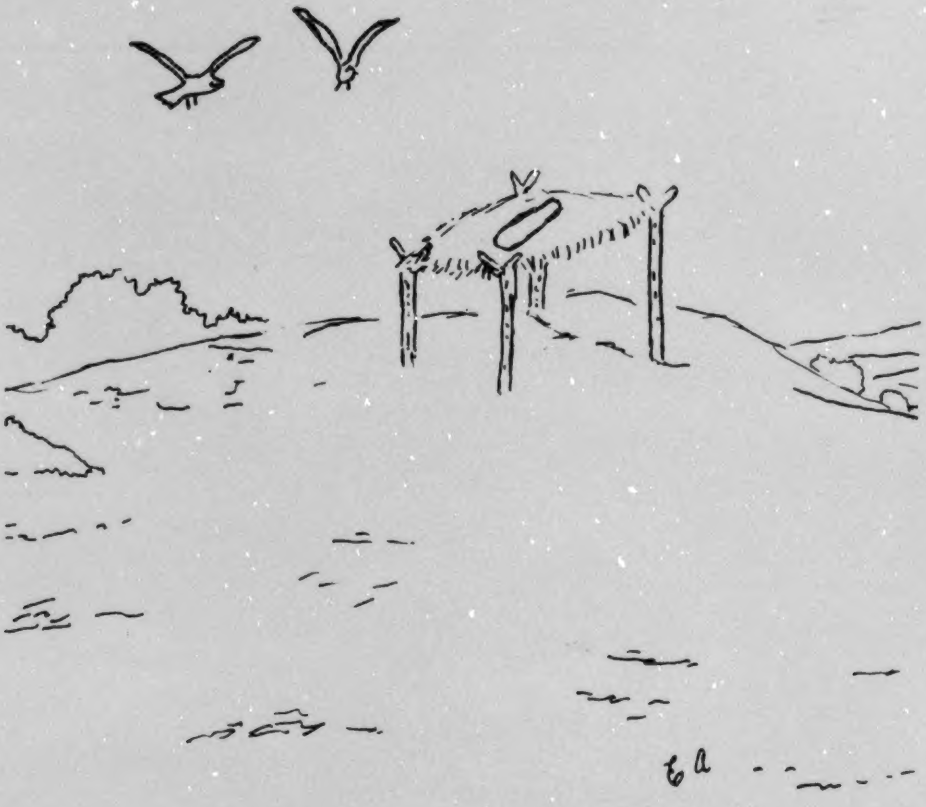
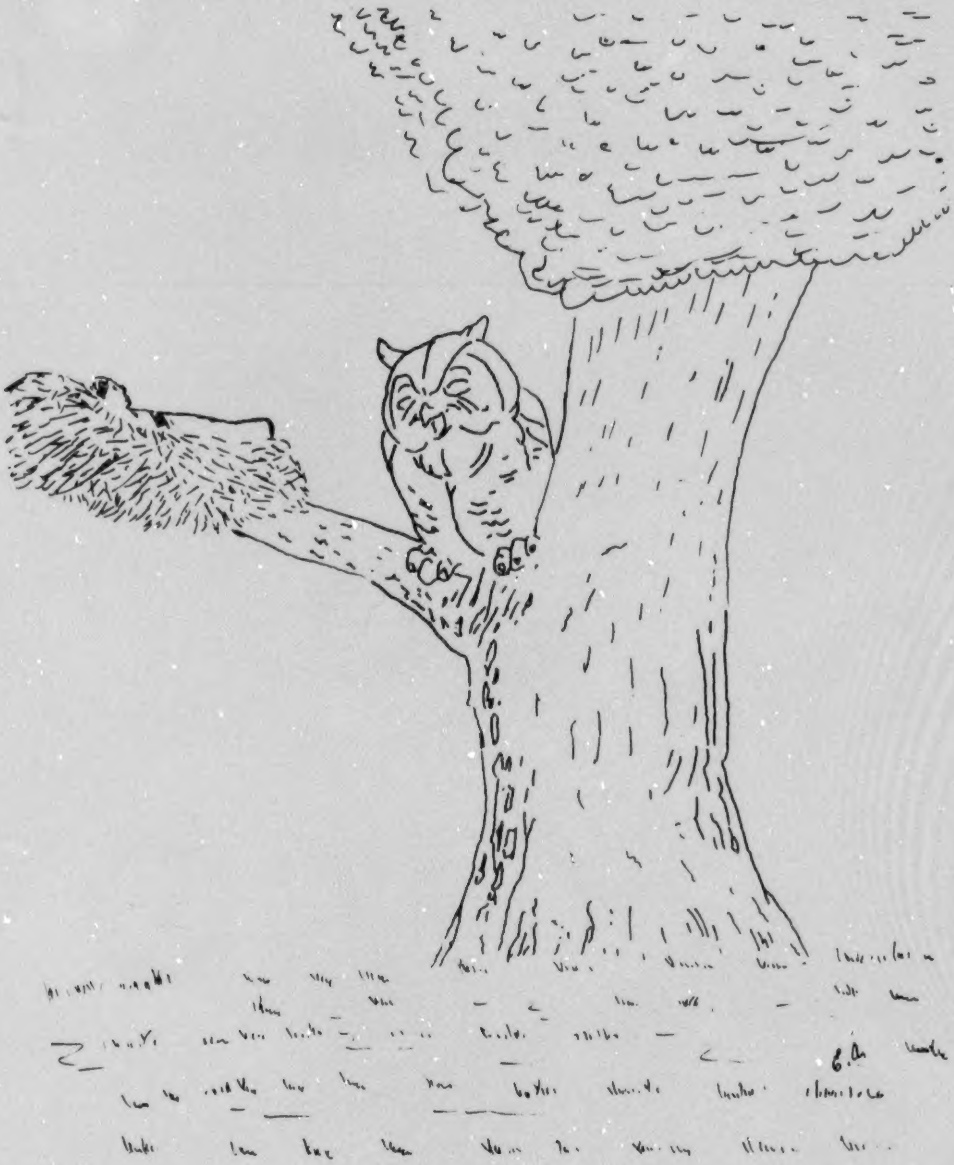
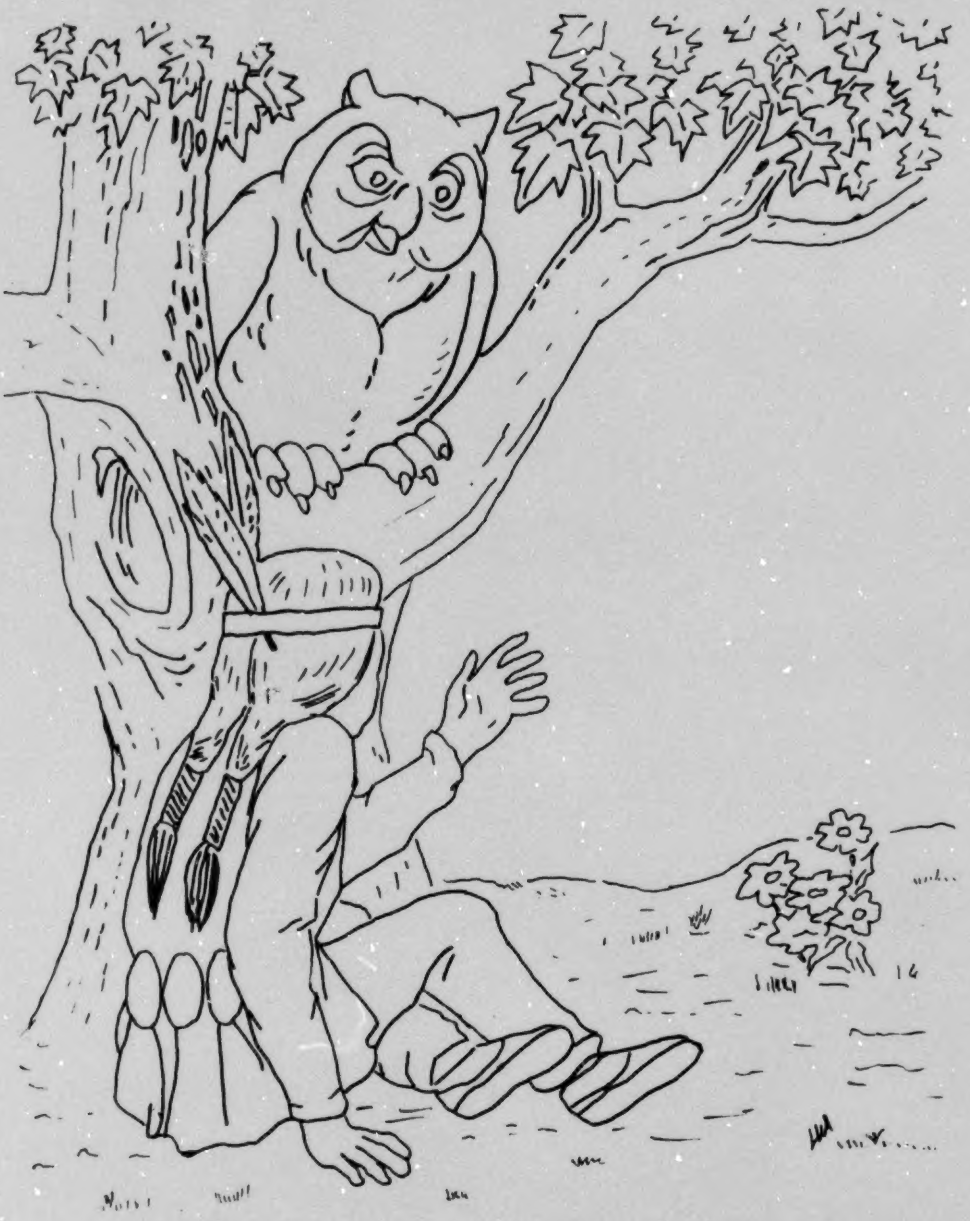


The little boy's parents were very sad. They made an Indian burial platform on top of four poles. They placed the boy's body on top of the platform.

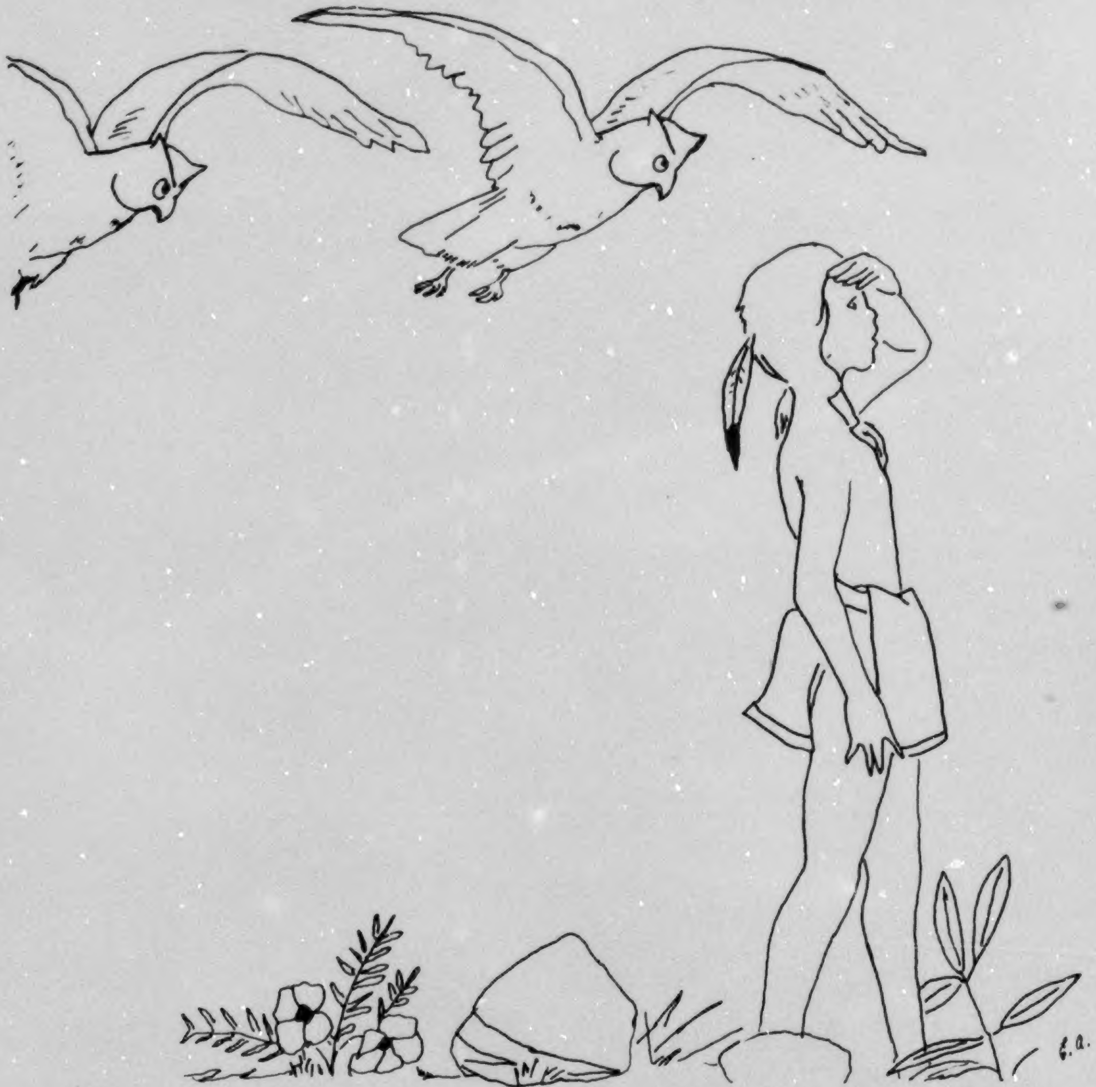
After everyone had gone the little boy woke up. He began to cry. A man owl and his wife were flying nearby. They heard the boy crying and helped him down.



The owls took the boy to their nest. They cared for the little boy like their own son. The wise old owl taught the boy lessons every day. As the boy grew up, he learned many things.



One day, the owl could see that the boy was very sad. He knew the boy wanted to see his people and family. The owl and his wife decided to help the boy find his parents. They told the boy they would show him the way.



The owls flew above the boy and helped guide him. They traveled for three days. When they found the camp, the boy could not speak to the people. Every time he talked, the people could not understand him. The boy drew pictures to show how the owls had found him. The people saw the pictures and the parents knew the boy was their own.

Everyone was happy. The boy lived with his family and tribe for the rest of his life.

Smoke Signals

AIM ➤ **To understand what smoke signals are and why they have been used**

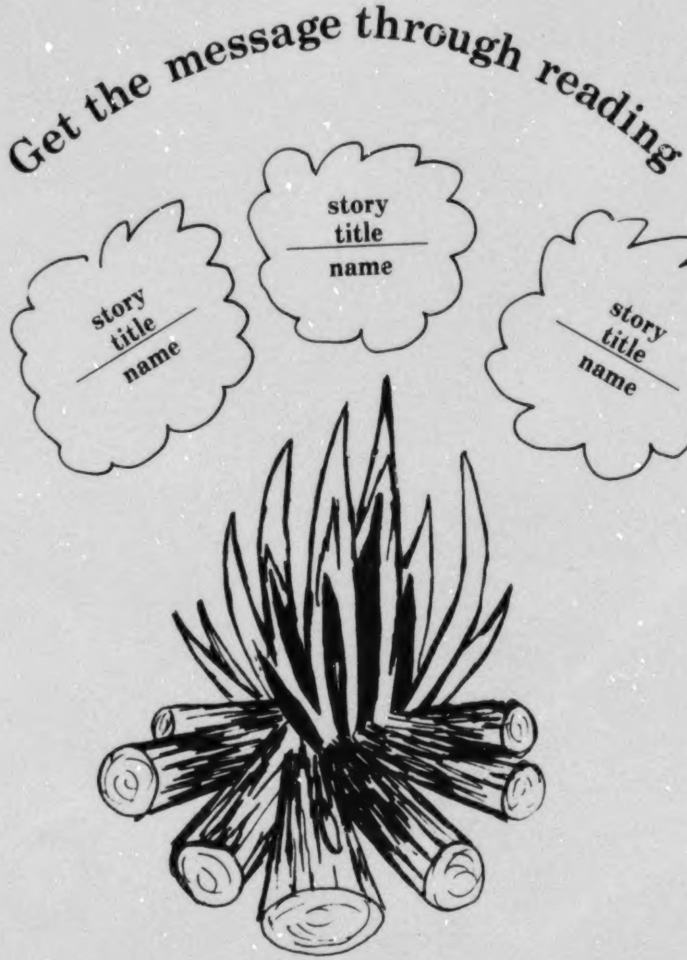
Long ago Indians used other ways of sending messages. Messages were sent long distances by sending puffs of smoke into the air. This was done by blanketing the smoke and letting the smoke go.

The only way these smoke signals could be understood was to know the code. The code would be a set of signals that at least two people knew.

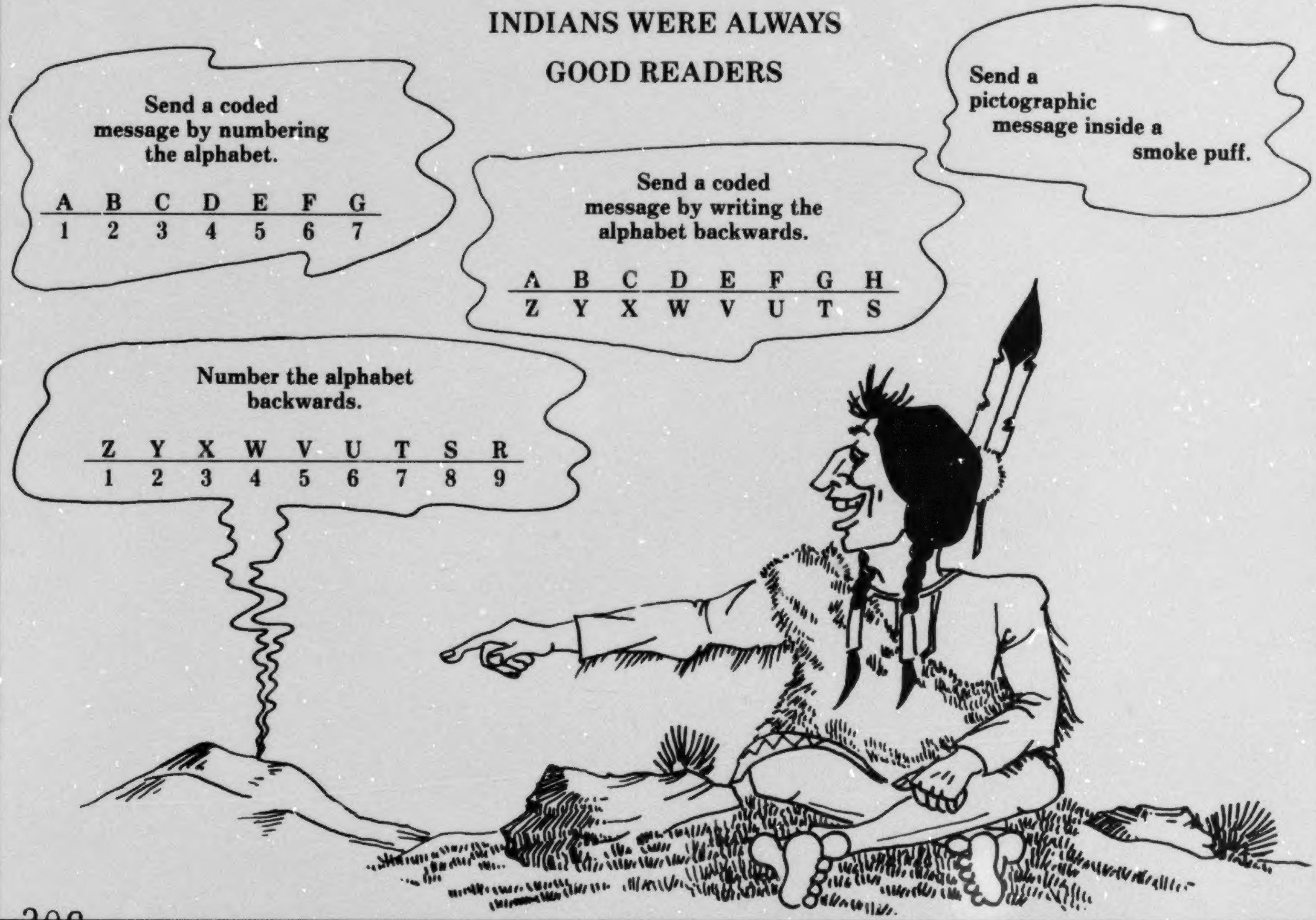
In this sense it was impossible for an enemy to read this secret code. The only standard signal was three puffs of smoke as a signal call for help. Hunters signaled help to each other with three shots or three fires. This signal is now internationally recognized as a call for help.

Use the picture to the right to put up a bulletin board. Add to the fire by reading more books.

- Make another bulletin board on different forms of communication like smoke signals, hand signals, pictographs, braille, etc.



INDIANS WERE ALWAYS GOOD READERS



Send a coded message by numbering the alphabet.

A	B	C	D	E	F	G
1	2	3	4	5	6	7

Send a coded message by writing the alphabet backwards.

A	B	C	D	E	F	G	H
Z	Y	X	W	V	U	T	S

Send a pictographic message inside a smoke puff.

Number the alphabet backwards.

Z	Y	X	W	V	U	T	S	R
1	2	3	4	5	6	7	8	9

Moosehide Robe Woman

Told by George White Bird

Illustrated by LaVern Alfrey

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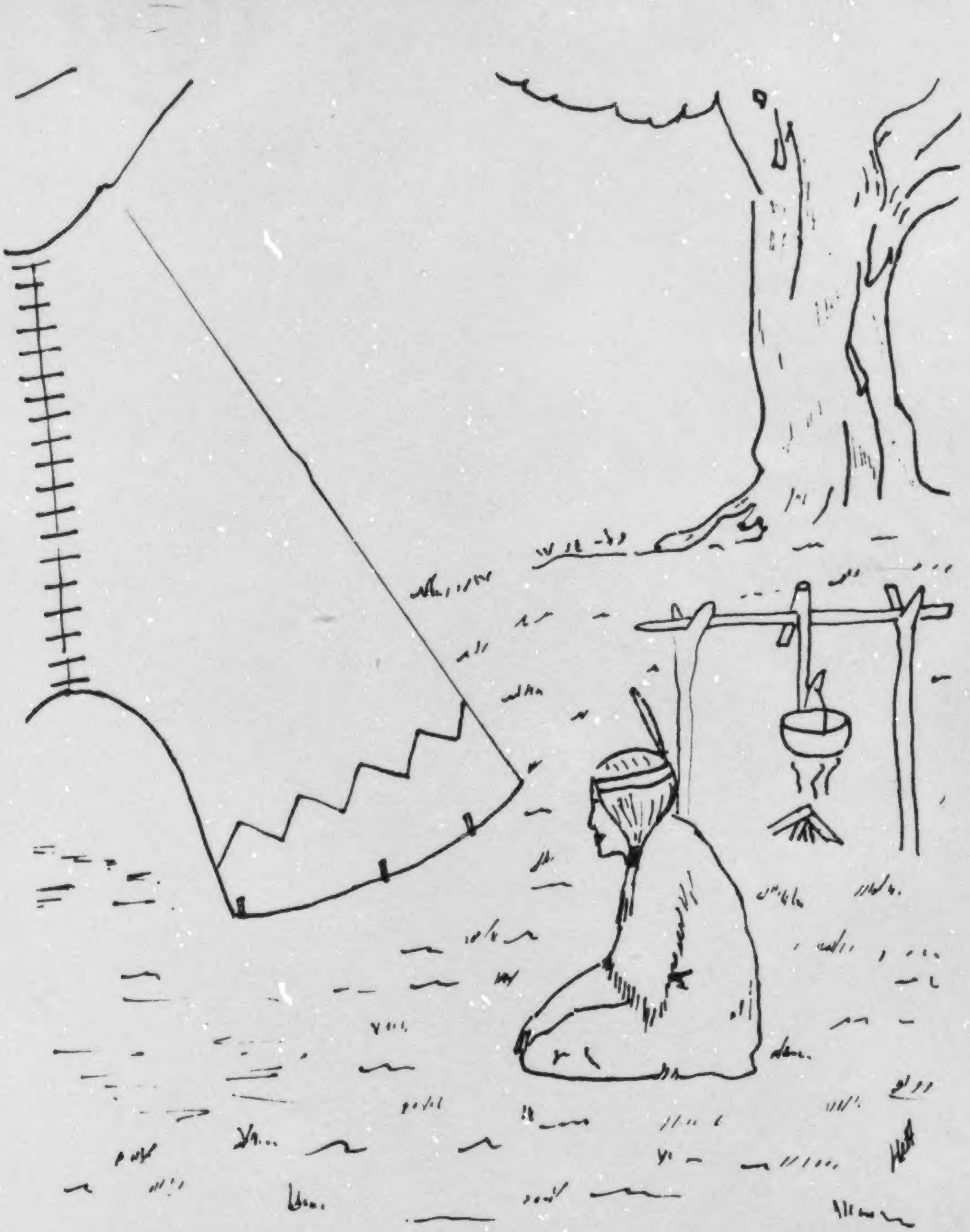

Moosehide Robe Woman was an only child. Her parents loved her very much. They let Moosehide Robe Woman do whatever she wanted to do.

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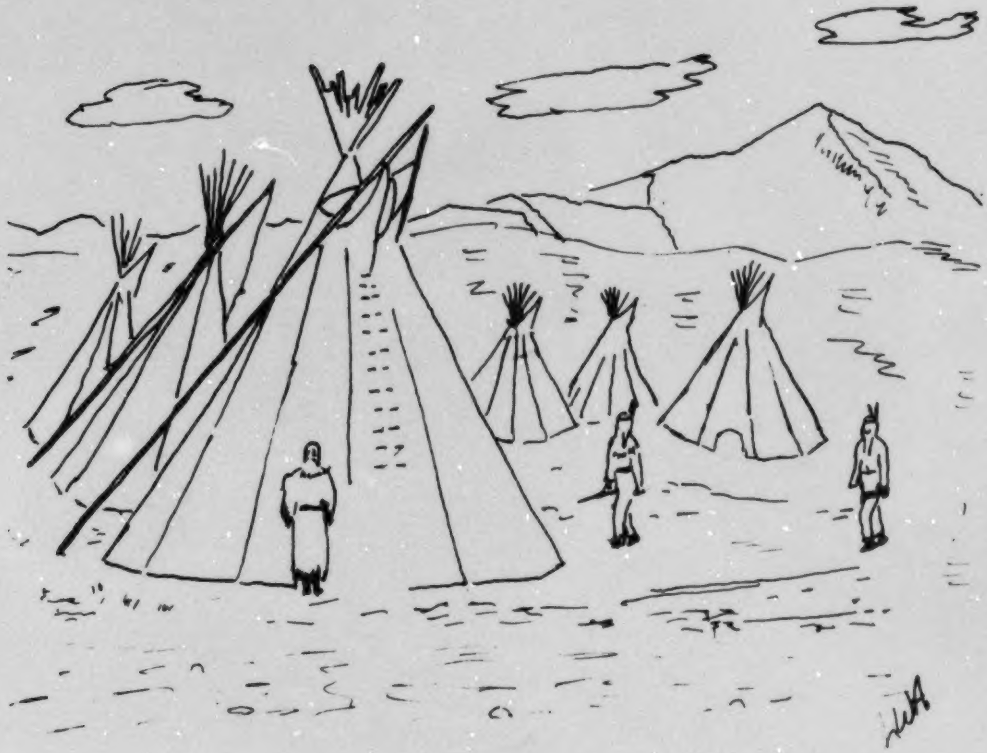
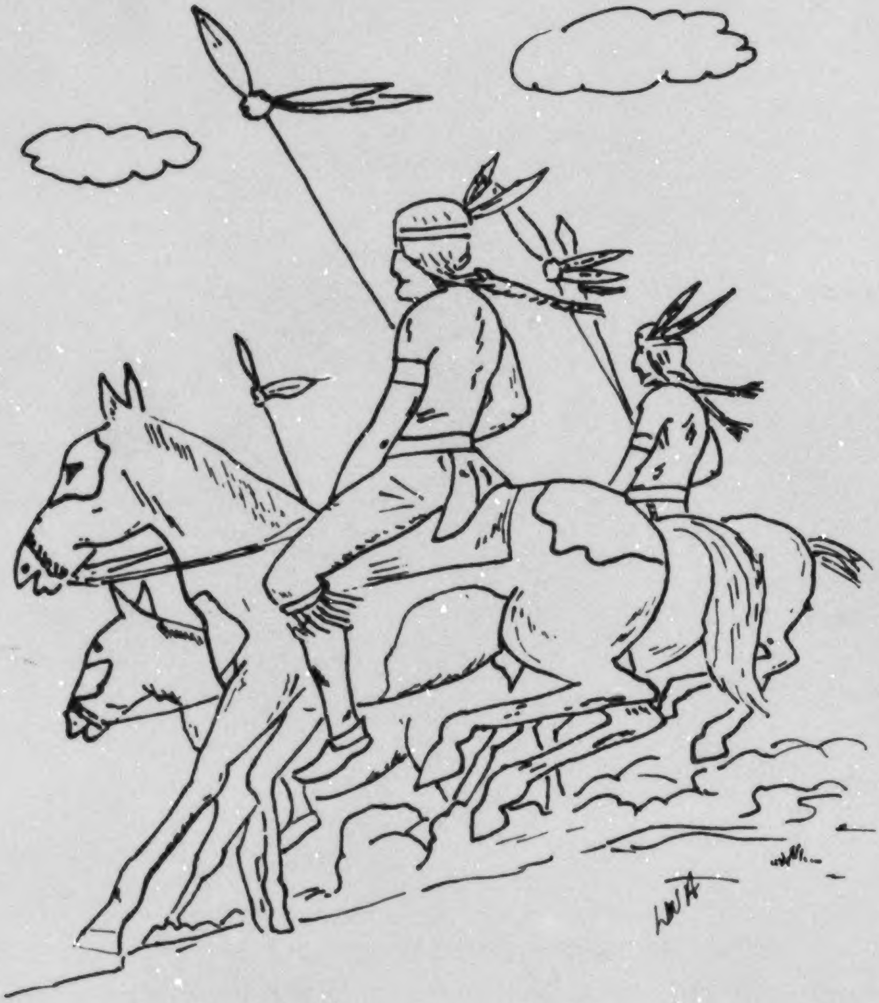


Every night young men would come to see Moosehide Robe Woman. They all wanted to marry her. Moosehide Robe Woman didn't like most of the young men. She only cared for two certain men.

One night Moosehide Robe Woman followed the first man to his tepee. She found that this young man was very spoiled and mean to his mother.

On another night, she went to the second man's tepee. She saw that he was kind to his mother.

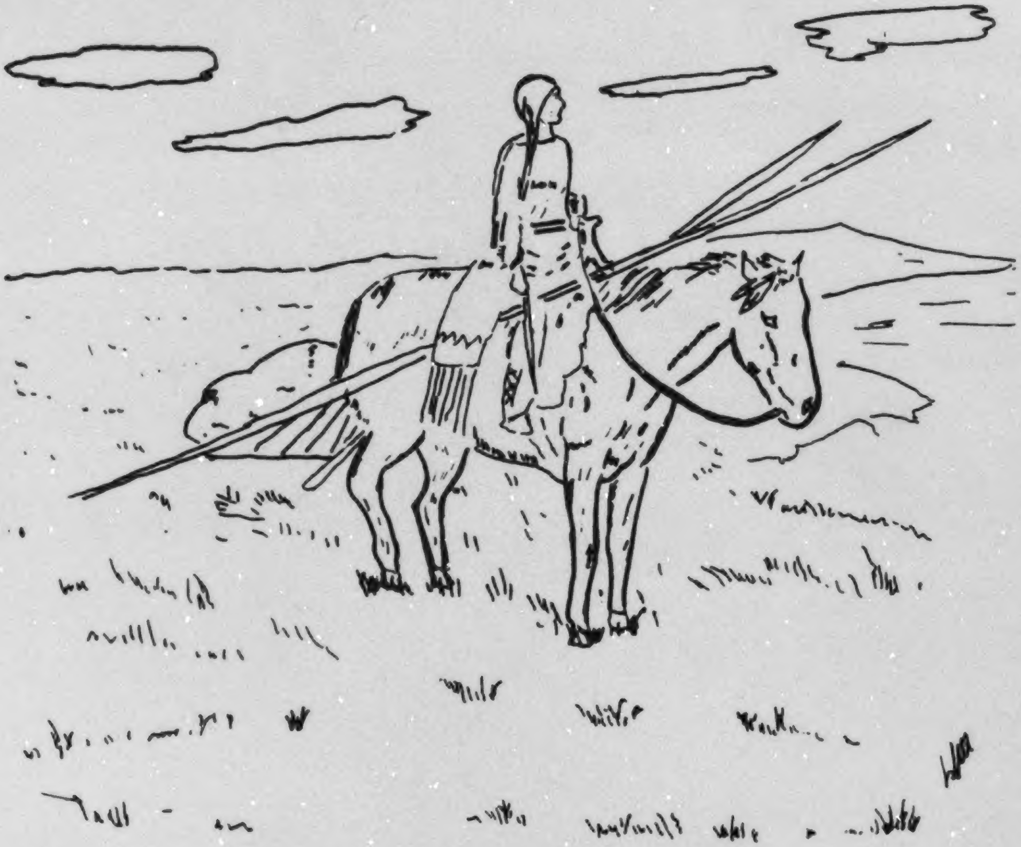
Moosehide Robe Woman decided to marry the second man. His name was Star Boy.



The following morning Moosehide Robe Woman was going to tell her parents she wanted to marry Star Boy. Before she could tell her parents, she was interrupted by the chief.

The chief told all the young warriors to get ready for a long journey. The warriors were going to do battle with their enemies. The next day Star Boy and all the other young men left the camp.

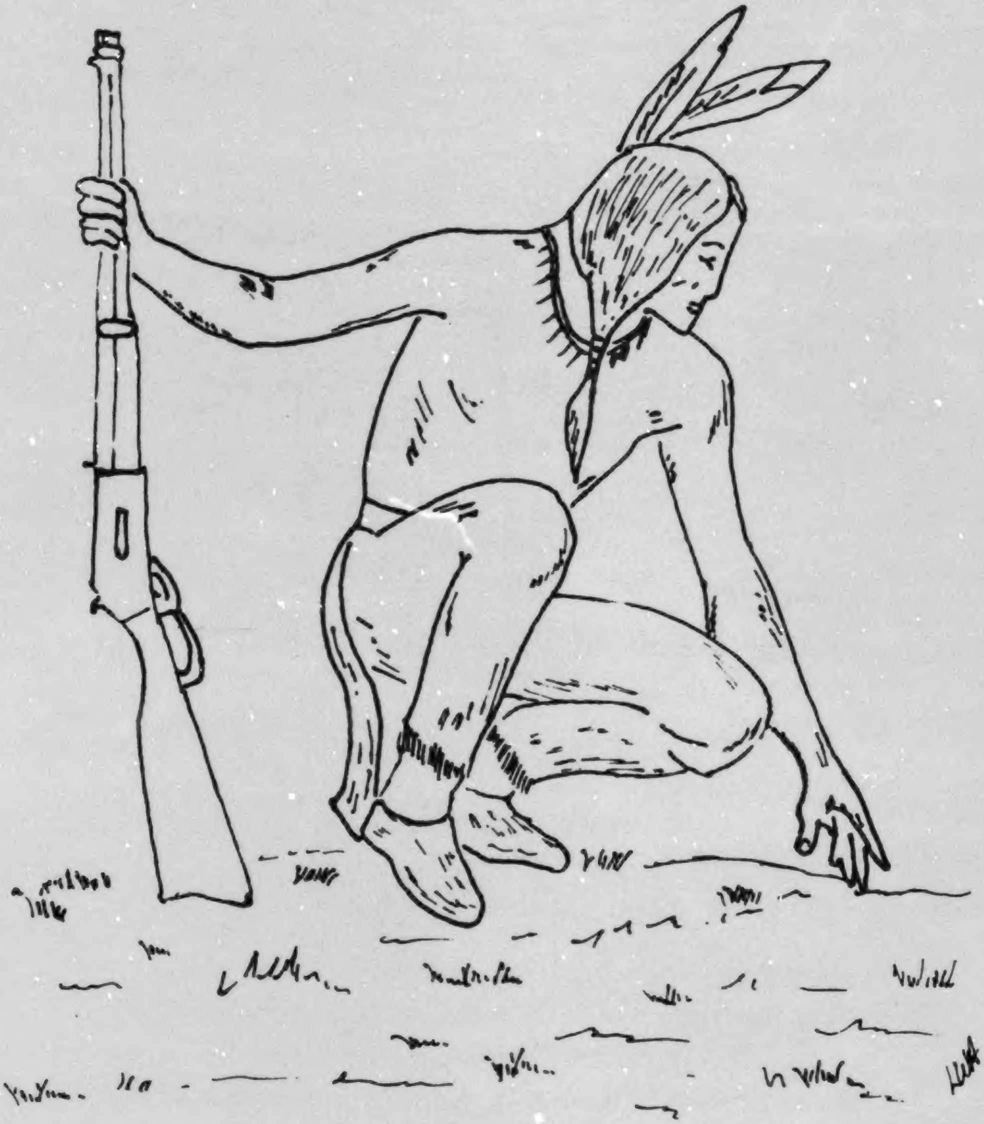
Moosehide Robe Woman decided to follow Star Boy.



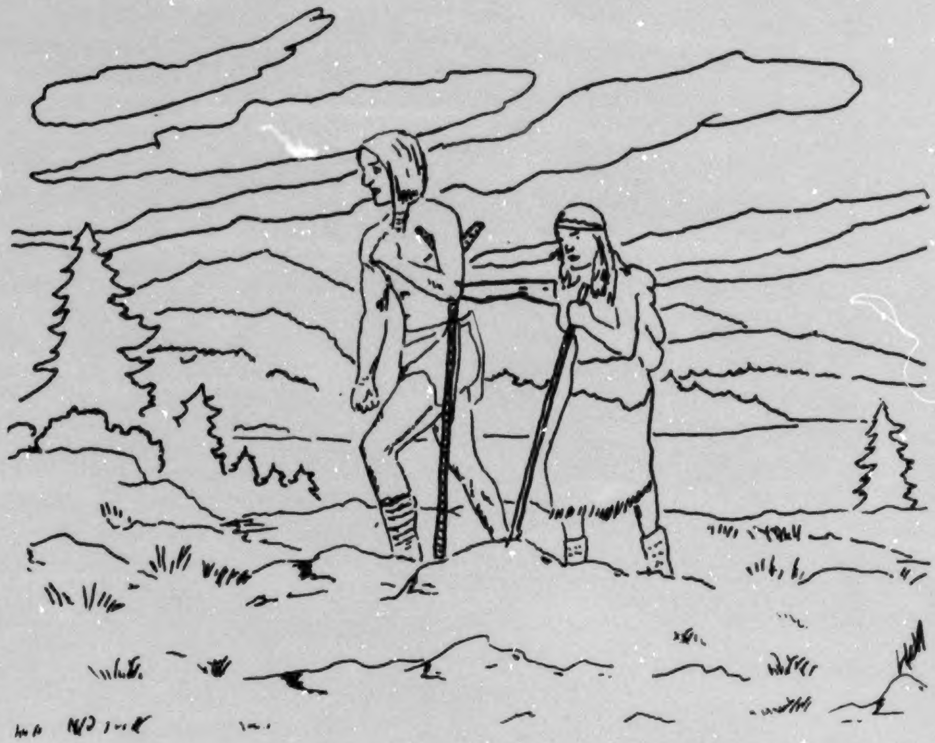
When Moosehide Robe Woman followed the warriors, she stayed far behind them. When the men finally saw Moosehide Robe Woman, Star Boy tried to tell her to return home, but she told Star Boy she wanted to stay with him. Moosehide Robe Woman didn't care if it was dangerous. She said she would hide.

The next morning the warriors found the enemy. Star Boy's leg was wounded. He was captured and taken to the enemy's camp.

That night, Moosehide Robe Woman followed the enemy to their camp. She searched and searched for Star Boy. When Moosehide Robe Woman found Star Boy, she helped him to escape.



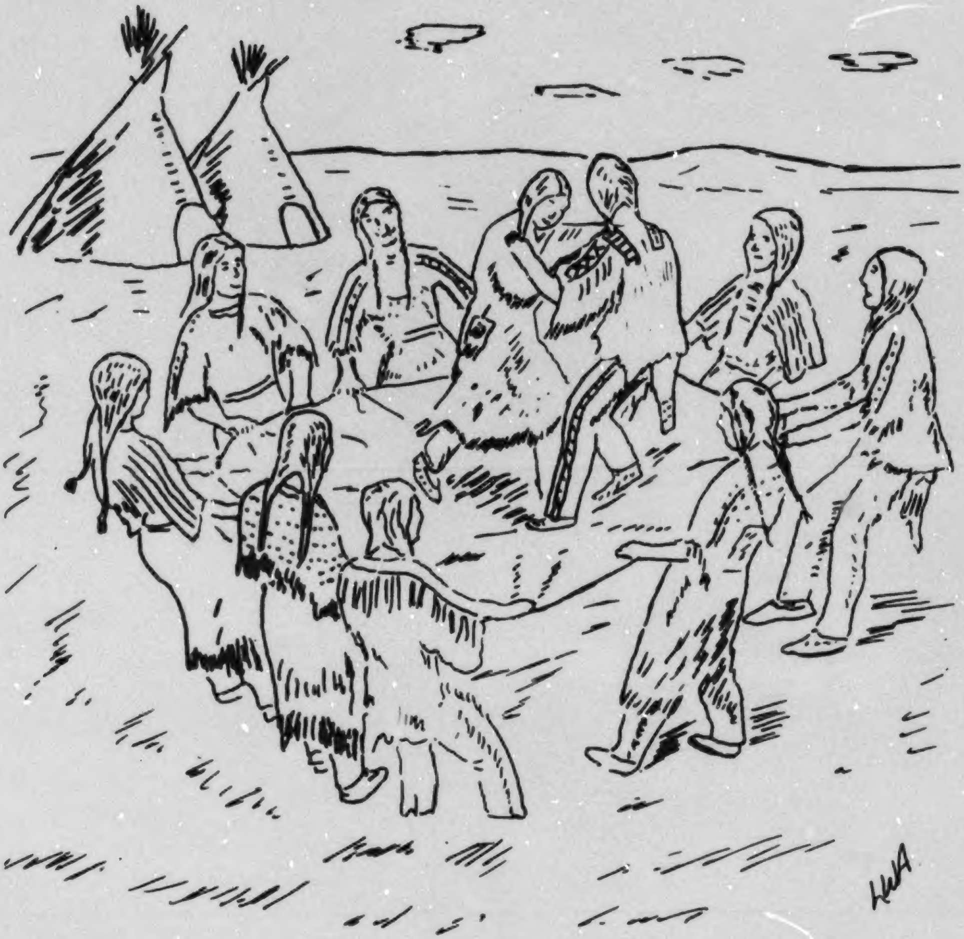
After Moosehide Robe Woman and Star Boy were far away from the camp, they hid in some bushes. Soon the enemy warriors were near. They looked for Moosehide Robe Woman and Star Boy but could not find them.



Many days passed. Because Star Boy and Moosehide Robe Woman did not return home, everyone thought they had been killed in battle. Their parents were very sad.

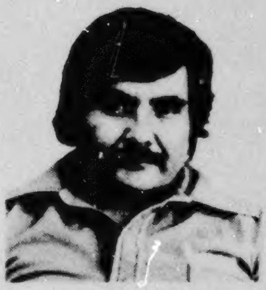
Star Boy and Moosehide Robe Woman took a long time because many days passed before Star Boy was able to walk. With the help of Moosehide Robe Woman, Star Boy used a crutch to travel. Together, they walked back to their camp.

One night, Star Boy and Moosehide Robe Woman finally reached their camp. Everyone was surprised and their parents were very happy.



Star boy told everyone how brave Moosehide Robe Woman had been. He told of how she had rescued him from the enemy's camp. Everyone was so happy they celebrated with a feast.

Moosehide Robe Woman and Star Boy lived a long and happy life.



LAVERN ALFREY

EUNICE B. ALFREY

☆G.P.O.: 1982—593-665

Writing Script

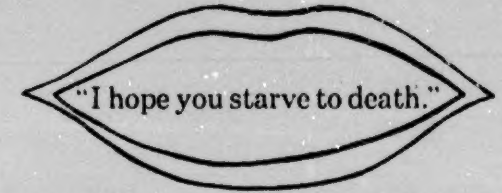
AIM **To write dialogue and a script**

DIALOGUE

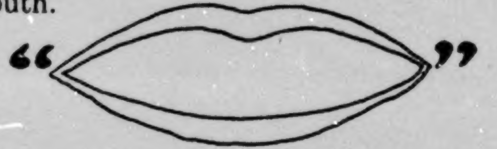
Dialogue consists of the exact words that people say when they are talking. When you write what people say, you put the talk words in quotation marks.

Find the dialogue in a story. Read through the story and put a big mouth around the words that come out of a character's mouth.

As the cowboy rode off, he told coyote,


"I hope you starve to death."

- Now put a smile on each mouth you made by putting quotation marks at the corners of each mouth.



A SCRIPT

A script is written for puppet plays, stage plays, screenplays or a broadcast. It is the spoken words of the players in written form. A person who writes for these things is a scriptwriter.

A scriptwriter must be able to:

punctuate correctly

visualize (have a clear picture in his/her mind)

have a different sense of time and space

be able to visualize the action in a story and write it in play form

The job of a scriptwriter is to make actions and dialogue believable.

Write a script using story dialogue. Start at the beginning of your story and make a list of all the sentences that are dialogue. In front of each sentence, put the character's name that is doing the talking.

- Read your list into a tape recorder and then listen to it. Is the story understood or are parts of the story not clear?

Writing script is not like writing a story. It is like acting it out. To improve your dialogue try:

watching TV to see what people say and how they say it

adding actions for each character to do while talking

changing the dialogue to include more action words

role playing the story

ROLE PLAYING

Role playing is acting out a story without using words. You do not have to have a script. You do not have to have a whole story.

In a play things happen in a certain order. The story will probably have a beginning. a middle and an end. In a role play however, there may be only a situation and one character.

In your Four Winds group choose one role play or situation you want to show the council lodge. Pick a scene from one of the stories you have read. Act it out without words. See if the other groups can guess what story is being role played.

CHARACTERIZATION

Characters need to have their own personality (cheerful, dumb, smart, bionic, tricky, sly, grouchy, alert, tired, etc.). Characters can go through a number of events but their personality should remain about the same. What a character says or does, tells you a lot about the personality of this character. Copying that person or thing is called characterization.

- In your Four Winds groups, take turns acting out some different characters.

a chain smoker

a businessman

a fish in a polluted stream

different clouds

trees as the seasons change

a shy person on a crowded street

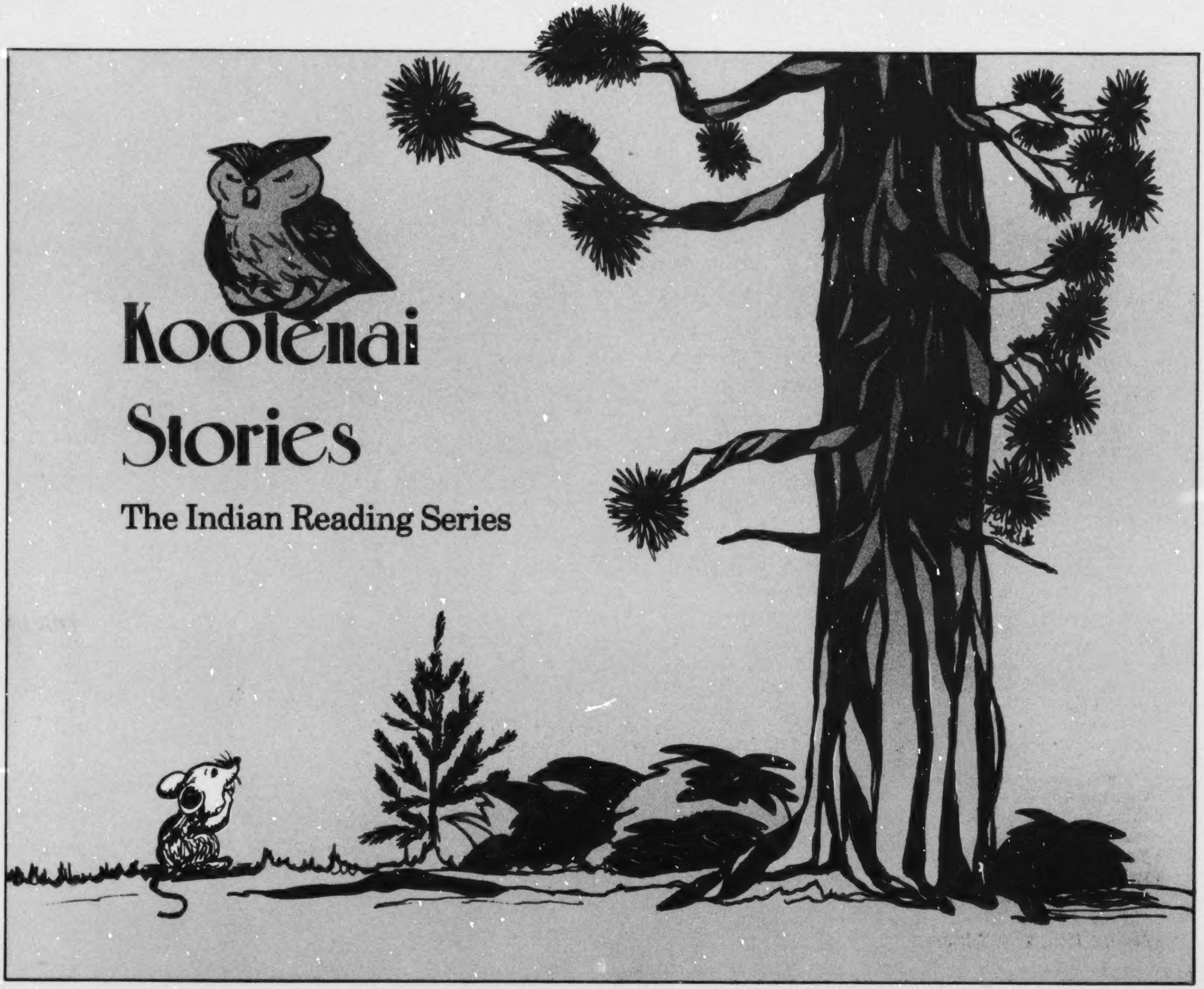
an invisible man

your teacher

Don't take too much time on your first try. Try again and it will be better.

After each group finishes, talk about what was liked about the performance. This will help all the actors know what expressions or actions were best for that situation or story.

- Put it all together (dialogue, script, role play and characterization). Write a role play situation or a story script. Give it to another family to role play.



Kootenai Stories

The Indian Reading Series

Level IV Book 11

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THE INDIAN READING SERIES
Stories and Legends of the Northwest

Owl's Eyes

Seeking a Spirit
Level IV Book 11

Developed by the Kootenai Cultural Committee of the Confederated Salish and Kootenai Tribes

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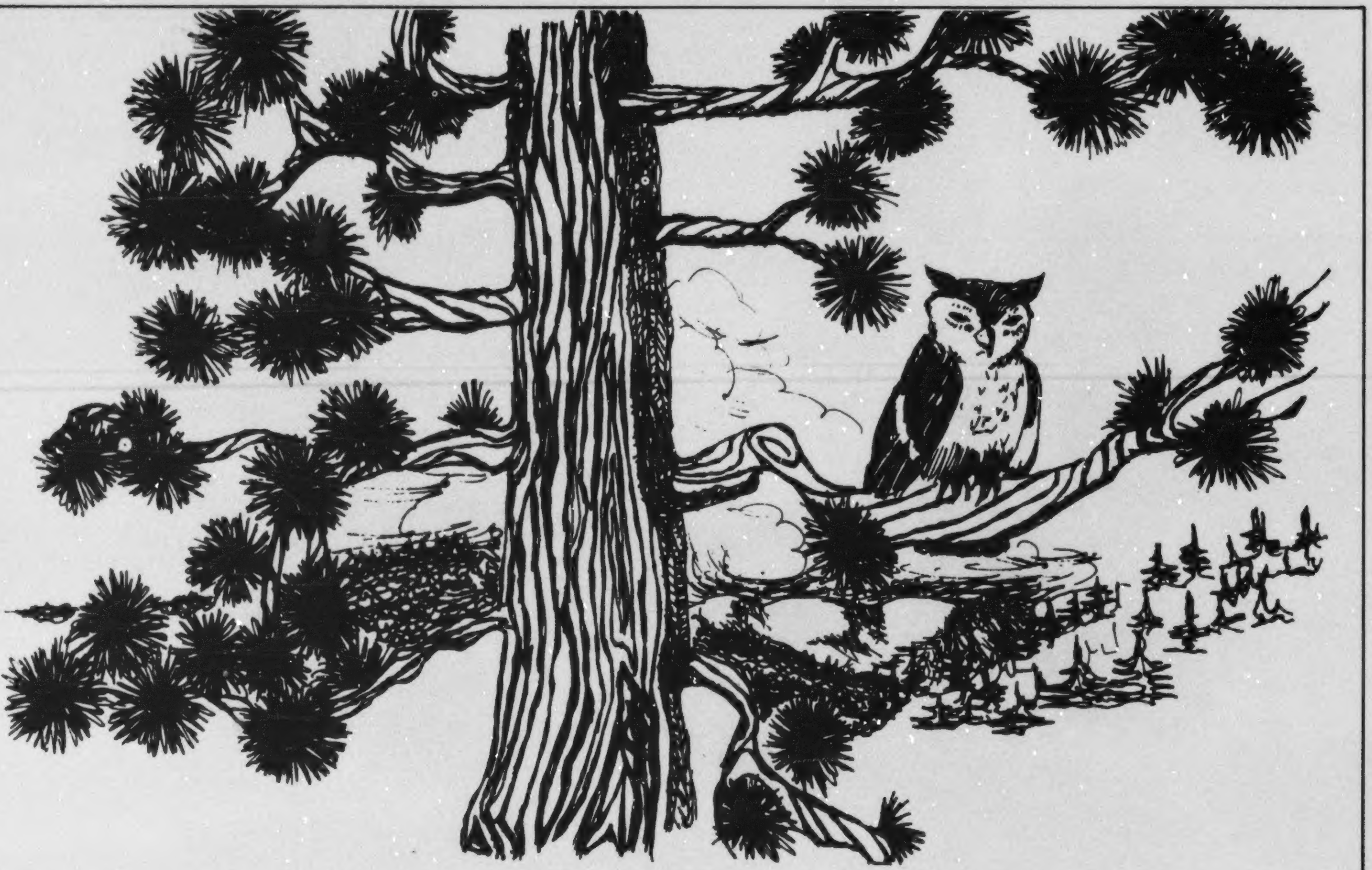
Owl's Eyes



This is a story of how Owl got his big eyes.

Long long ago, Owl had small eyes. Owl would spend most of his time sitting high in the trees.

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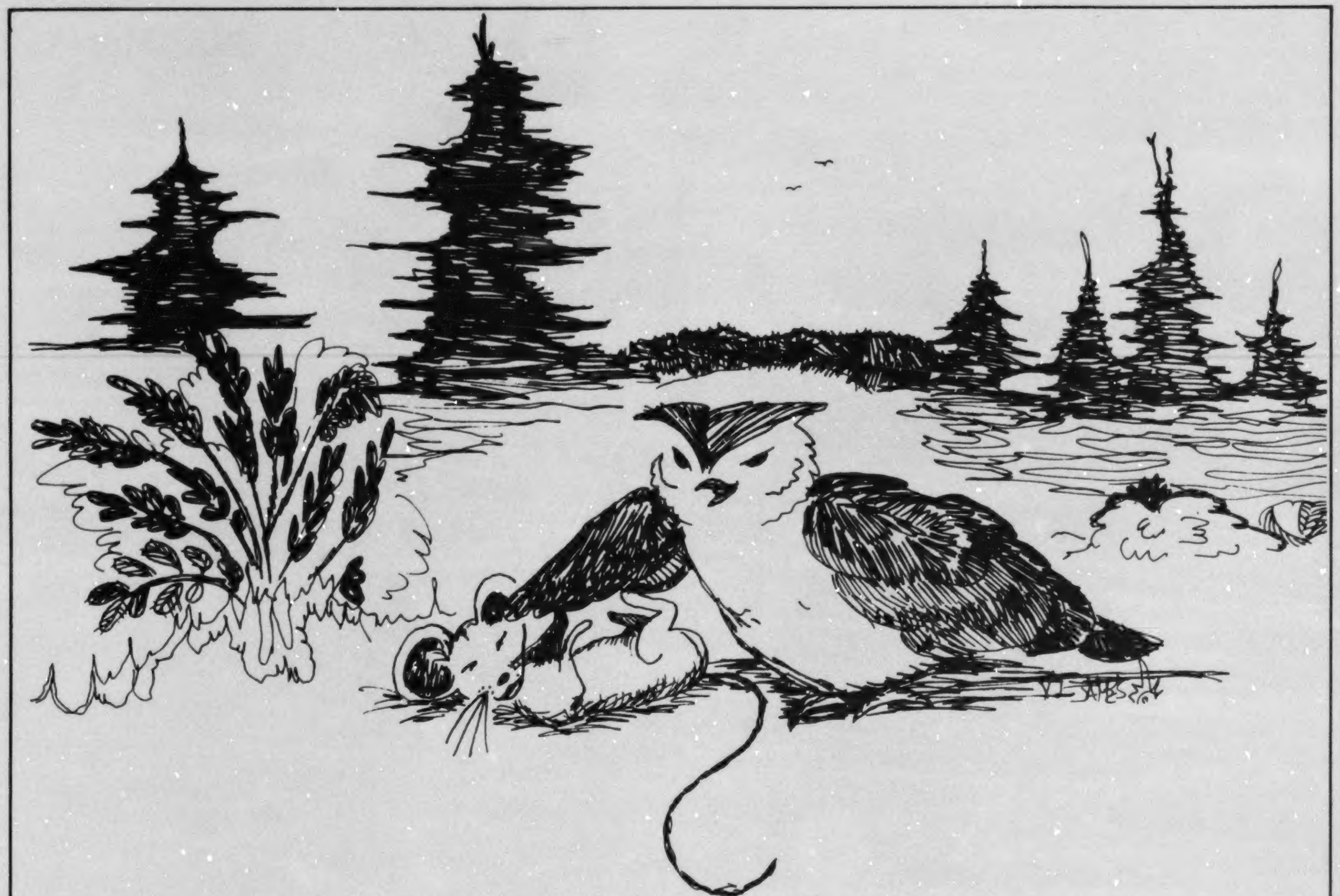
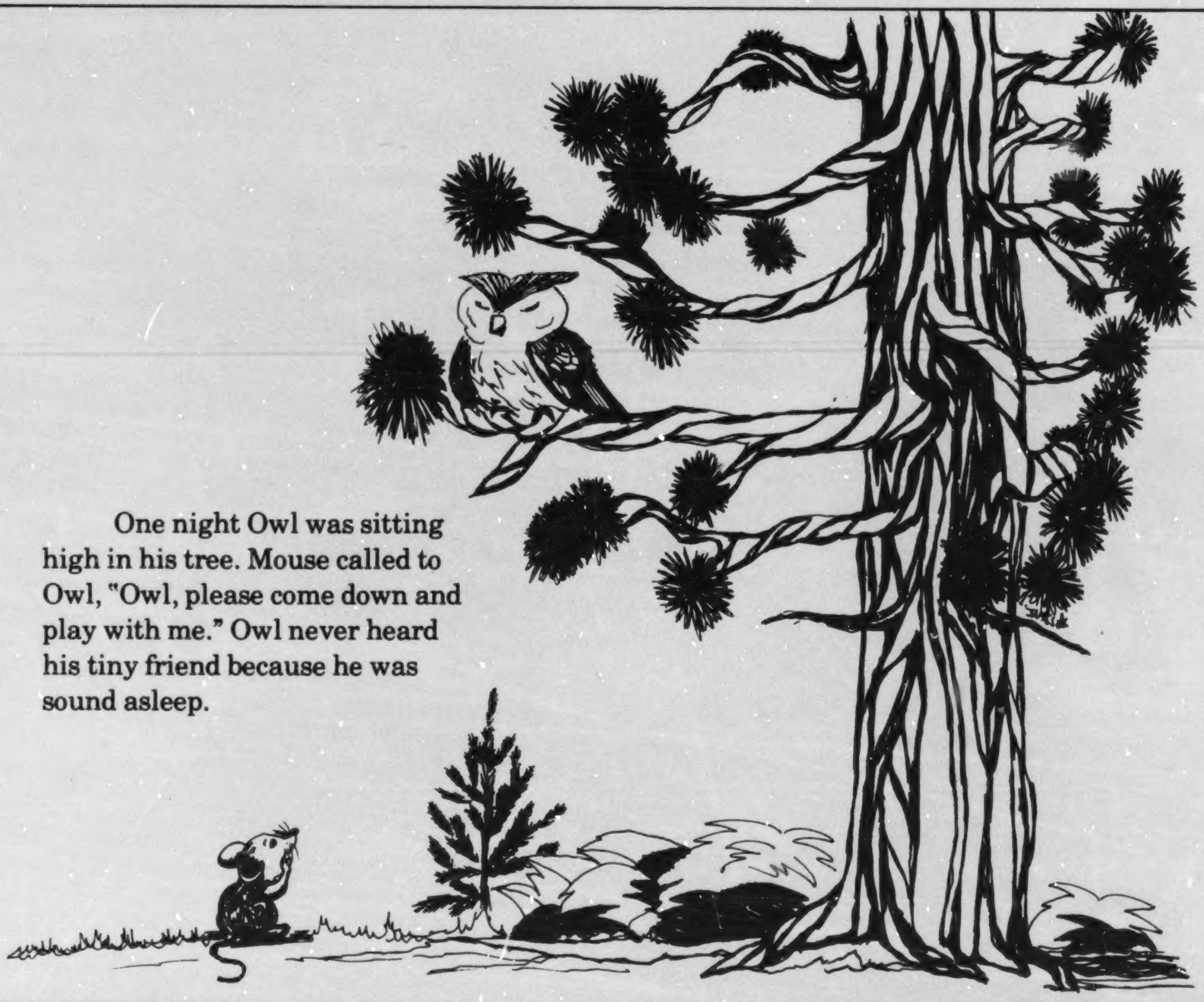


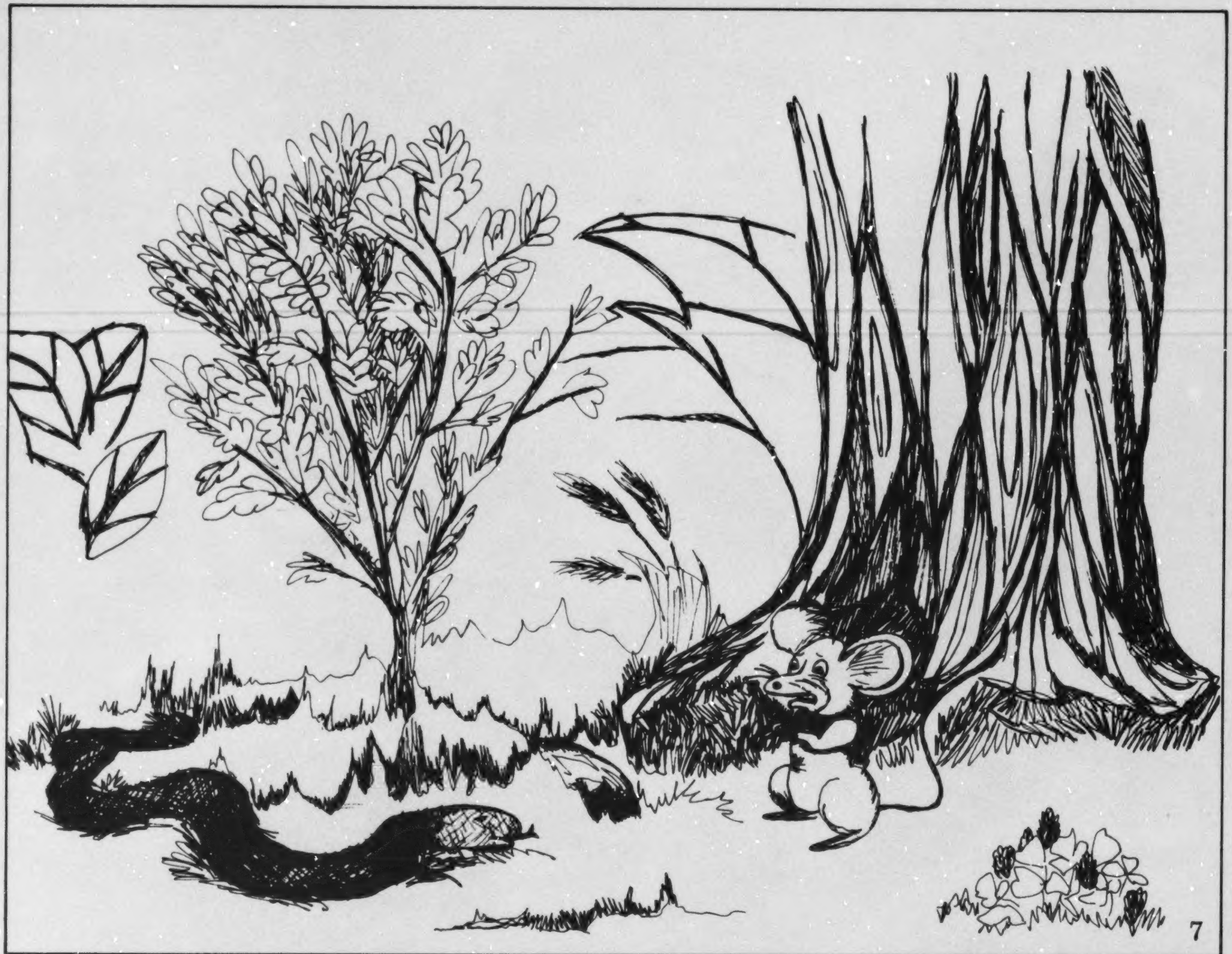
Owl had a friend whose name was Mouse. Owl and Mouse always played together.

One night Owl was sitting high in his tree. Mouse called to Owl, "Owl, please come down and play with me." Owl never heard his tiny friend because he was sound asleep.



Nearby, Mr. Snake was quietly crawling through the grass. He heard Mouse crying. "Oh Owl, won't you come down and play with me?" Mouse cried.

Quickly, Mr. Snake slithered over to Mouse. When Mouse turned around and saw Mr. Snake, he screamed!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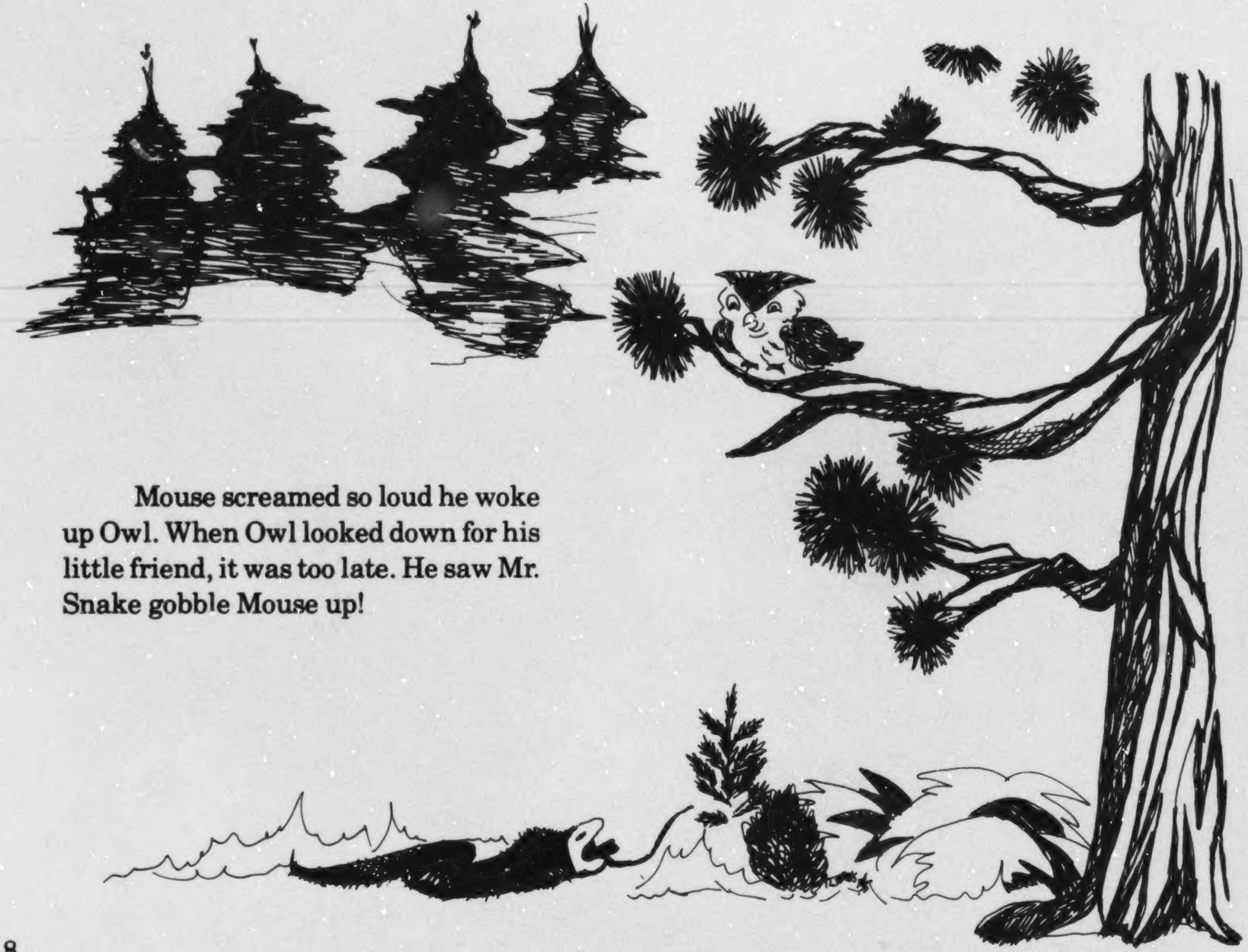
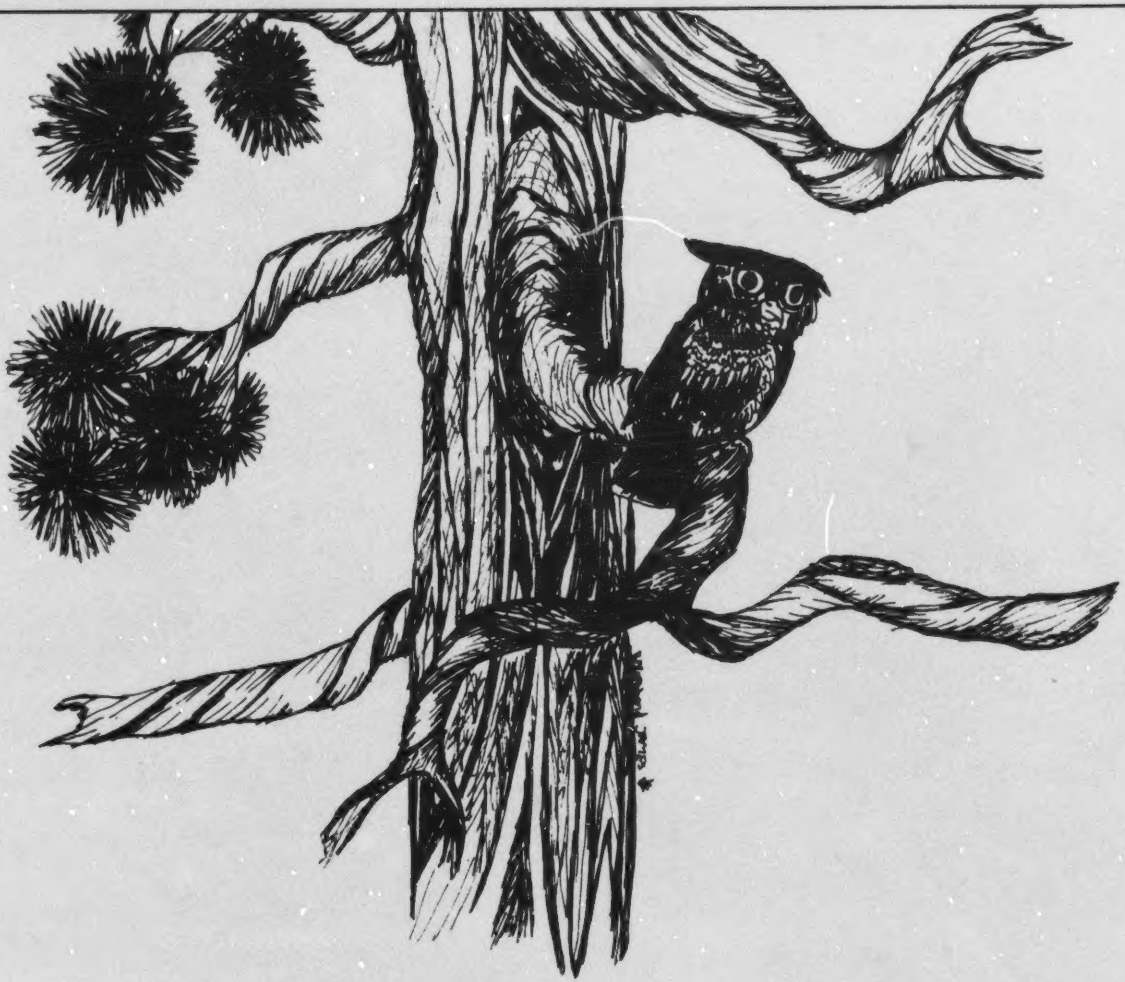


Mouse screamed so loud he woke up Owl. When Owl looked down for his little friend, it was too late. He saw Mr. Snake gobble Mouse up!



There wasn't a thing Owl could do. His tiny friend was gone.

Owl was so surprised he opened his eyes wider and wider. This is how Owl got his big eyes.

Talking Rocks

AIM **To learn about petroglyphs and to learn to make a rubbing**

PETROGLYPHS

Indians throughout North America have left records of their past with rock paintings and carvings. In the Northwest these rock carvings, or **petroglyphs**, are found in certain areas from British Columbia to Southeastern Oregon. They are particularly found along the Columbia River near The Dalles, Oregon.

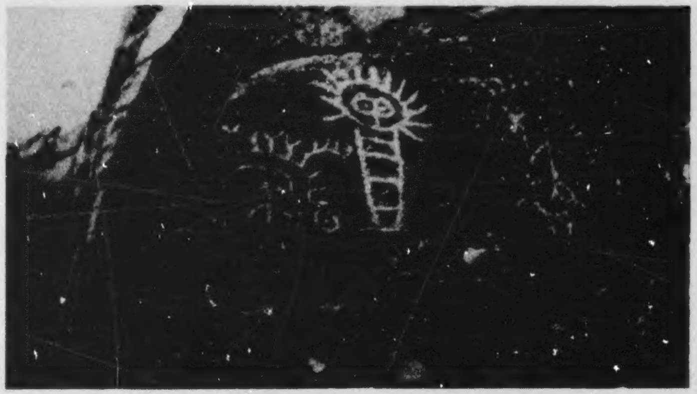


Photo Courtesy of Oragon Historical Society

It is not known for certain when or why the artist carved these ancient symbols. Artists of long ago devoted time and patience to carve out rock. Stone tools were used to create elaborate figures.

Some of these figures and symbols might have religious meanings. Many of the symbols represent spirits known to various tribes.

A RUBBING

You will need:

a textured surface such as:

petroglyphs
man-hole covers
baskets
mats
kitchen utensils
tire treads
beadwork
bricks

charcoal or unpapered crayon at least 2½ inches long

paper of any size or shape (If the texture surface is not very rough, a thick paper will not pick up an impression clearly. If the texture surface is rough, a thin paper might tear too easily.)

Lay your paper over the surface of which you wish to get an impression. You may want to try several surfaces and then do a final rubbing of your favorite.

- Lay your charcoal or crayon on its long side and begin rubbing it on the paper. If the impression is unclear, try rubbing harder in long sweeping motions or in circles.

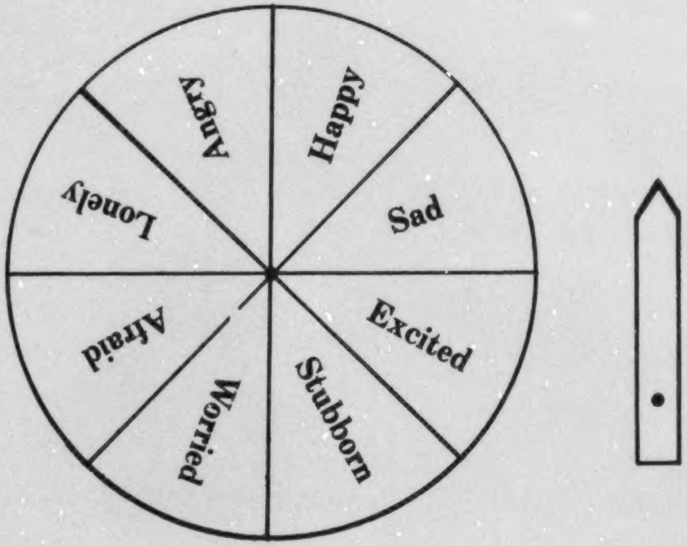
ROCK ART ON THE PLAYGROUND

Look for areas on your school playground where there is little or no activity. Using whatever rocks are available, try to make shapes of animals by placing rocks into a larger shape or design. If only gravel is available, try making mounds or shapes.

OWL'S EYES

Here is an owl whose eyes are expressive. How expressive can you be?

Take turns spinning the wheel. Make the expression on which the spinner lands. Concentrate on the feeling.



Try these other activities.

Paint expressive eyes on a rock and write a story about them.

- Paint a pictographic message on a rock and have a friend decode it.
- Spell correctly **petroglyph** or **pictograph**.
- Tell any kind of a story about a rock or eyes.

Seeking A Spirit

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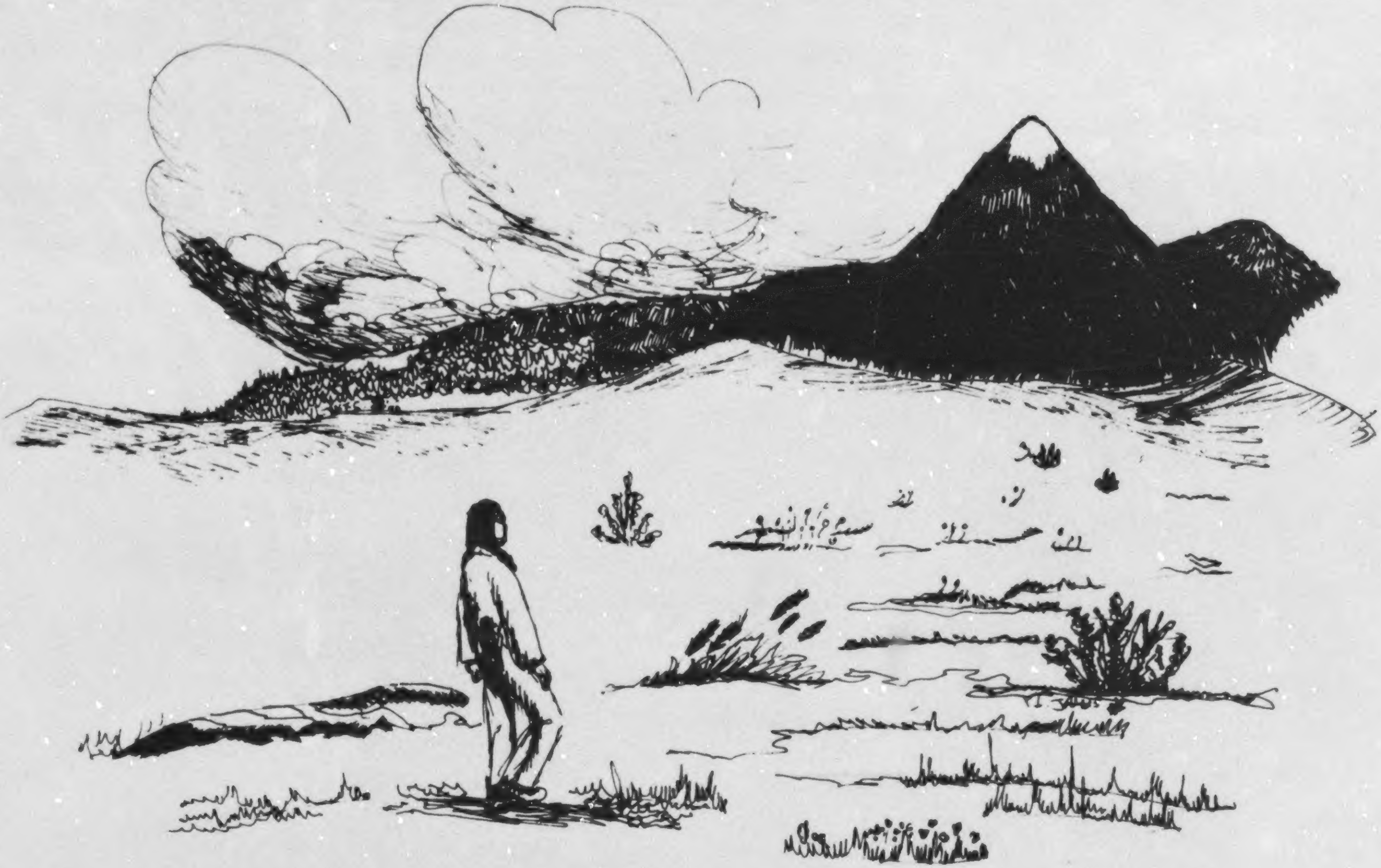

Long ago, there lived a young Kootenai boy whose name was Lassaw.

One day Lassaw left home and went to the top of a mountain. Lassaw wanted to seek a spirit. While Lassaw stayed on the mountain, he could not have any food or water.

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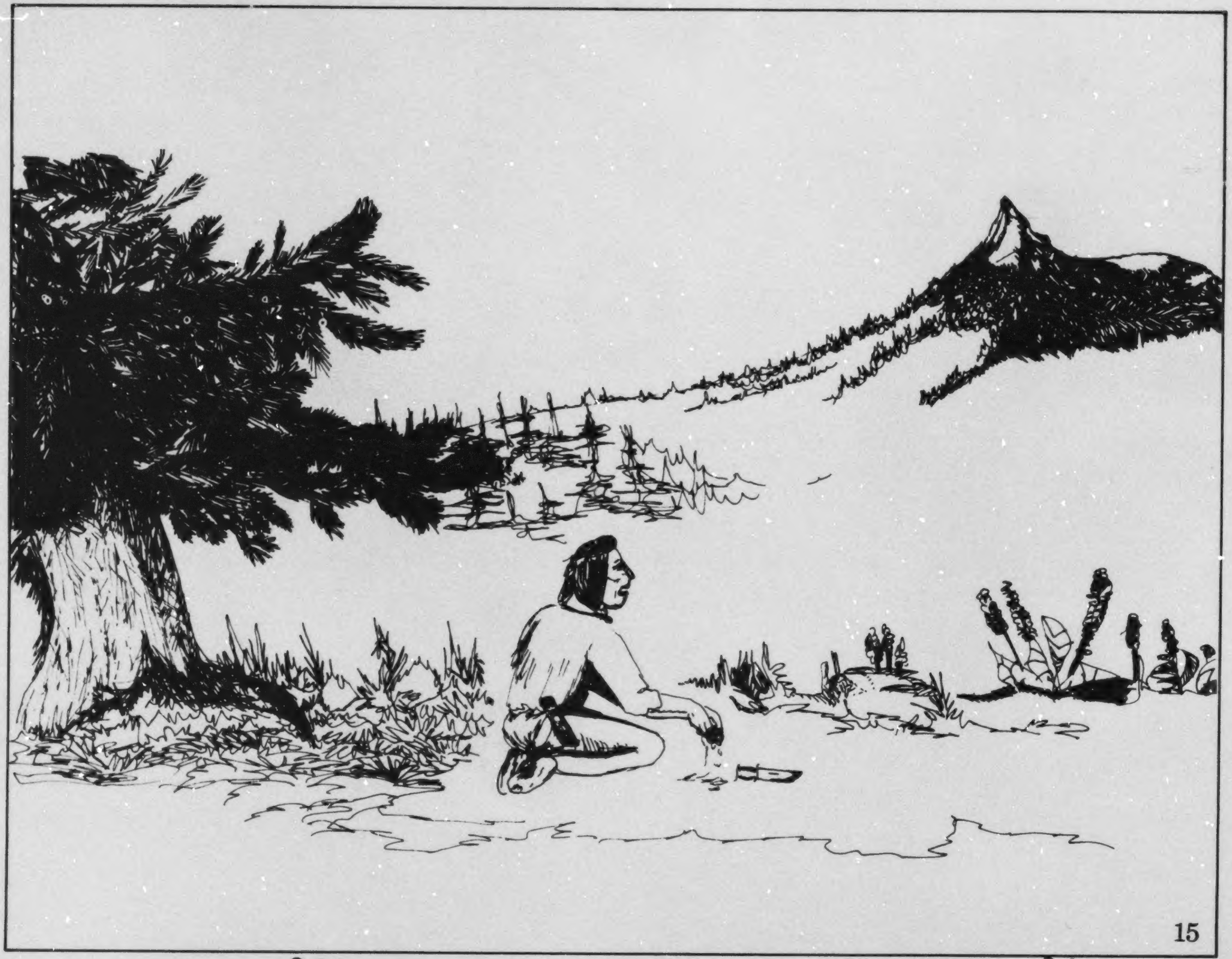
After two days and nights Lassaw cut off the tip of his finger. He tore his shirt and used it to make a bandage.

Lassaw prayed. He told the Great Spirit his finger hurt very much. Lassaw said, "Help me. Give me something so I can become a great medicine man."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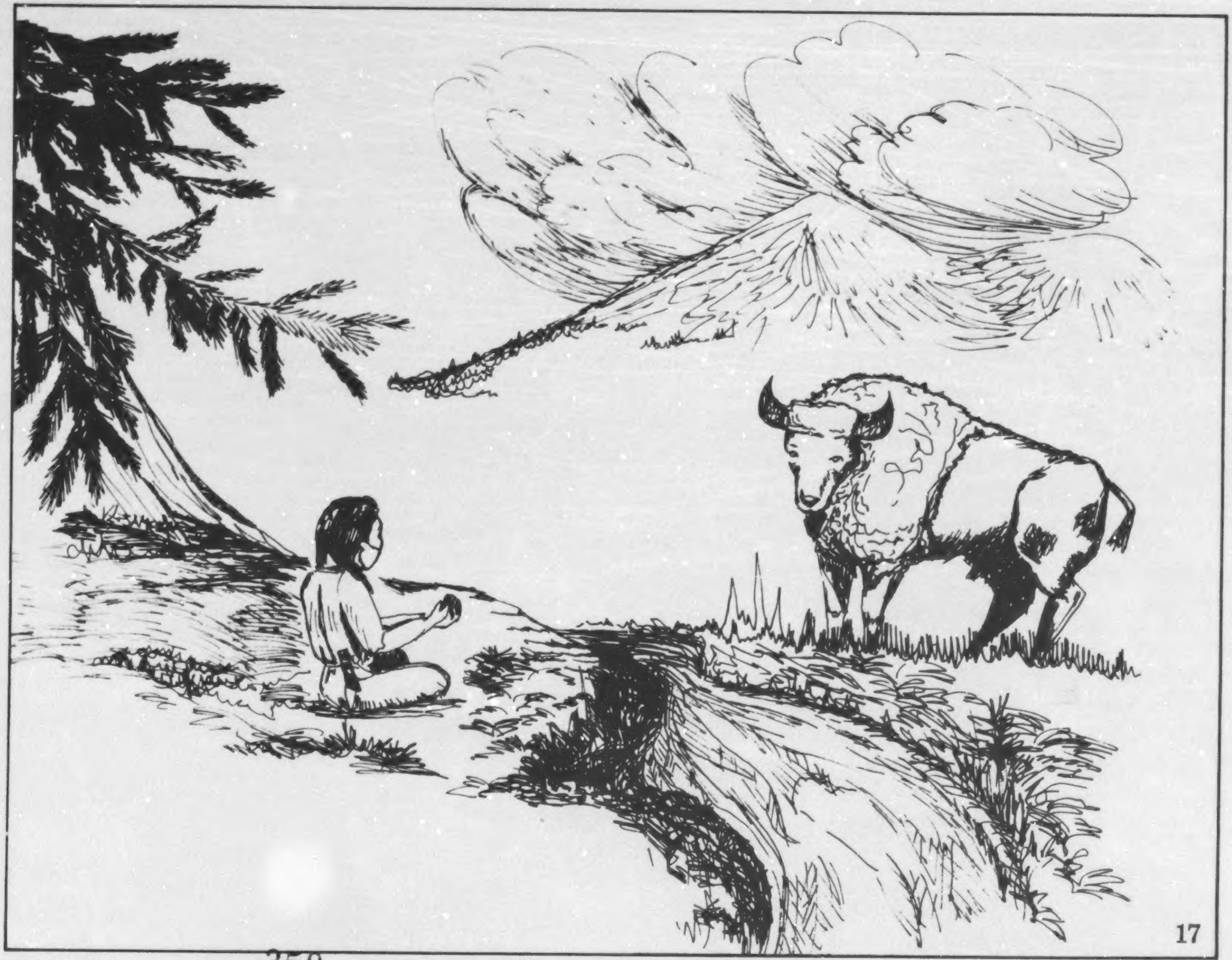
Lassaw's finger was bleeding. His bandage was soaked. Because his finger hurt very much, he pressed his hand to his side.

Suddenly, Lassaw saw a buffalo! The buffalo was drinking water. Lassaw knew there was no water nearby. The buffalo continued to drink and when it was finished, it looked at Lassaw.

The buffalo spoke to Lassaw in the Kootenai language. It told Lassaw, "I know you are hurt. I came to help you. Whatever you ask for, I will give you."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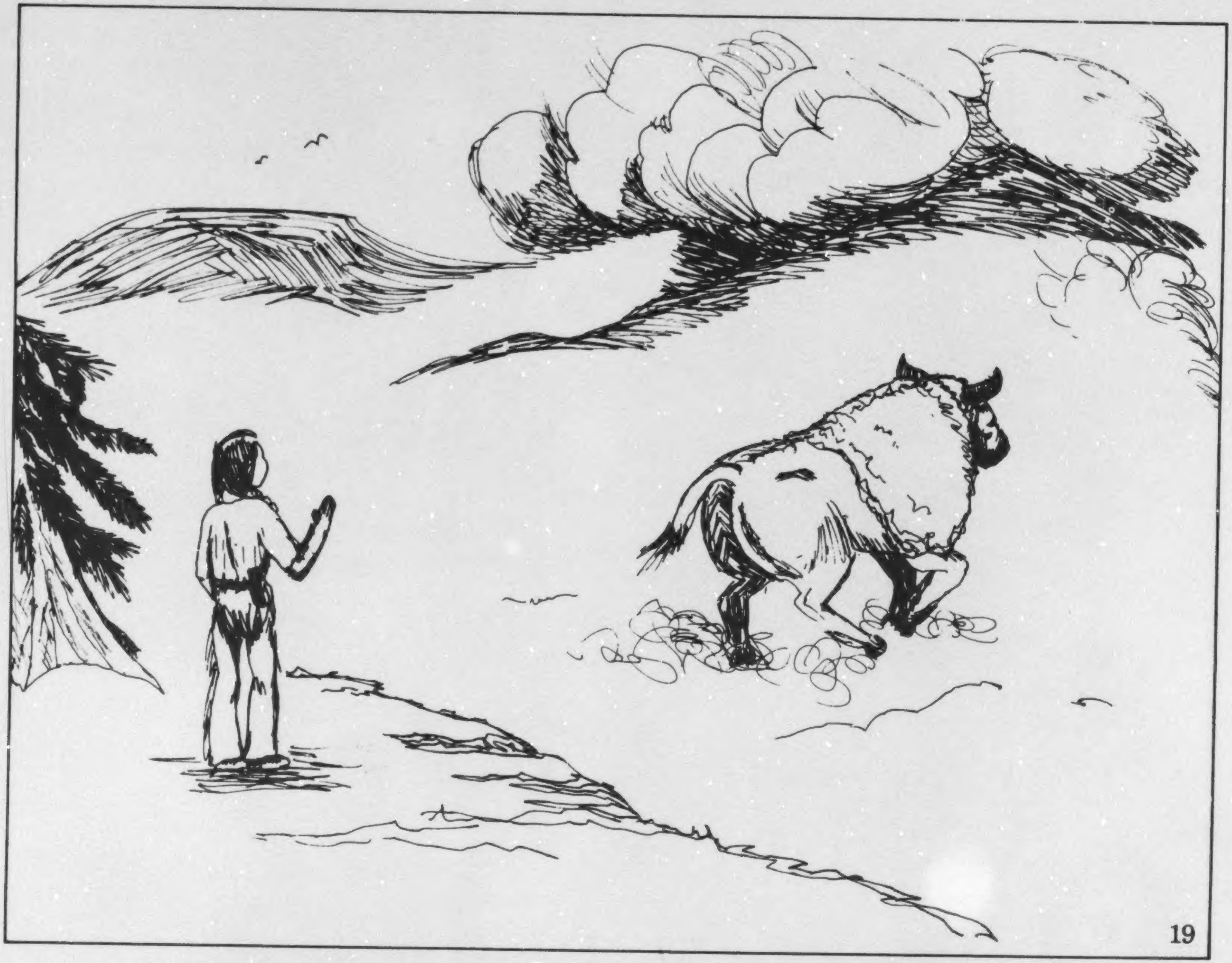
The buffalo disappeared. Lassaw had seen the spirit of the buffalo. He knew the buffalo's spirit would always help him.

Lassaw became a great buffalo hunter. He lived a long and a happy life.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CLEO KENMILLE

Seeking A Spirit

AIM To understand the reasons why some tribes encouraged the vision quest

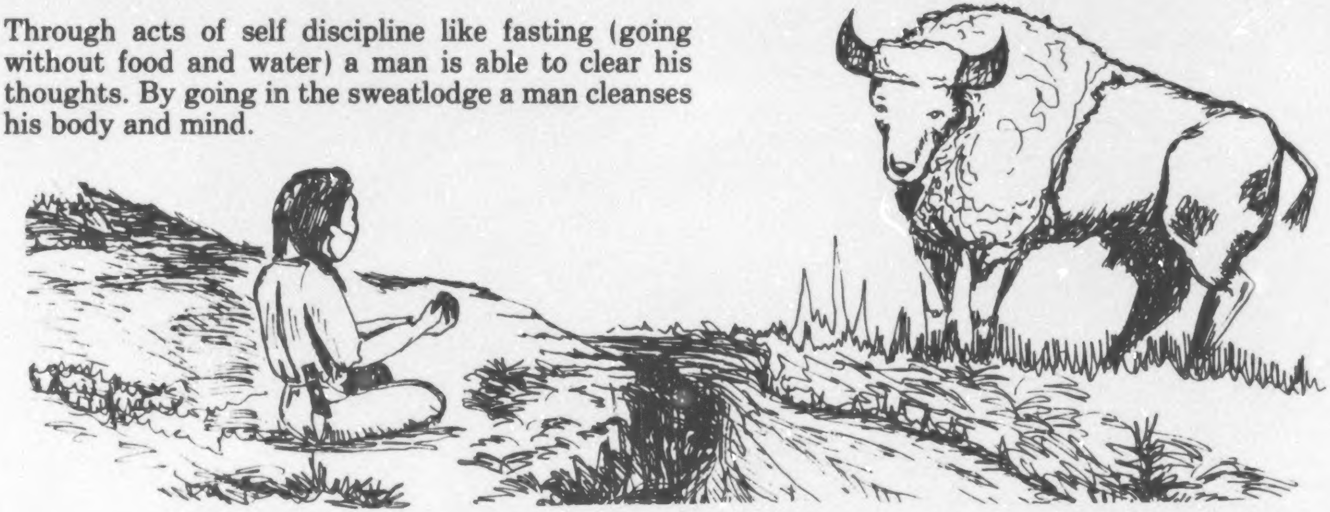
Many Indian people hold a deep respect for Mother Earth and for the beauty of nature. Indian people know that without their fellow creatures there is no life. They also believe the creatures of the world are more close to the Creator than man.

Many tribes have certain paths a man must follow when seeking a vision. Often a man asks the Creator to show him how to be a better person or how to help his people. It is believed before a person can receive such a vision, he must be free of all bad thoughts and desires.

Through acts of self discipline like fasting (going without food and water) a man is able to clear his thoughts. By going in the sweatlodge a man cleanses his body and mind.

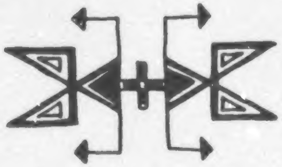
Often the spirit of a creature serves as a messenger in a man's vision. If a man's mind is clear he may be able to hear or see what he asks for. The spirit sometimes helps a man through his whole life. The creature's spirit is sometimes called upon for assistance.

Generally women did not seek a spirit but in some tribes they were allowed to do so. The manner in which a woman or a man sought a vision, varied from tribe to tribe. Many still seek visions today.

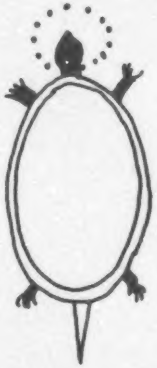


These Symbols and Characteristics represent different tribes' views of a particular animal.

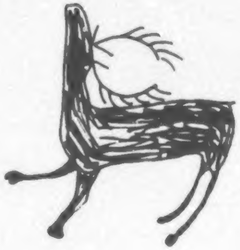
- In your Four Winds group take a look at some of the characteristics of these animals. Consider the characteristics of some other creatures.
- Decide on a creature who you think would be a good spirit helper for your family.
- Write a song, chant or poem asking this creature to be your spirit helper.
- Make a flag with a symbol of your spirit helper.



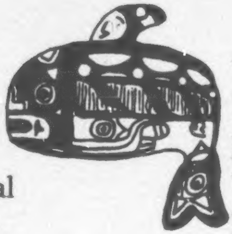
SWALLOW
Seasons Symbol
Winged
Air Animal



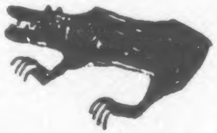
TURTLE
Long Life Symbol
Webbed
Water & Ground
Wisdom



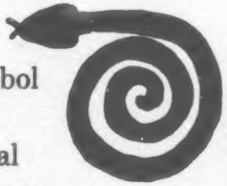
ELK
Love Symbol
Hooved
Ground Animal
Love Sickness



WHALE
Intelligence Symbol
Fins or Flippers
Water Animal
Power to Change to a Wolf



BEAR
Strength Symbol
Clawed
Ground Animal
Power to Change Humans to Bears



SERPENT
Water Symbol
Legless
Ground & Water
Birth

CHIEF MOUNTAIN'S MEDICINE

The Indian Reading Series

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THE INDIAN READING SERIES
Stories and Legends of the Northwest

Chief Mountain's Medicine

Level IV Book 12

By members of the Gros Ventre Elders Board
from the Fort Belknap Reservation

Raymond T. Gone, Sr.
Theresa Lame Bull
Vernie Perry
Mae Stiffarm
George Birdtail
George Shields, Jr., *Illustrator*

Narrated by Raymond T. Gone, Sr.

Illustrated by George Shields, Jr.

Preston Stiffarm, Coordinator Fort Belknap
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Pacific Northwest Indian Program
Northwest Regional Educational Laboratory

Developed by the Pacific Northwest Indian Reading and Language Development Program
Northwest Regional Educational Laboratory, 300 Southwest Sixth Avenue, Portland, Oregon 97204

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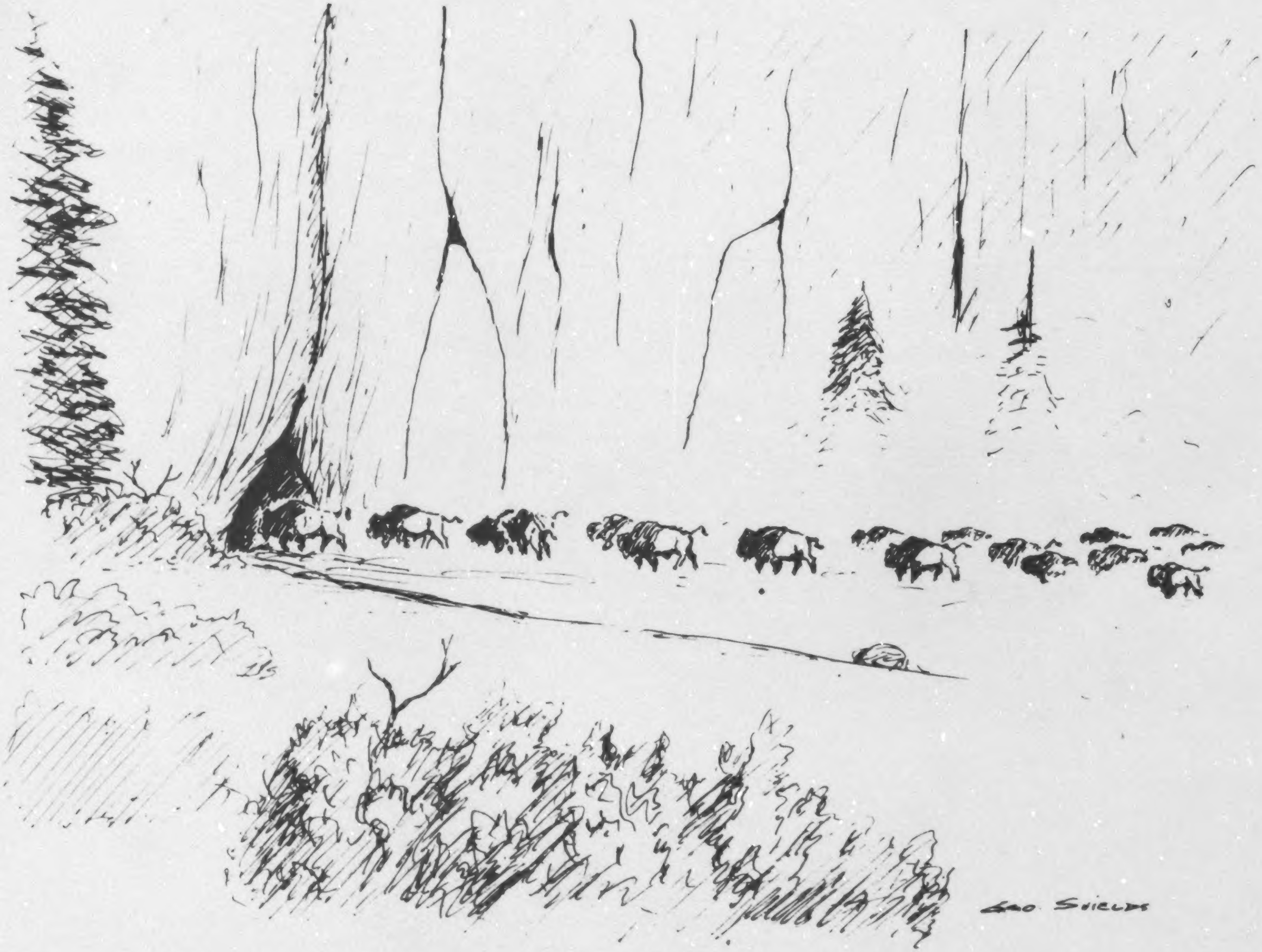
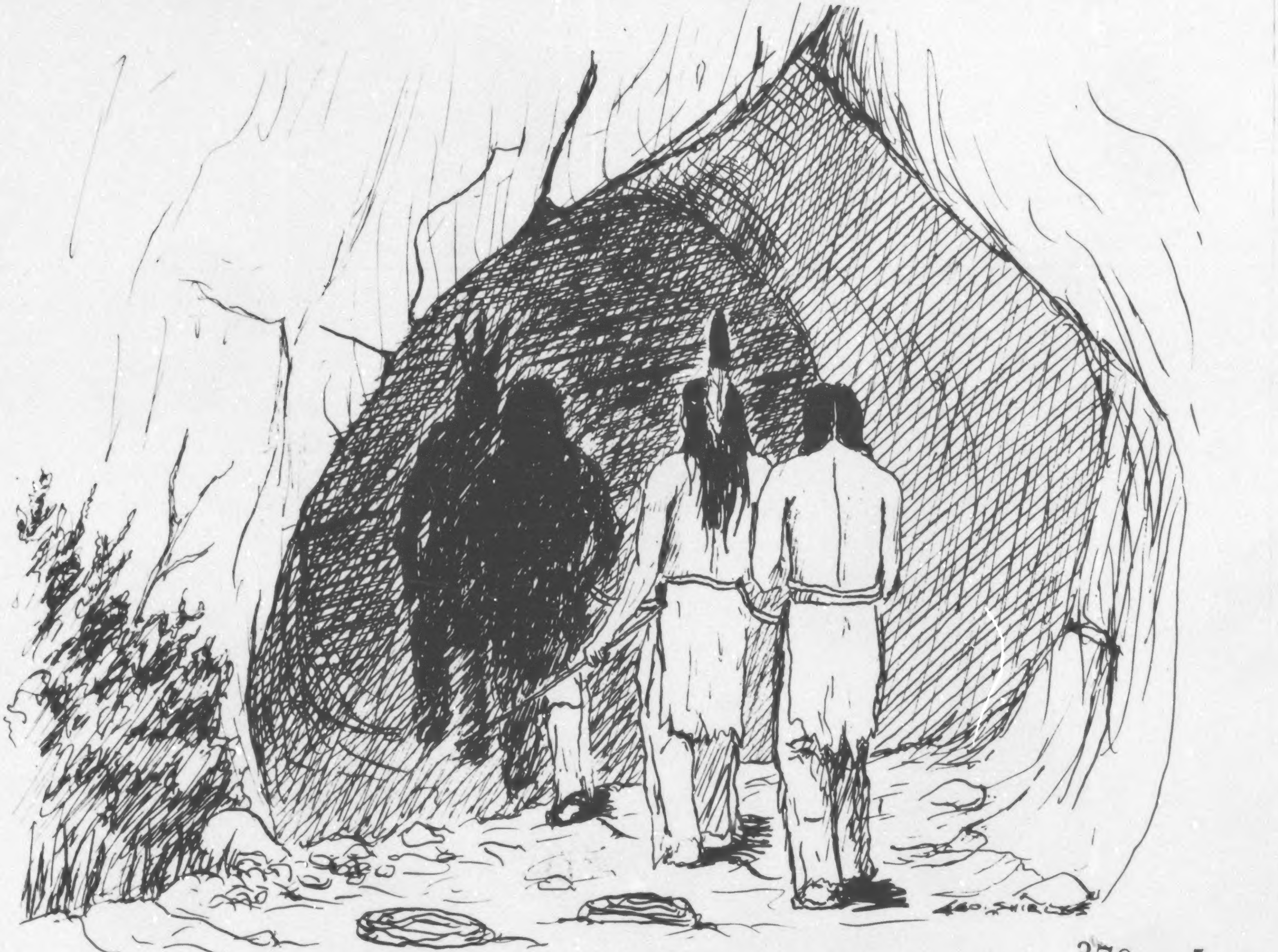
Printed and bound in the United States of America

Dedicated to Raymond T. Gone, Sr.

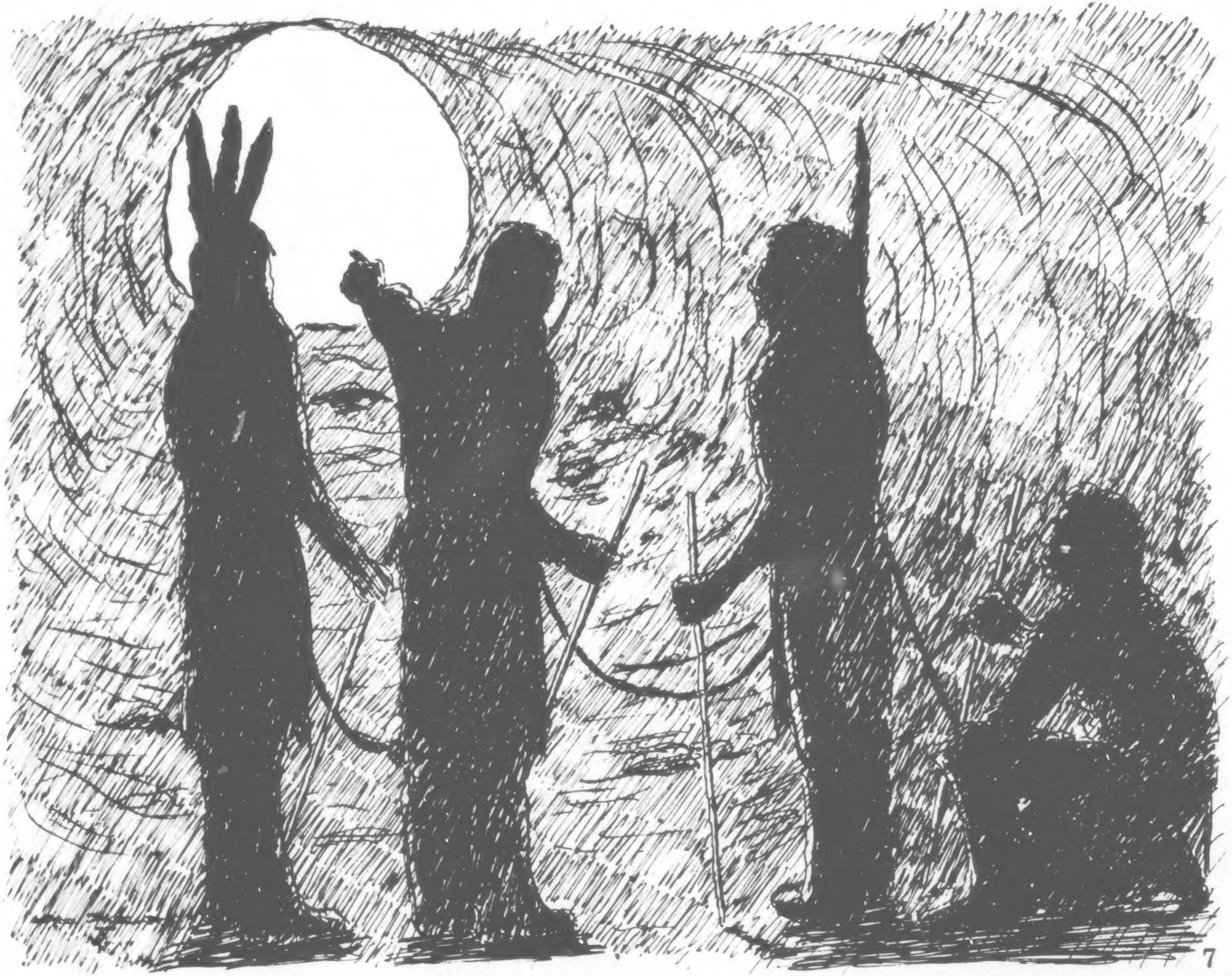
Long ago when He-Flys-Alone's grandfather was alive, the Gros Ventre were living in Canada. One day seven men decided to go on a war trail in search of enemies. They left the camp on foot and after a time came to the Sweet Grass Hills. Here, they saw much dust in the air and soon saw big herds of buffalo coming to the hills. Soon all the buffalo disappeared into a hole in the side of one of the hills.


Geo. Shields

The men went to investigate and found the hole that the buffalo had gone into. One man said, "Friends, we have been gone a long time and our people will think we have been killed. Let us look into this place where the buffalo went." All the men agreed. They took off their clothing and tied themselves together with rawhide rope. They left their guns with their clothes but took the ramrods to feel their way in the dark.


LEO. SHIELDS

The men entered the cave walking as fast as they could, feeling their way with their ramrods. Some of them stumbled over piles of buffalo chips that covered the ground. After traveling a long way through the cave, they saw daylight and stopped. Not knowing what to do, and after a short talk, they decided to go on. Soon they came out in the daylight.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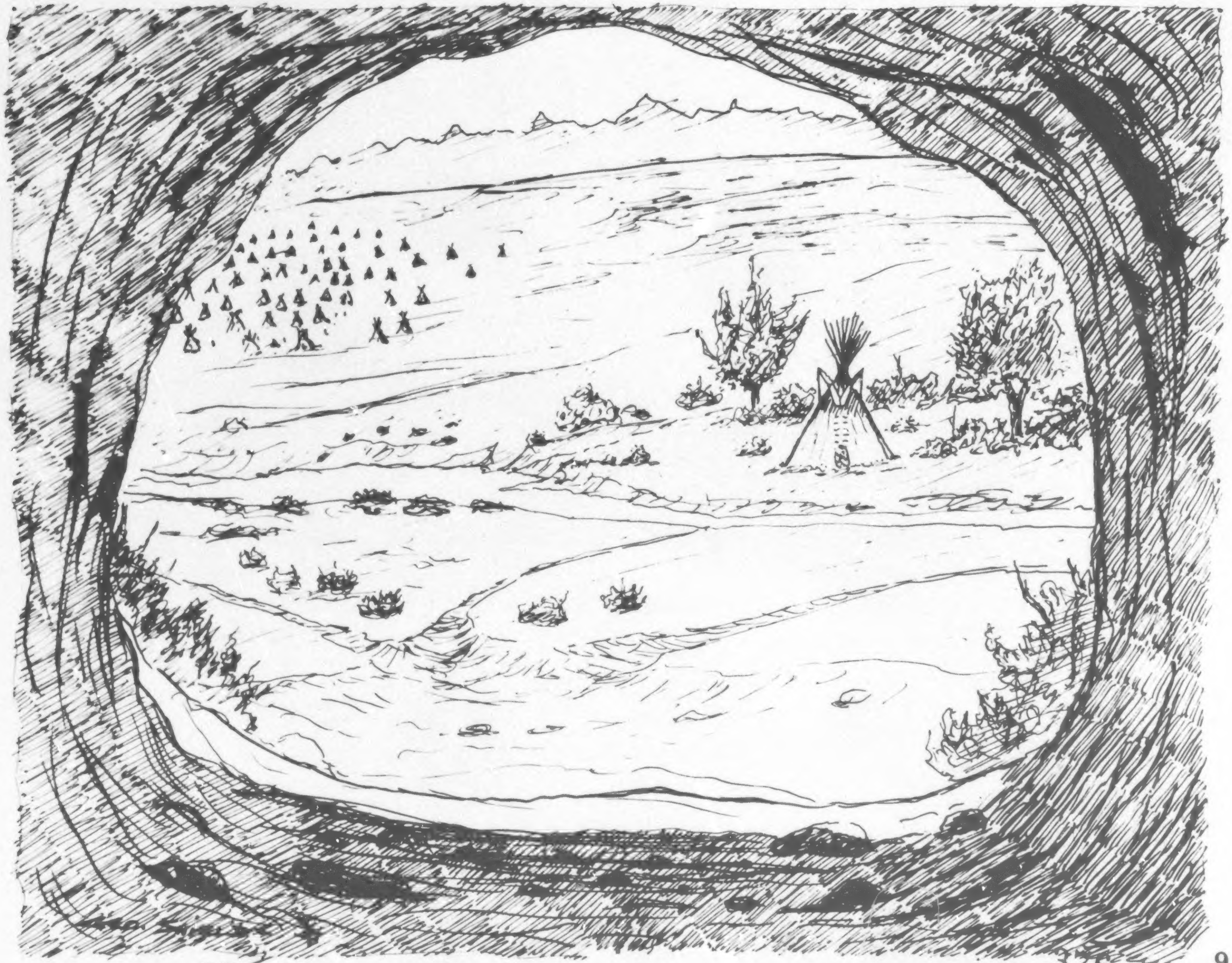
There were many buffalo trails leading in different directions. The men saw a river, trees and a lone lodge. In another direction, they saw a big camp of many lodges. This was beautiful country! One of the men wanted to visit the lone lodge, but the rest were unwilling because they did not have their guns with them. They turned back and went into the cave and ran all the way back to the entrance. When they got out into the sunlight, they noticed that the sun was about half way between rising and noon. The sun was in the same place as when they had first entered the cave! They continued on their war trail.



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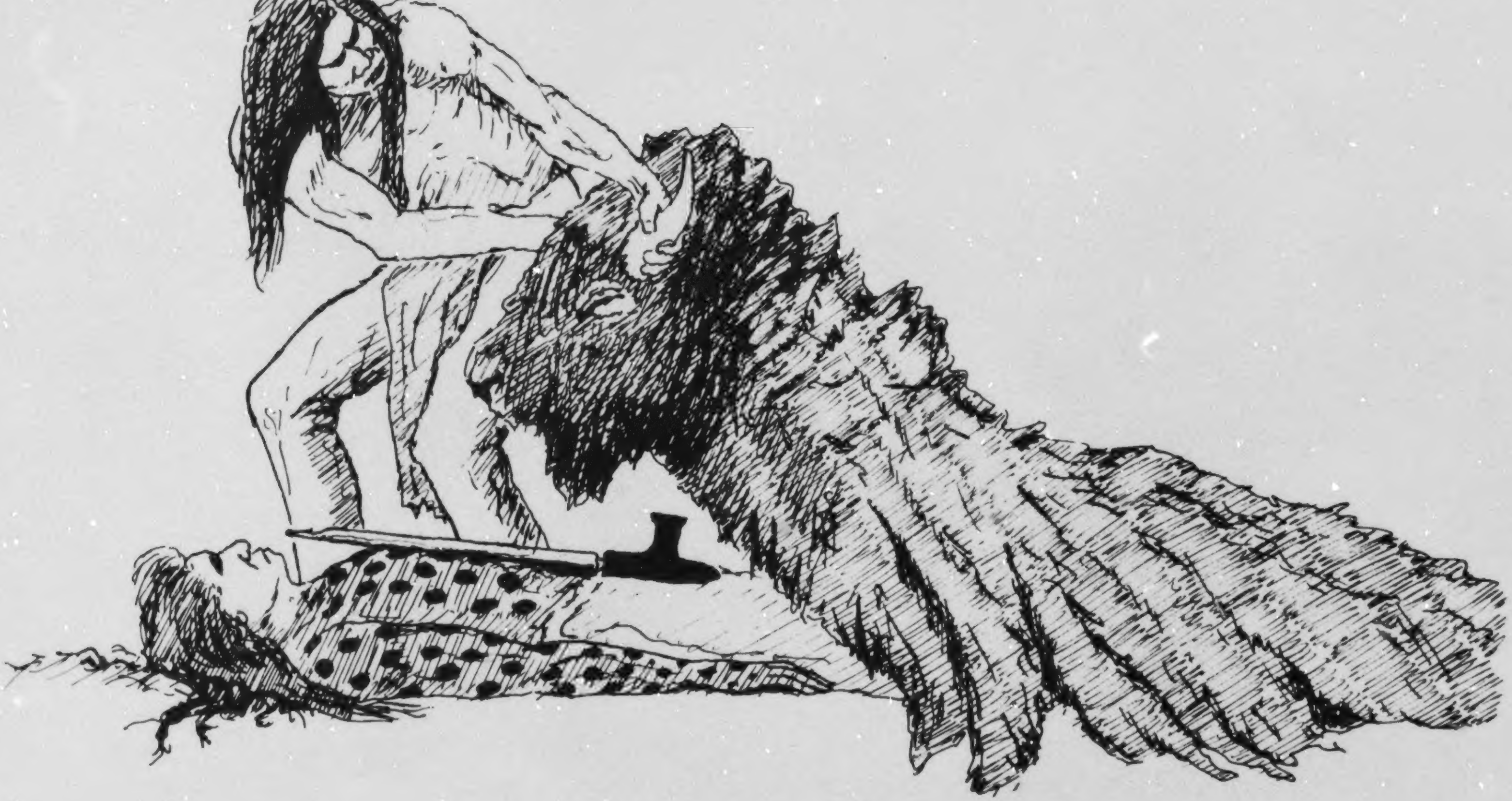
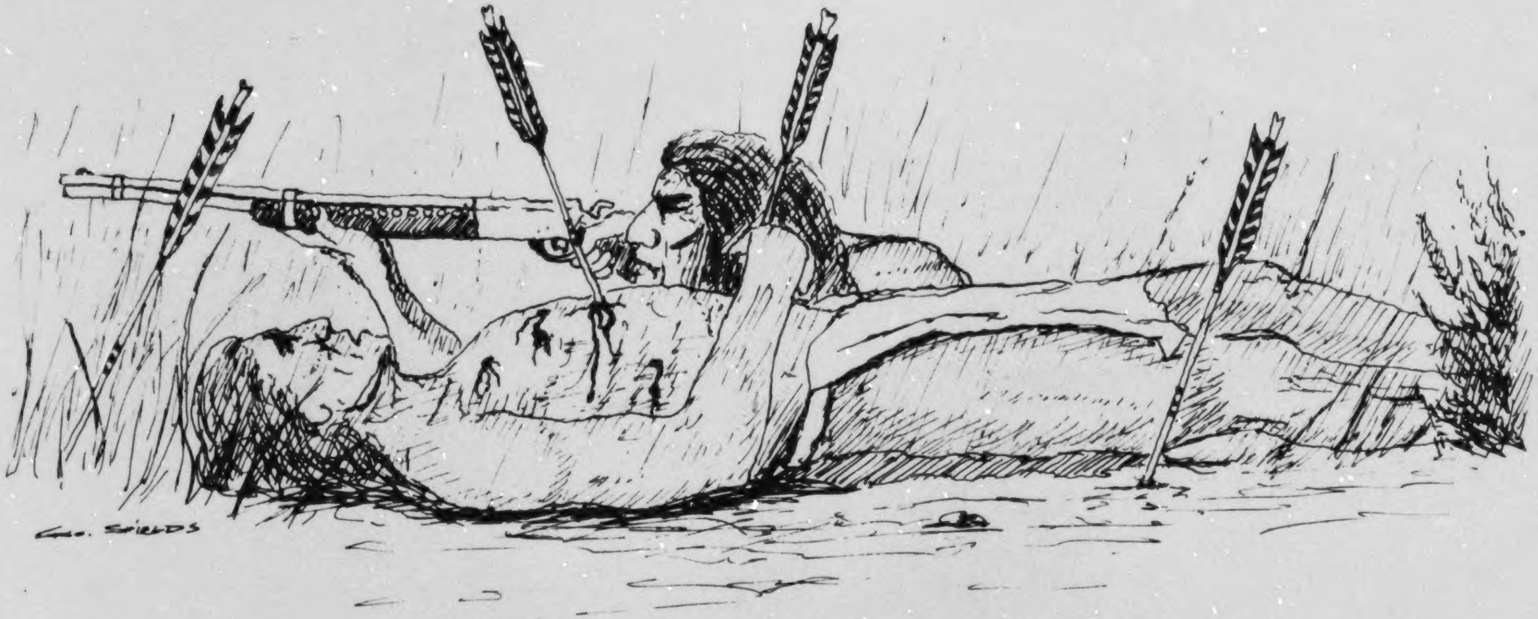
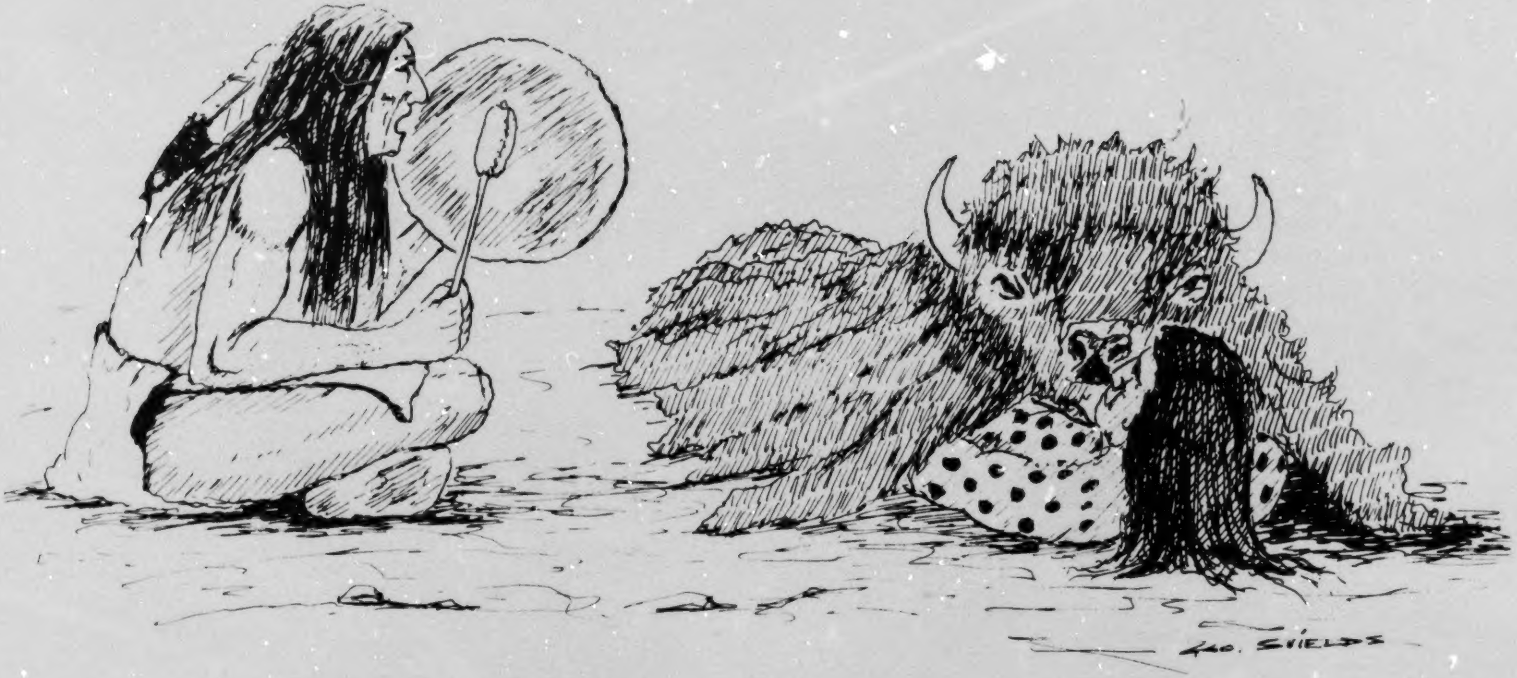
That night one of the men, whose name was Chief Mountain, had a dream. He dreamed the owner of the lone lodge came to him and said, "I am sorry that you did not come to visit me. I will pity you and give you power and you will be great. If you are killed and want to return to life, have your friends paint your body yellow with black dots from the waist up. They must also point your head to the west and cover you with a buffalo robe. This robe should be one that has the head attached. They should place a black pipe on your chest with the stem pointing in the same direction as your head. Then your friends must sing a certain song four times. After each song they will say, 'Chief Mountain, it is time for you to get up and smoke.' Even if you are badly cut up, this will bring you to life."


Geo. Shields

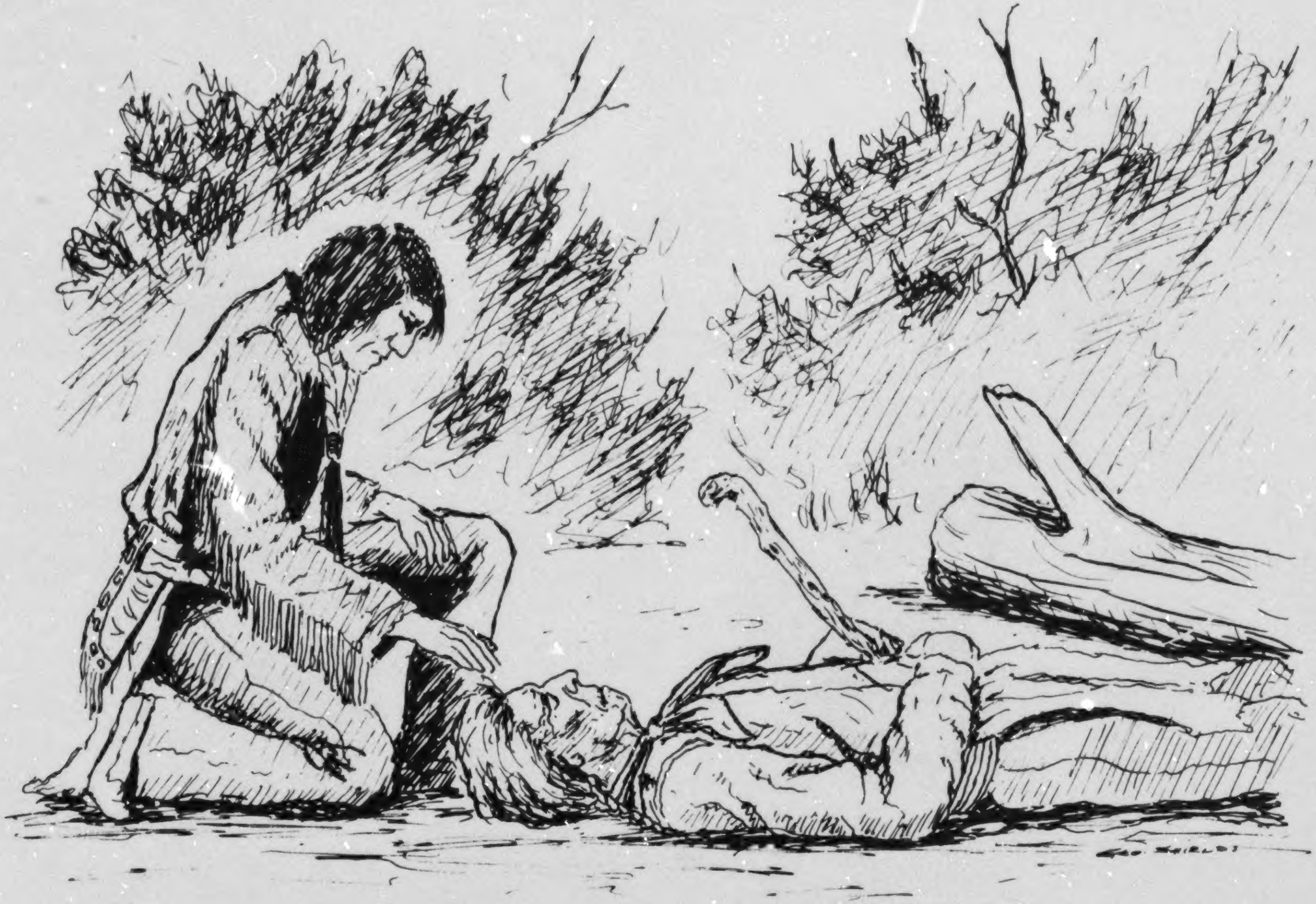


All the Gros Ventre knew about this dream.

Long after this dream Chief Mountain was in a fight and was killed. His body had been riddled with bullets and arrows because his friends had used him as a shield to hide behind. Two of his sons were present at this fight. After the fight was over, they decided to try out his power.



The sons did exactly as the dream instructed. After the last song, Chief Mountain stretched and made a sound as one who is just waking up. He sat up, took the pipe and lit it. He had recovered. Chief Mountain lived to be an old man.



When He-Flys-Alone was a boy, Chief Mountain took him on a walk along a river. He-Flys-Alone led the way. On the trail was a dry, bare, cottonwood log and when Chief Mountain stepped over this log, he died. To step over such a log was the only thing that he was not supposed to do. He-Flys-Alone did not know about this.

Two of Chief Mountain's sons wanted to try his medicine again, but the third son did not. He thought this because Chief Mountain was so old. His face was wrinkled, he could not see very well and most of his teeth were gone. So they did not try. Many people have wondered if he could have come back to life again.

GEORGE SHIELDS, JR.

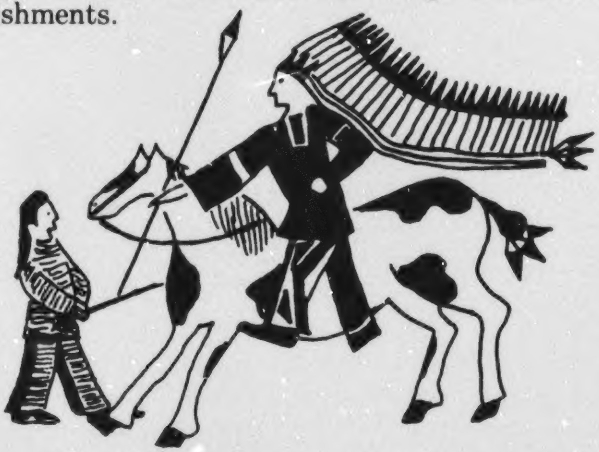
PRESTON STIFFARM

Indian Leaders

AIM To understand better how leadership was viewed in different Indian cultures

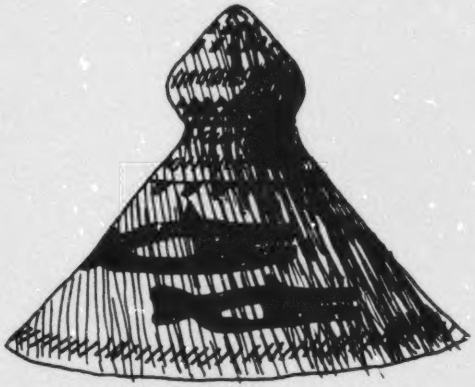
WAR LEADERS

Long ago, the Sioux warbonnet was an individual man's record of his life. One desiring to wear such a warbonnet had to earn each feather by doing brave deeds. Wearing a headdress did not make a man brave and honorable just by itself. A man such as a war leader had to prove his courage many times. It was a privilege to wear a warbonnet as a sign of one's accomplishments.



On a sheet of paper write down the names of ten non-Indian leaders and 10 Indian leaders either living or historical.

- Write down and discuss what qualities make them leaders.



HEAD ELDERS

Throughout the Northwest to be a Headman of his people, one had to be wise in the ways of peace and problems of everyday. He had to be a skilled hunter to provide not only for his own family but also for the old, the orphans and the widows.

A Headman who was usually generous often lived poorly because he accepted the responsibility of caring for so many. During his lifetime he also sponsored or performed the proper rites, ceremonies, give-a-ways or potlatches. A Headman was a living example of the virtues and religious beliefs of the people.

MEDICINE PEOPLE

Medicine people perform, teach and remind the people about the proper rites and ceremonies. They provide council, and advise persons in their spiritual needs.

Some powerful medicine people have been known for their prophetic dreams or their ability to interpret dreams. Persons of such abilities or powers had to continually use their powers to help their people.

NATURALIST

Some people were extremely knowledgeable about plants and herbs. They knew where to find these plants and herbs and what to do with them. Often these people provided the medicines and treatment for wounded or sick members of their tribes.

Women were outstanding in this field which also gave them the background to help women having children. Such women are called midwives. Their service and value to tribes did not go unrecognized.

Today many Indian people go into health careers and return to work at reservation hospitals or clinics to continue this service.

In your family groups talk about the following questions.

What ways do people have for gaining honor and respect today?

Is it possible to become a leader today?

What can you do today that would make your past and present relatives proud of you?

What can you do today that would help make you a respected person when you are older?

How can we show respect for each other?

How many different ways can you show leadership in the classroom?

- Return to the Council Lodge to share some of the ideas that your family had on the questions above. You may want to write these on the blackboard.
- Compare leadership qualities to those listed earlier for being an elder.

Coyote the Trickster

The Indian Reading Series

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THE INDIAN READING SERIES
Stories and Legends of the Northwest

Coyote and His Big Brother Wolf
Coyote and the Two Sisters
Coyote and the Cougar
How Coyote Tricked Porcupine
Nosy Coyote

Level IV Book 13

Developed by the Burns Paiute Reservation

Ruth Adams, *Coordinator*
Betty First Raised
Jane Sam
Minerva Soucie
Bernice Teeman
Floyd Teeman
James St. Martin, *Illustrator*
Marion Louie

Illustrated by James St. Martin

Joseph Coburn, Director
Pacific Northwest Indian Program
Northwest Regional Educational Laboratory

Developed by the Pacific Northwest Indian Reading and Language Development Program
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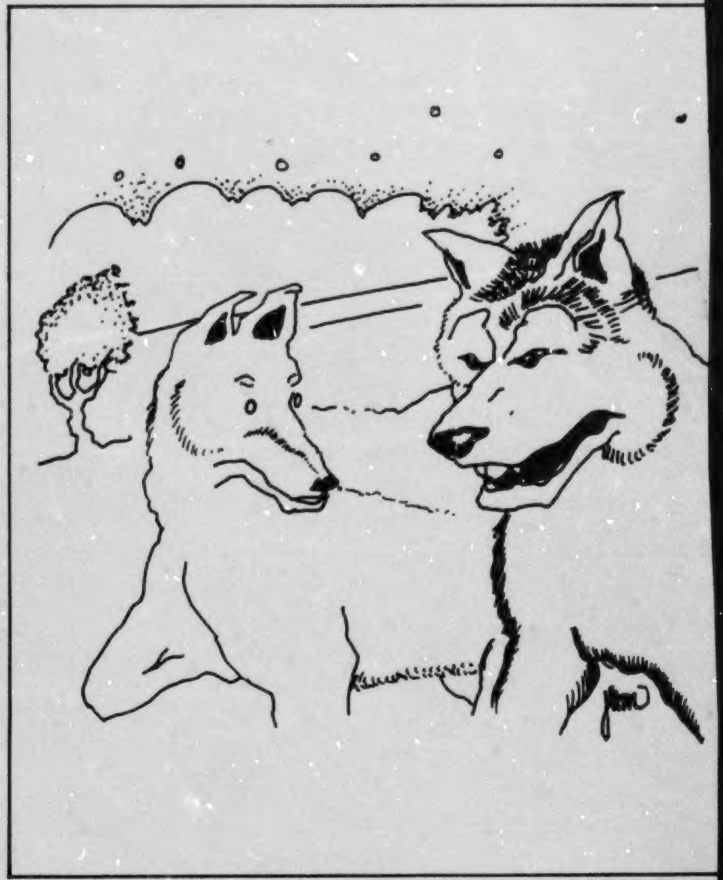
Coyote and His Big Brother Wolf

Coyote and his big brother Wolf were walking along a trail in the woods. Wolf told Coyote, "Don't wander off because we have a long way to go." Soon Coyote said, "I want to visit our aunts."

Wolf told him, "If you visit our aunts, they will not share their food which is sometimes wild carrots. Instead they will comb their fur out and offer you their fleas." Coyote did not believe him.



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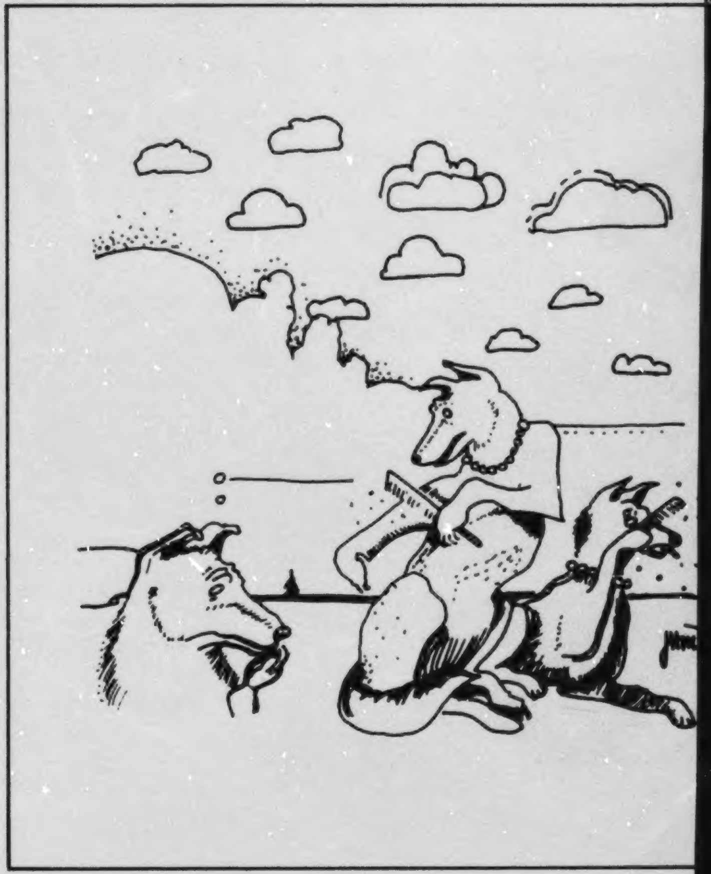
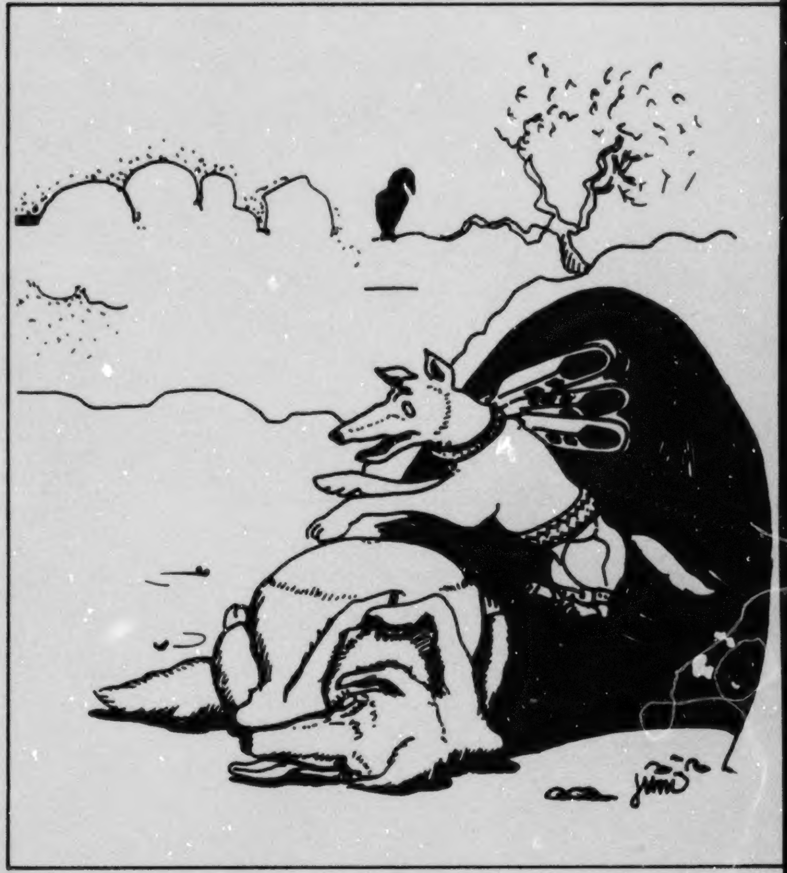
"I am going to visit them anyway," said Coyote. As soon as he got there, his aunts started to comb their fur out. Coyote remembered what his big brother Wolf had said about them, so he left.

They continued on their journey and this time Coyote wanted to visit his grandfather. Wolf told him, "Grandfather has many Indian costumes but he never gives anything to anyone."

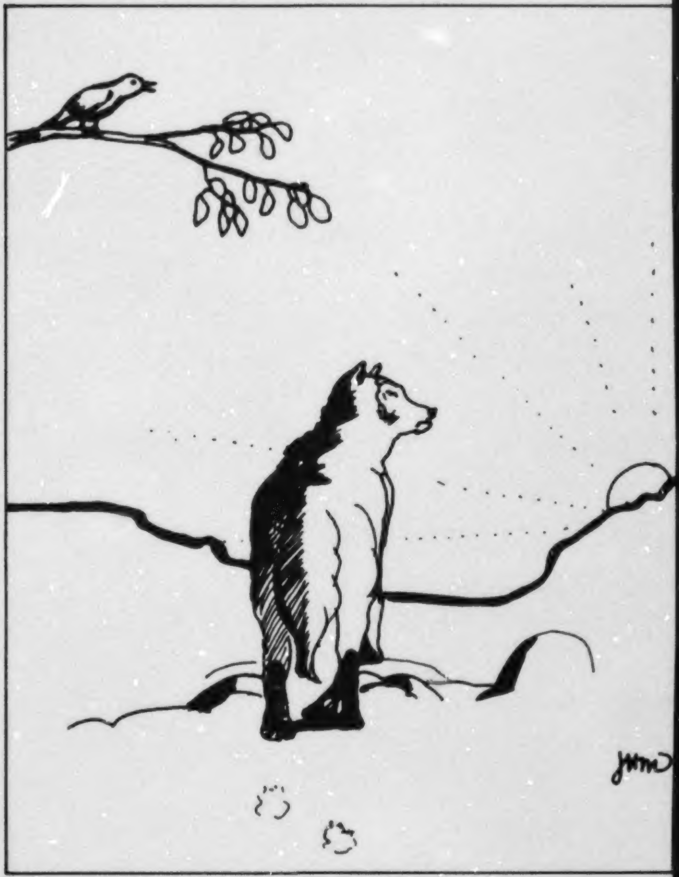


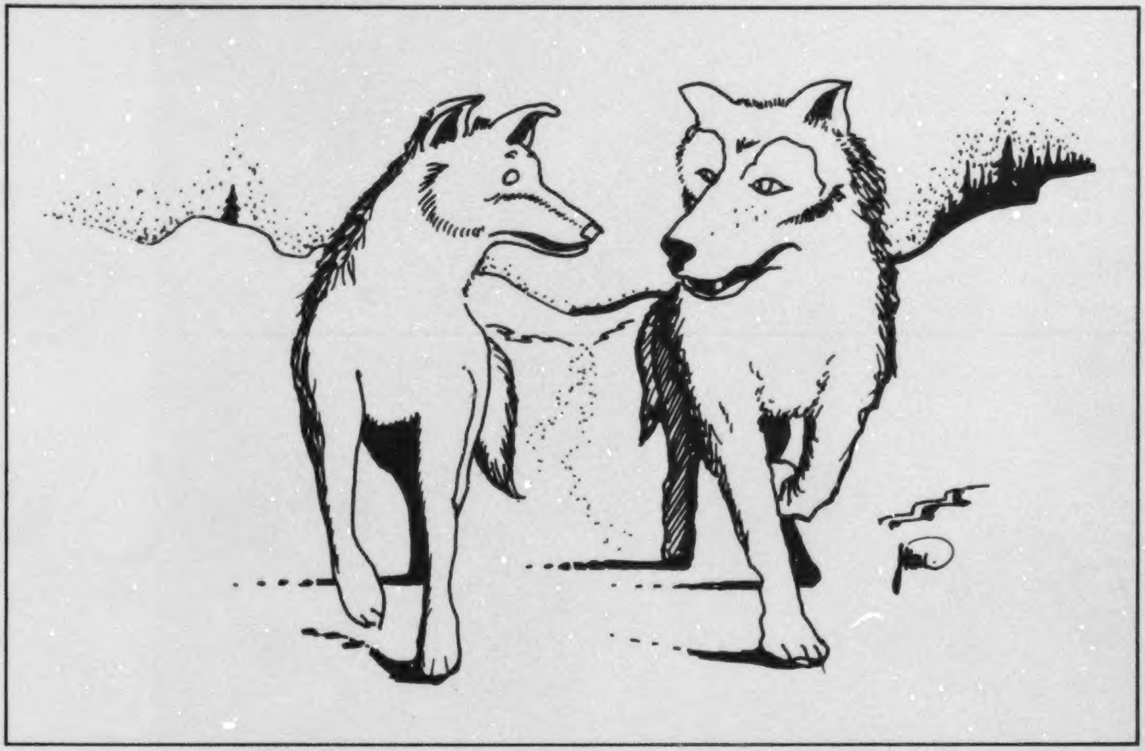
Grandfather (on his father's side) had a big round stomach and had a habit of laying across the doorway.

Coyote went inside Grandfather's house and sat down. While he was sitting down, he was looking at all the colorful costumes that were hanging on the walls. He silently picked the one he wanted and grabbed it and ran for the door. He tried to jump over Grandfather but he hit his stomach and bounced back. Grandfather rolled on top of him and would not move.



A meadowlark was singing in a tree. Coyote thought the meadowlark was mocking him, but the bird was trying to tell him how to get out from under Grandfather. The meadowlark told Coyote, "Poke Grandfather in his stomach with your little finger." Coyote did what the meadowlark told him to do and tore a hole in his stomach which killed Grandfather. Coyote was covered with awful green stuff.

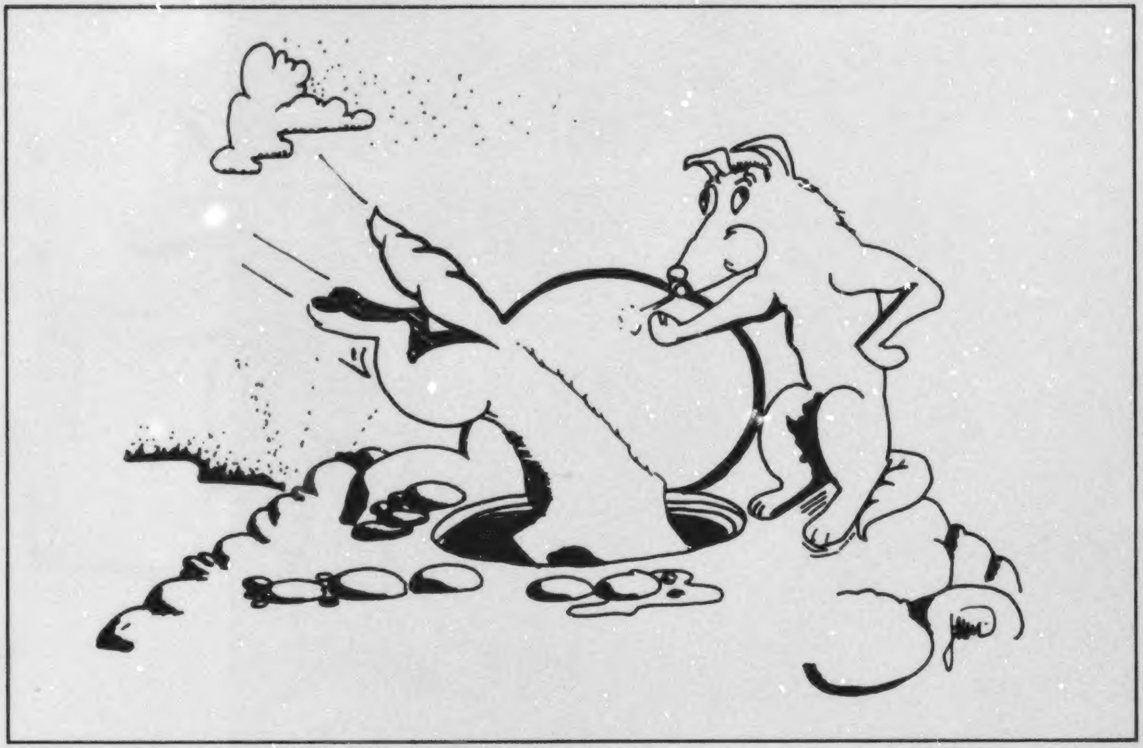




Coyote escaped and caught up with his brother. Wolf asked, "What took you so long? What is that stuff all over you. Coyote told him what had happened during his visit.

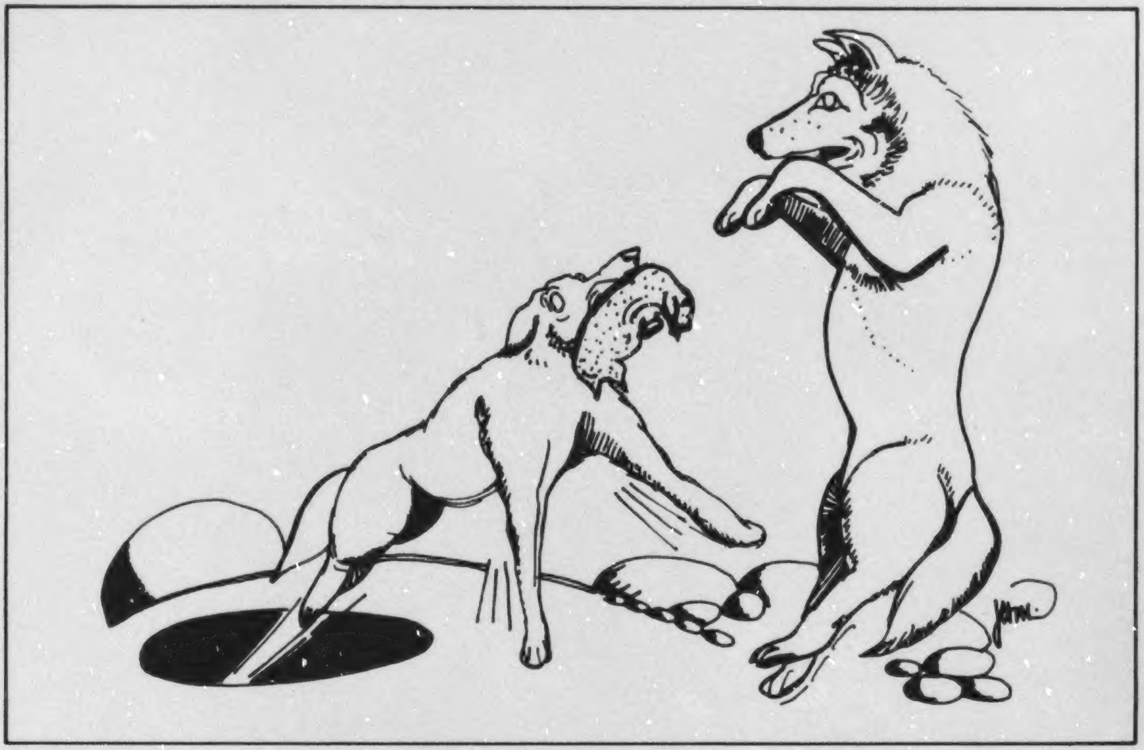
They continued walking. There was smoke in the distance. It was coming from his other Grandfather's camp.

Coyote said, "I am going to go see Grandfather." Wolf tried to warn Coyote, "Grandfather tries to trick people into a hole and cover them with rocks."



Coyote went over to where Grandfather was digging for a groundhog in the rocks.

While Grandfather was bending over, Coyote tickled him in the back. Grandfather turned to see who was doing it. When he saw who had been tickling him, he asked Coyote, "Will you go into the hole to get the groundhog which I have been having trouble getting out?" Coyote quickly crawled into the hole, and Grandfather covered him up with rocks and left him.



Wolf kept walking. After awhile he became worried about his brother and turned back to look for him.

While Wolf was walking back, he said to himself, "I suppose he got into trouble again."

When Wolf got to the rockpile, he kicked a rock and out popped Coyote carrying a big groundhog. This time the trick was on Grandfather.

Writing Script

MOOSEHIDE ROBE WOMAN
COYOTE AND HIS BIG BROTHER WOLF
COYOTE GETS LOVESICK

13A

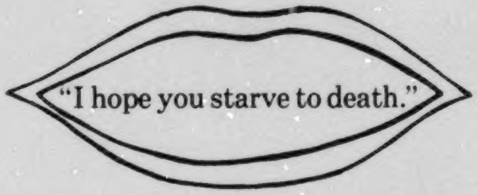
AIM **To write dialogue and a script**

DIALOGUE

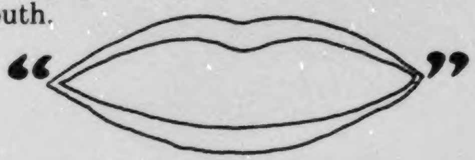
Dialogue consists of the exact words that people say when they are talking. When you write what people say, you put the talk words in quotation marks.

Find the dialogue in a story. Read through the story and put a big mouth around the words that come out of a character's mouth.

As the cowboy rode off, he told coyote,


"I hope you starve to death."

- Now put a smile on each mouth you made by putting quotation marks at the corners of each mouth.



A SCRIPT

A script is written for puppet plays, stage plays, screenplays or a broadcast. It is the spoken words of the players in written form. A person who writes for these things is a scriptwriter.

A scriptwriter must be able to:

punctuate correctly

visualize (have a clear picture in his/her mind)

have a different sense of time and space

be able to visualize the action in a story and write it in play form

The job of a scriptwriter is to make actions and dialogue believable.

Write a script using story dialogue. Start at the beginning of your story and make a list of all the sentences that are dialogue. In front of each sentence, put the character's name that is doing the talking.

- Read your list into a tape recorder and then listen to it. Is the story understood or are parts of the story not clear?

Writing script is not like writing a story. It is like acting it out. To improve your dialogue try:

watching TV to see what people say and how they say it

adding actions for each character to do while talking

changing the dialogue to include more action words

role playing the story

ROLE PLAYING

Role playing is acting out a story without using words. You do not have to have a script. You do not have to have a whole story.

In a play things happen in a certain order. The story will probably have a beginning. a middle and an end. In a role play however, there may be only a situation and one character.

⊕ In your Four Winds group choose one role play or situation you want to show the council lodge. Pick a scene from one of the stories you have read. Act it out without words. See if the other groups can guess what story is being role played.

CHARACTERIZATION

Characters need to have their own personality (cheerful, dumb, smart, bionic, tricky, sly, grouchy, alert, tired, etc.). Characters can go through a number of events but their personality should remain about the same. What a character says or does, tells you a lot about the personality of this character. Copying that person or thing is called characterization.

- In your Four Winds groups, take turns acting out some different characters.

  a chain smoker

  a businessman

  a fish in a polluted stream

  different clouds

  trees as the seasons change

  a shy person on a crowded street

  an invisible man

  your teacher

Don't take too much time on your first try. Try again and it will be better.

⊕ After each group finishes, talk about what was liked about the performance. This will help all the actors know what expressions or actions were best for that situation or story.

- Put it all together (dialogue, script, role play and characterization). Write a role play situation or a story script. Give it to another family to role play.

Coyote and the Two Sisters

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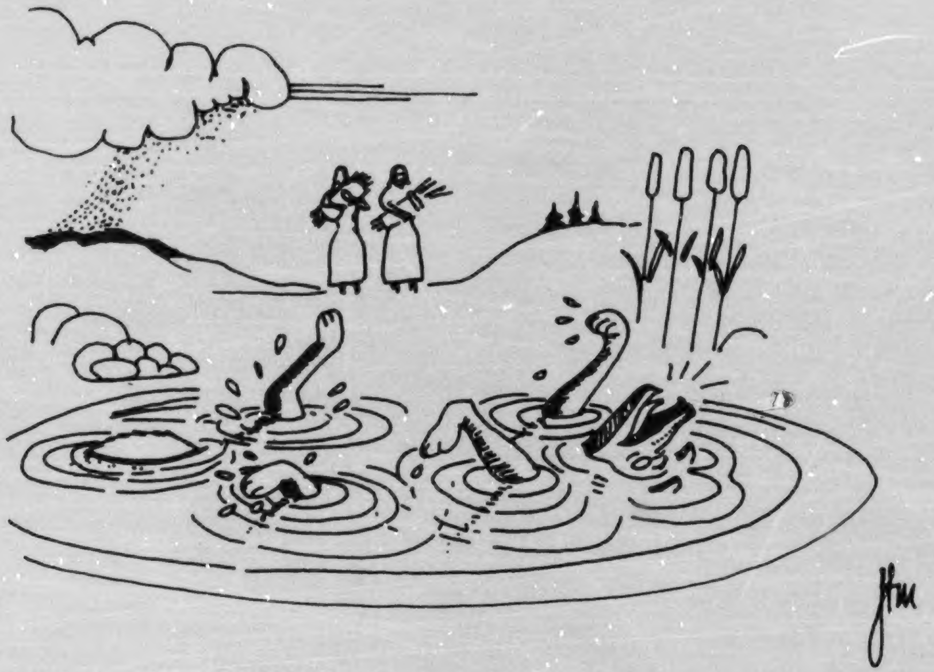
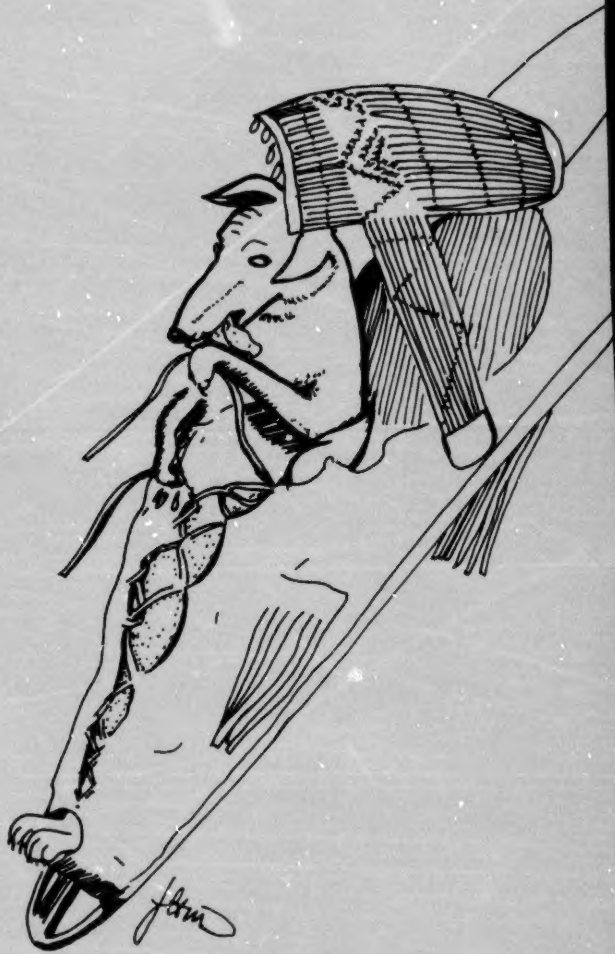


Coyote was traveling along when two girls caught Coyote's eye. He dropped the pack from his back and decided to play a game with them.

He went up stream and jumped in the water. He started crying like a baby as he was floating down the stream.

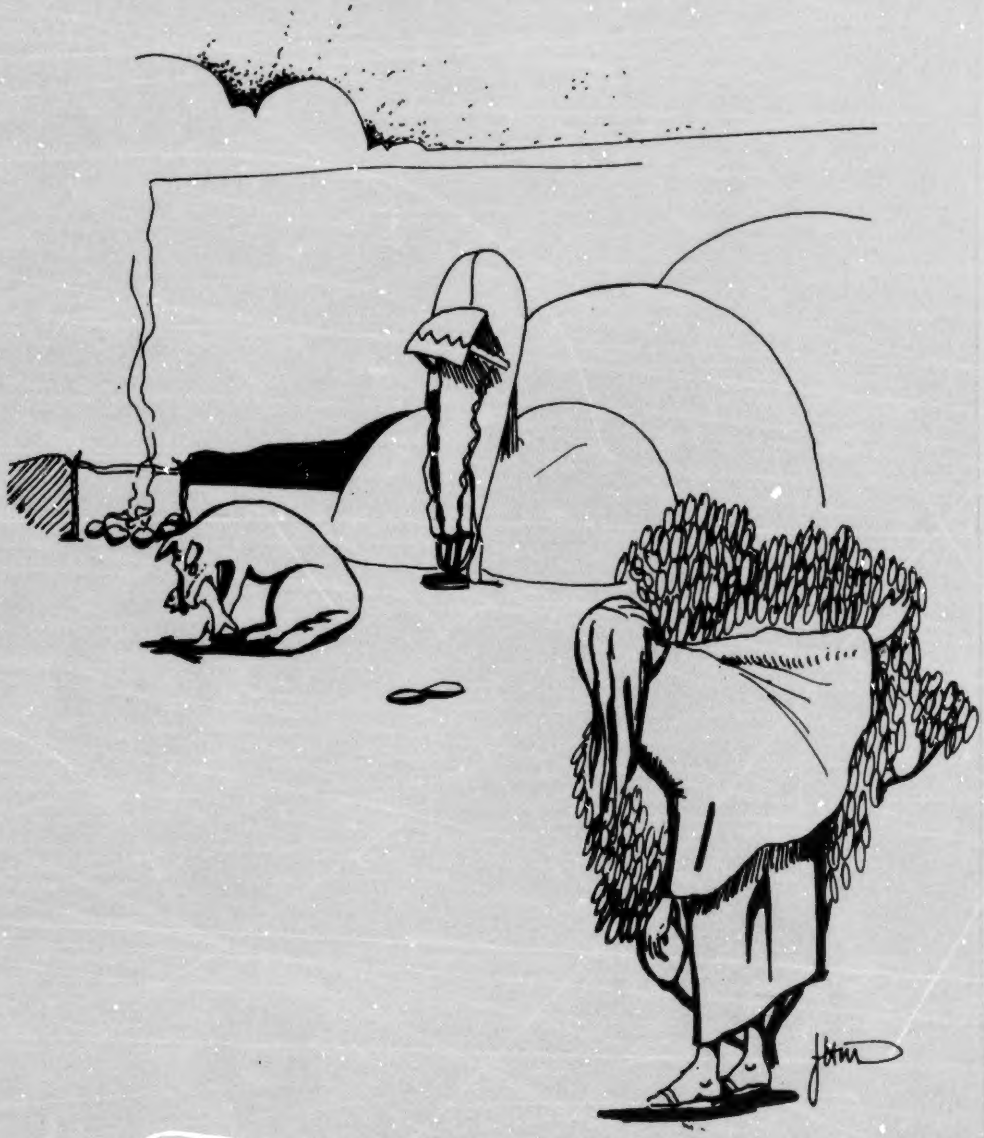
The two sisters heard him crying and pulled him out of the water and dried him off. They returned to camp and treated him like a baby. He even slept with them at night.

In the mornings they would go fishing. After they would leave Coyote untied the cradleboard to let himself out so he could get into mischief.



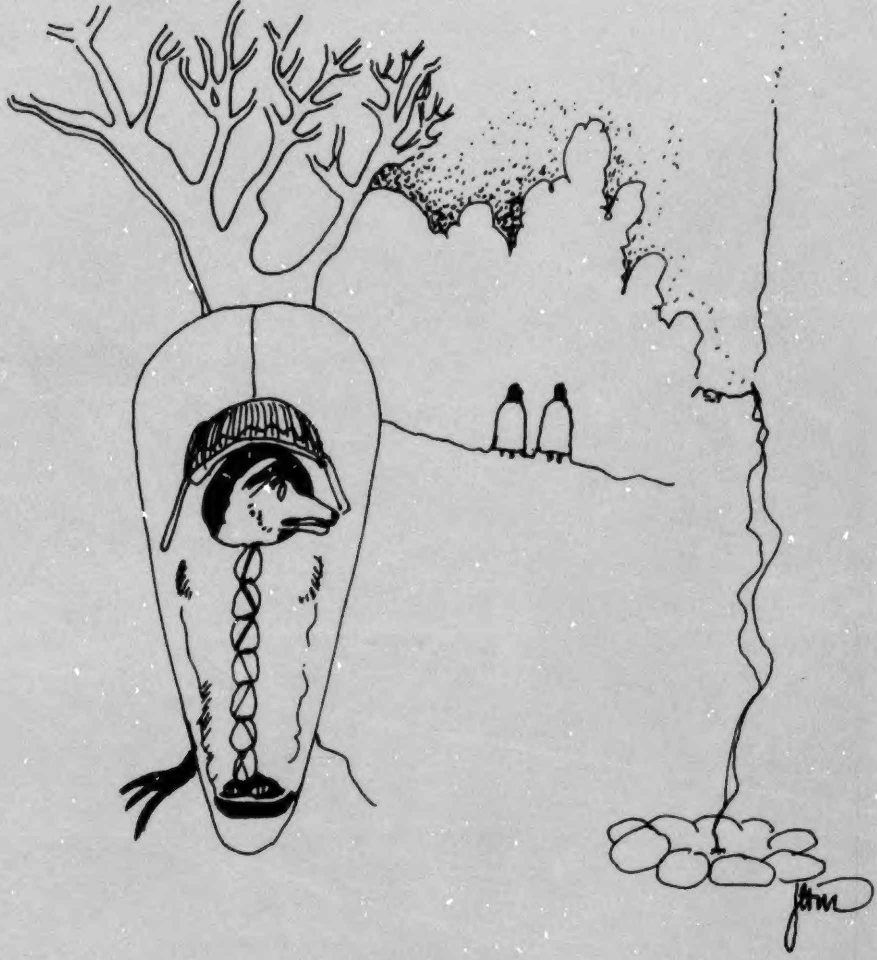
The sisters would use a spring to hold their fish in and old Coyote would let the fish out back into the stream.

When he heard them coming up the trail, he would get back into the cradleboard and tie himself up again.



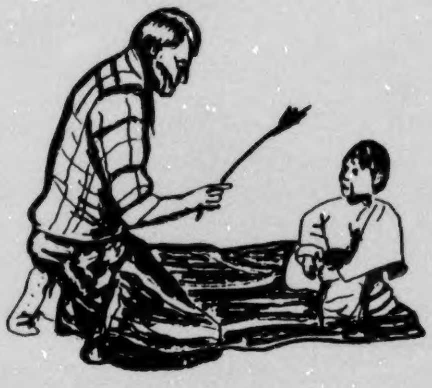
He did this for several days. One day the sisters got wise to him. They tied him tightly in the cradleboard and left him there all alone.

Coyote tried to use his tricks to play games but he got fooled instead.



The Whipman

AIM **To understand who the whipman is and what his responsibilities include**



THE WHIPMAN

The whipman is a highly respected person among the Umatilla, Yakima and Warm Springs tribes. Both elders and children show this man respect. He is often appointed by tribal leaders or relatives. He is a good person who has developed many fine qualities much like other Indian leaders.

Once selected, a whipman might remain one his whole life. In an extended family two uncles or another relative might be chosen.

The whipman teaches young children that respect has to be earned. He disciplines children if they are naughty or disrespectful to the leaders, elders or parents.

When a child does something wrong that child is told the whipman will come. When he comes the children line up to receive several blows from the willow sticks of the whipman. As he whips each child he talks about having respect for their elders. If a child cries, the whipman may whip again. Before he leaves, the children will sometimes dance while the whipman sings. Families pay the whipman with blankets, food, tools or other gifts.

OTHER WAYS

Different tribes have different ways of teaching respect and good manners. In many tribes aunts and uncles have the responsibility of disciplining children. This type of training usually begins at birth.

Among the Sioux tribe a new baby's birth cries are stopped by holding its nose. A baby soon learns that it cannot cry without getting air. On the plains, silence in children was very important, especially on camp moves or where a baby's cry could bring enemies to the camp.

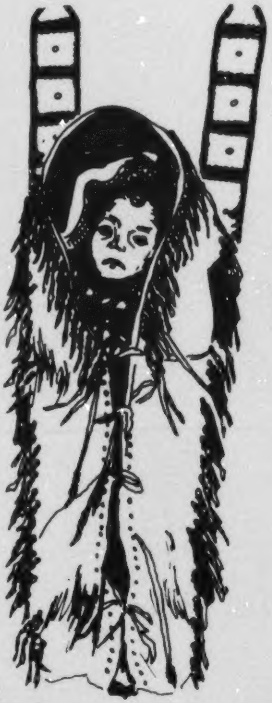
Write what you know. What practices of discipline occur in your community? In your home?

Children are an important part of the Indian tribe. Elders also hold a very important and unique role in the tribe.

The elders say, "When you grow up and have children of your own, remember that those children belong to the Great Spirit, the Creator. Those children are not your own. They are lent to you by the Creator."

Children must be taught:

Taught about the Great Spirit
Taught the good things in life
Taught to learn by observing nature and the universe around them
Taught to be kind, generous, brave and honest
Taught to respect the elders
Taught to respect the creation around them
Above all, taught to respect all things



The family unit which includes the extended family is still an important part of the tribe. The larger family is the whole tribe. In the days of long ago there were no orphans. There was always a place for children in the Indian tribe.

The elders teach that it is a very important role and responsibility of tribal members to help all brothers and sisters.

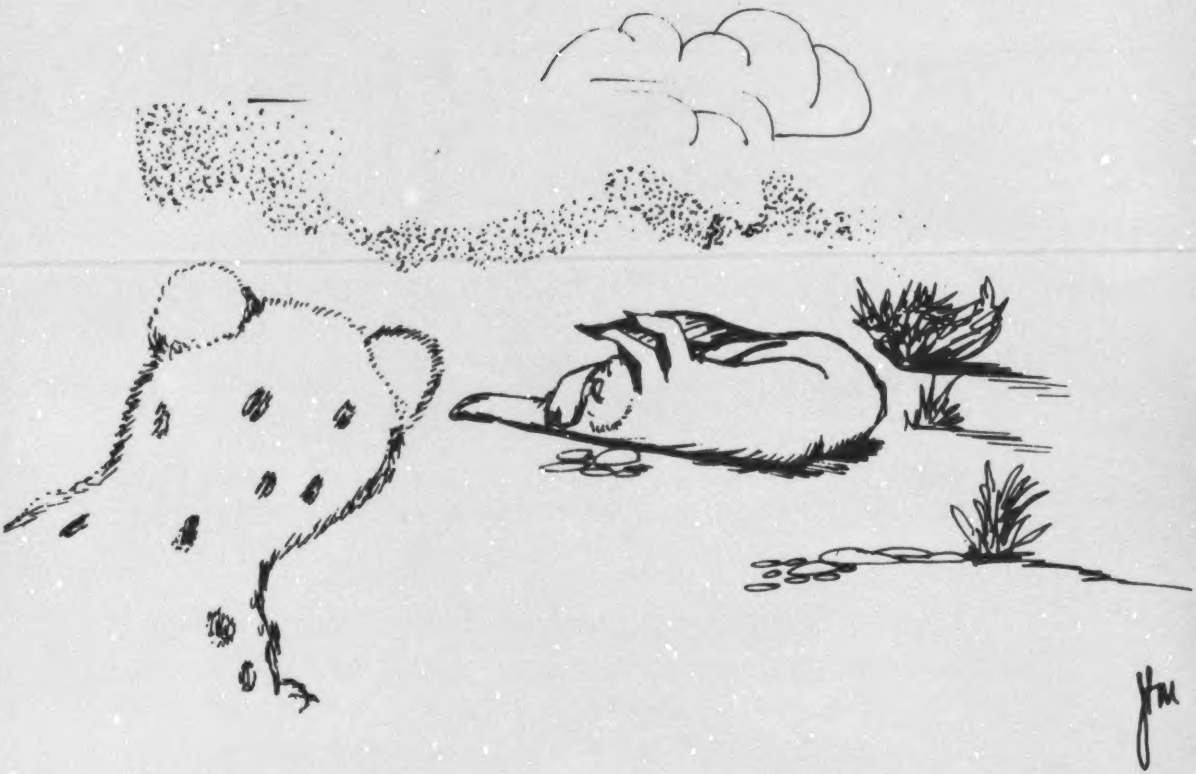
Everyone is his or her brother's keeper; helping fellowman in life.

CHILD OF TODAY

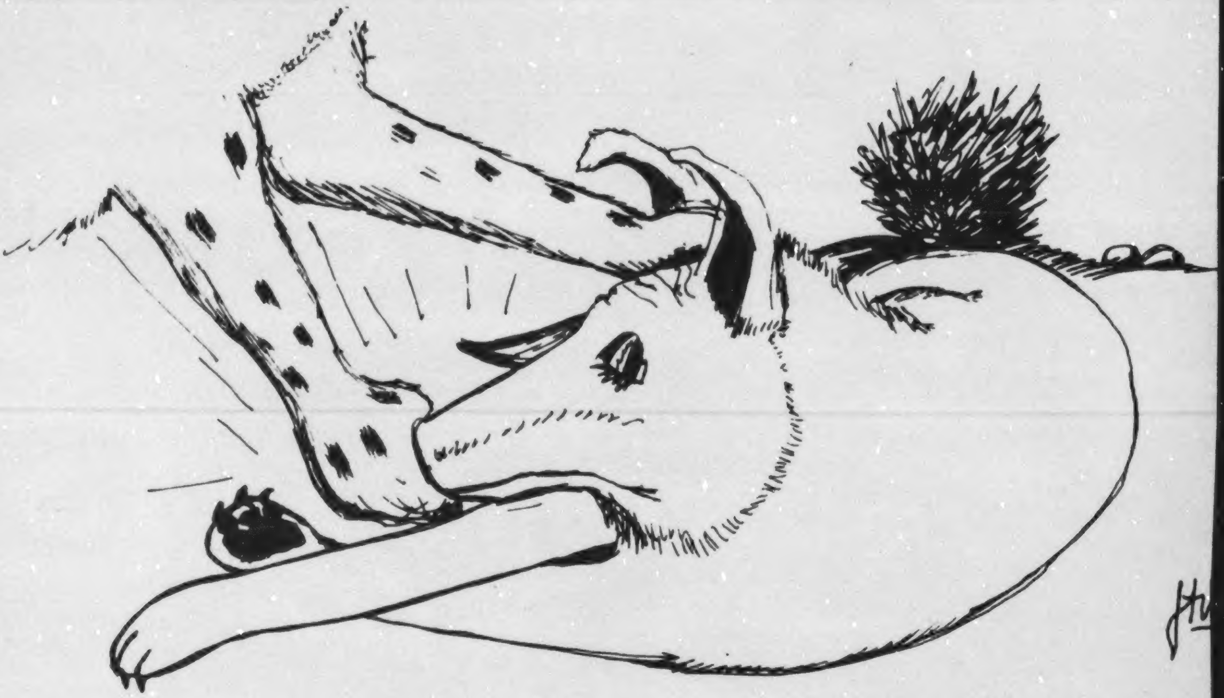
Make a list of 10 things you know how to do.

- Put a check mark next to those things you think you could teach a brother or sister.
- Pick one of the things you would like to teach someone else.
- Write your name and what you want to teach on the blackboard.
- Sign up next to something you would like to learn.

Coyote and the Cougar

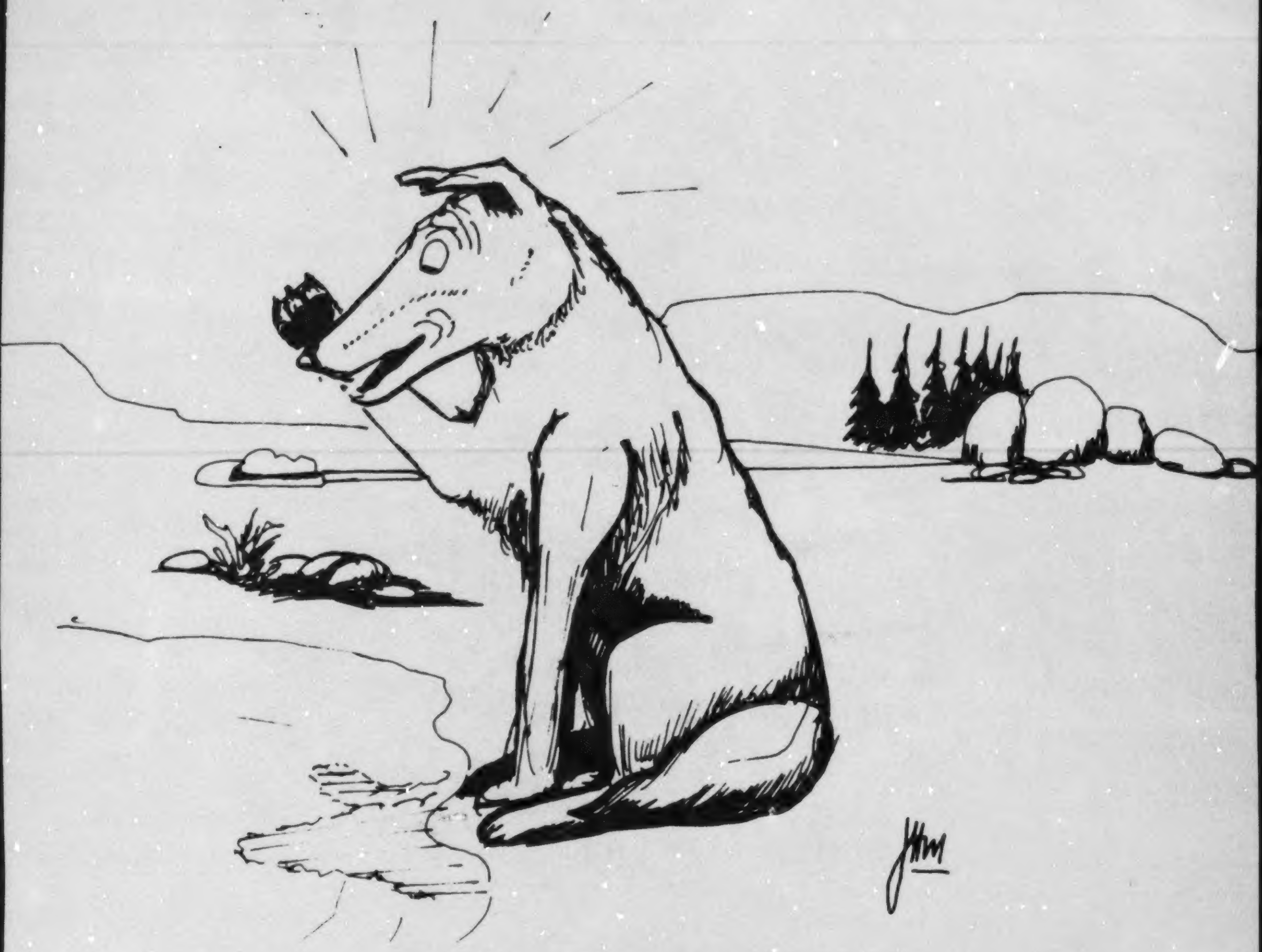


Coyote was walking along the river. He became tired and stopped to take a nap.

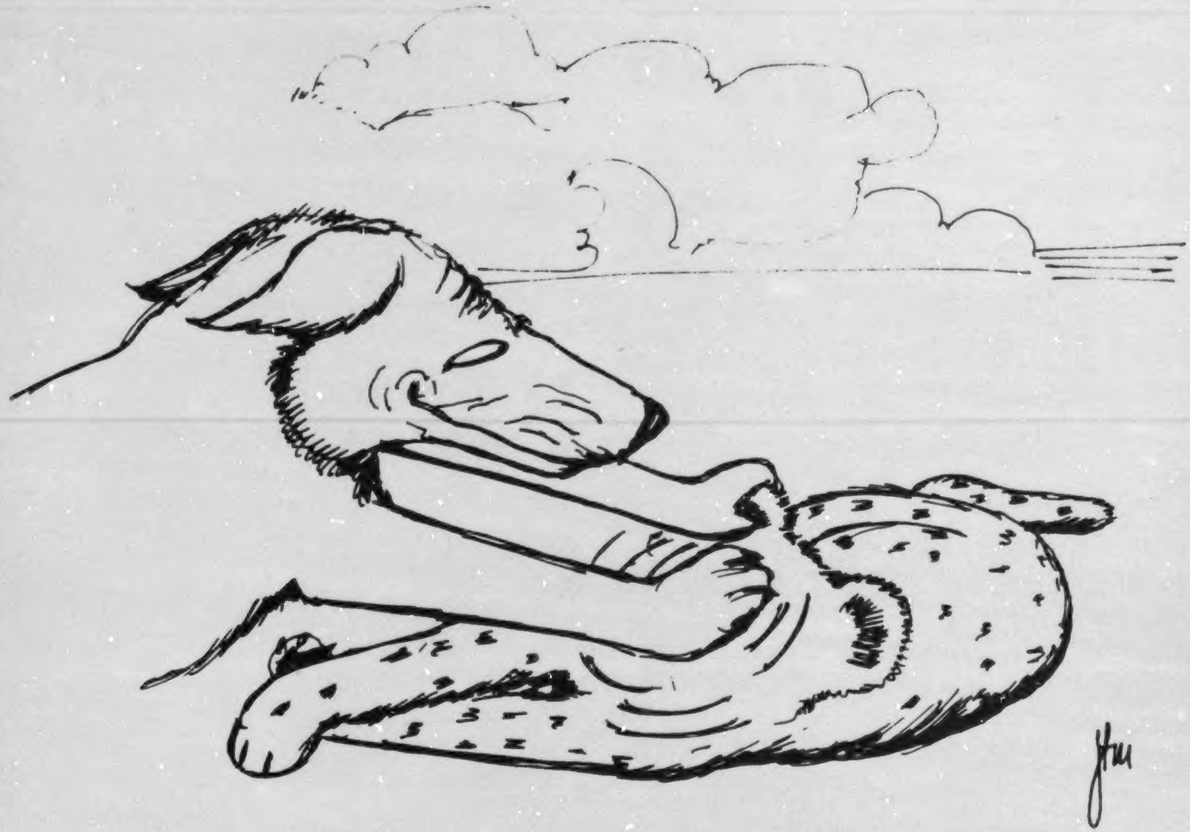


Cougar was walking along the same trail and saw Coyote sleeping. He stopped in front of the sleeping Coyote and said to himself, "This is how you should look." As he was shaping his nose into a long point he said, "This will make it easier to smell the gophers." After he shaped his nose, he went on his way. That's why Coyote has a sharp nose today.

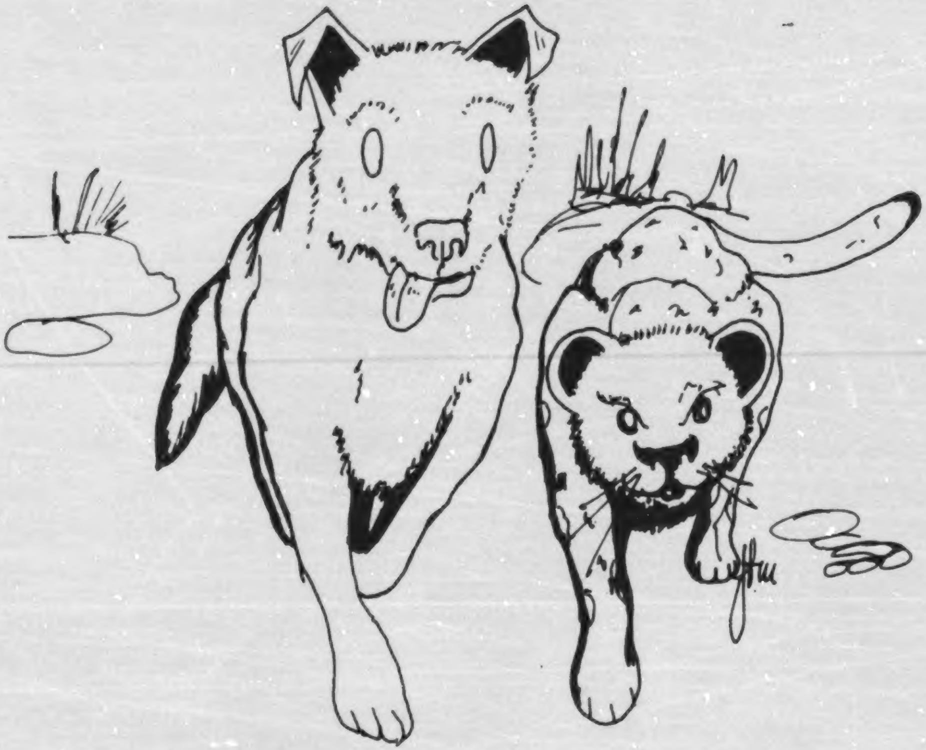
Soon Cougar became very tired and decided to lay down and take a nap.



Coyote woke up and was thirsty. He went to the river to get a drink and saw his reflection in the water. He noticed that his nose was shaped differently and became upset. Someone had played a trick on him.

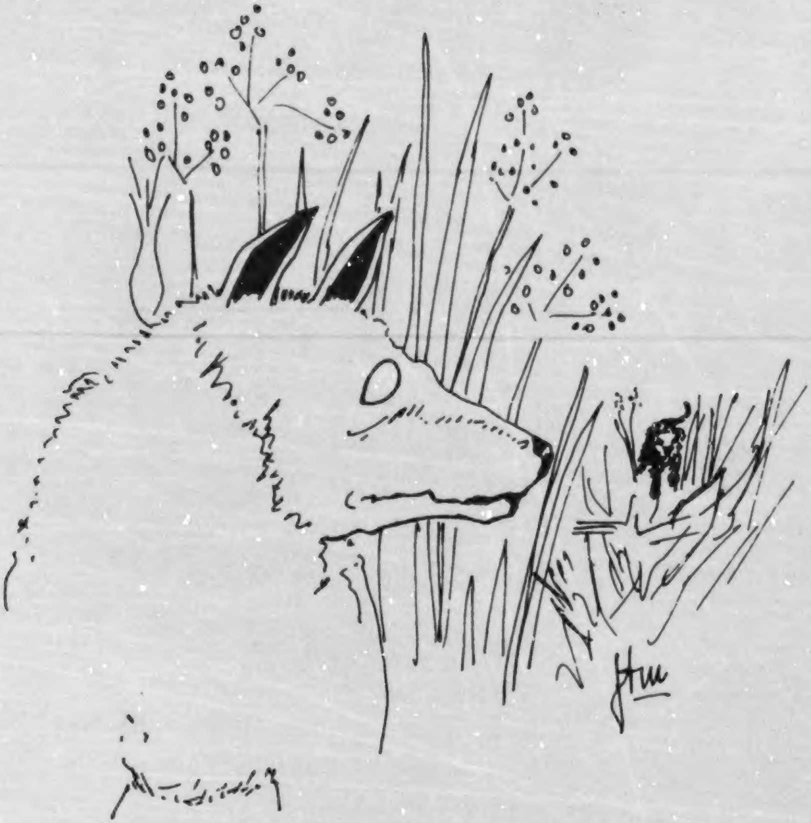


He continued on down the trail and came upon Cougar who was sleeping. He decided to play a trick on him and shaped his nose round and flat. As he was shaping his nose, he told Cougar, "This is how you should look when you are hunting along the rimrock." This is why the cougar has a nose that is round and flat today.

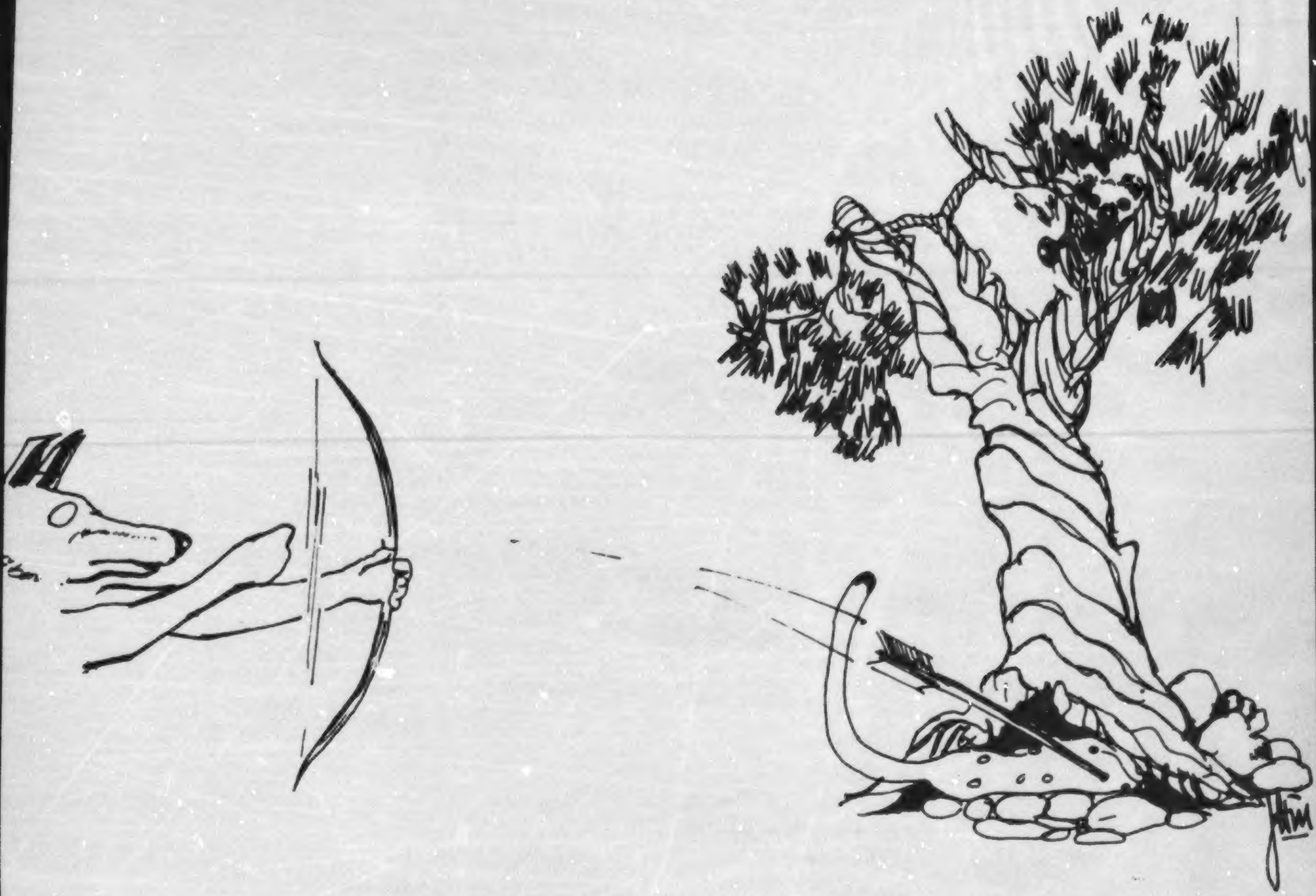


Soon Cougar woke up and joined Coyote. They continued their walk together for awhile.

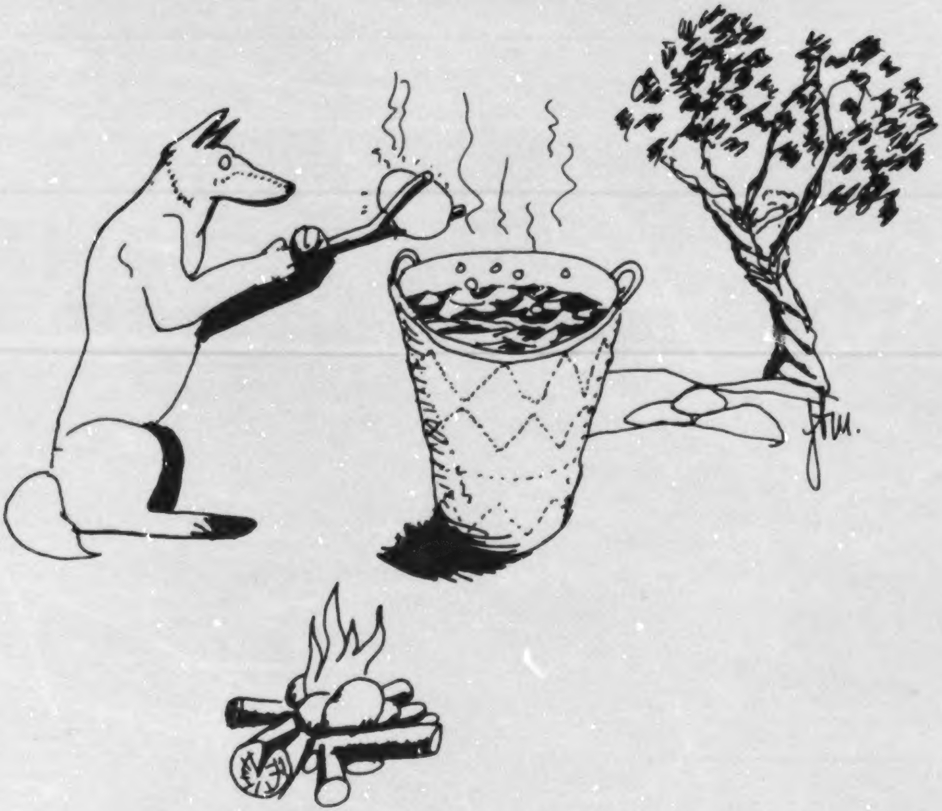
They parted along the trail. Coyote went hunting for gophers and Cougar went up the rimrock to hunt.



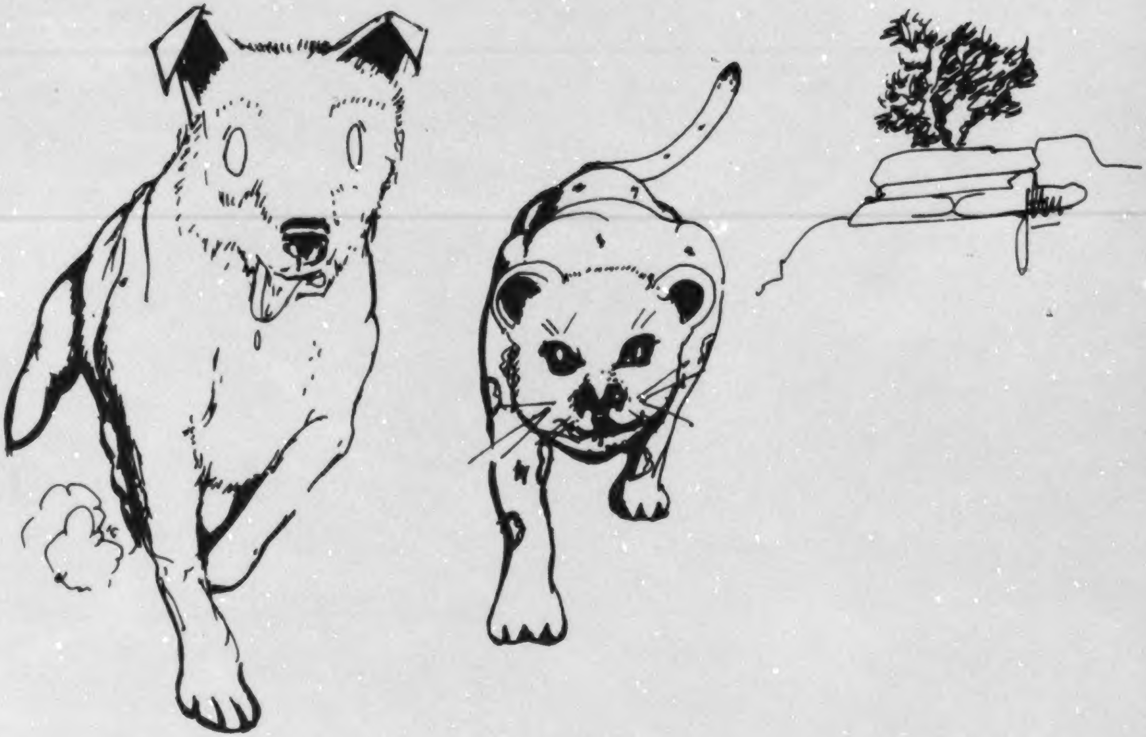
Coyote went on walking when something spooked him. He hid in the tall grass. He then realized that Cougar was out to kill him. They were trying to kill each other.



They met again and Coyote said, "Why don't we build a fire and tell stories?" They were both on the ground. Cougar climbed into a tree. Coyote had a plan for him. While Coyote wasn't looking Cougar had taken his fur off, rolled it into a ball, and put it under a tree. Coyote shot the fur with his bow and arrow.



Thinking he had killed Cougar, he began to boil water to cook him. Cougar saw what Coyote had done and was up in the tree laughing at him.



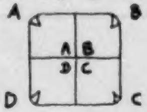
Finally, they realized they could not kill each other and became friends.

Puppets and Stuff

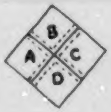
AIM To make puppets

A PAPER PUPPET

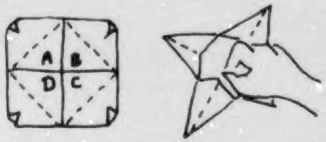
- Using a square piece of paper, fold corners toward center line.



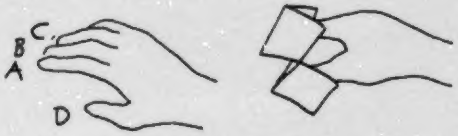
- Turn paper over.



- Fold corner towards center lines again.



- Hold the puppet as shown.



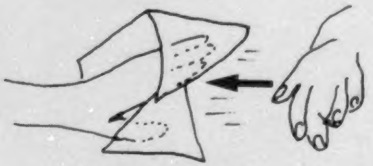
Paper hand puppet can be any character you want it to be.

ANOTHER PAPER PUPPET

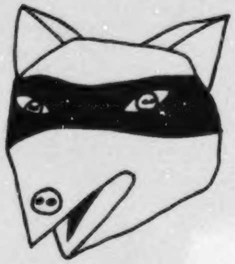
You will need:

envelopes
construction paper
glue
scissors
stuff

- Put your hand in the envelope.
- Press the paper between your thumb and four fingers.



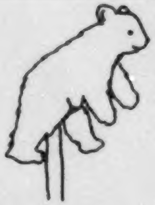
- Add real character to your new friend, using the stuff you have gathered.

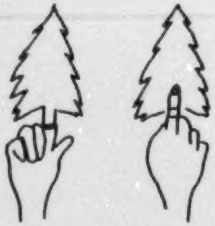


PUPPETS WITHOUT MOUTHS

Knock out one end of a peanut. Paint a face on the shell. Attach with tape or glue to a pencil or a straw.

- Draw people or props (trees, moon, sun, etc.). Cut out and tape to your fingers.





THE PLAY

Taking your characters through hard times and then having everything come out right is the fun and entertainment your audience sees.

Good puppetry can be fun and entertaining.

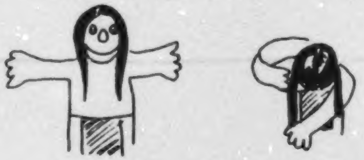
A good puppet play has a beginning, a middle and an end.

A puppet play is fast-moving, short and to the point.

Decide:
who your characters are
what the story is
where the action is taking place

GROWING PAINS

Puppets need help growing and here is how you can help:



Lend a hand. Your puppet has no life until your hand becomes the head, neck, waist and feet. Teach your puppet how to exercise.

- Work on the eyes. Most newborn puppets tend to stare at the ceiling. Use a mirror to help you get the puppet looking at the audience. Then practice looking towards the door, out the window or at another puppet.

- Practice the voice. This is one time to make your voice as loud as possible. It is hard to hear if you're behind a stage.

Does your puppet sound like you or the unique other character you created?

- Teach your puppet the sound and movement of the ABC's. Everytime you open your mouth your puppet's mouth should open too.

Help your puppet say yes or no, think, cry, sneeze, snore, read, run, hop, faint, fall, fly, skate, dance and sneak. Make it come alive!

How Coyote Tricked Porcupine

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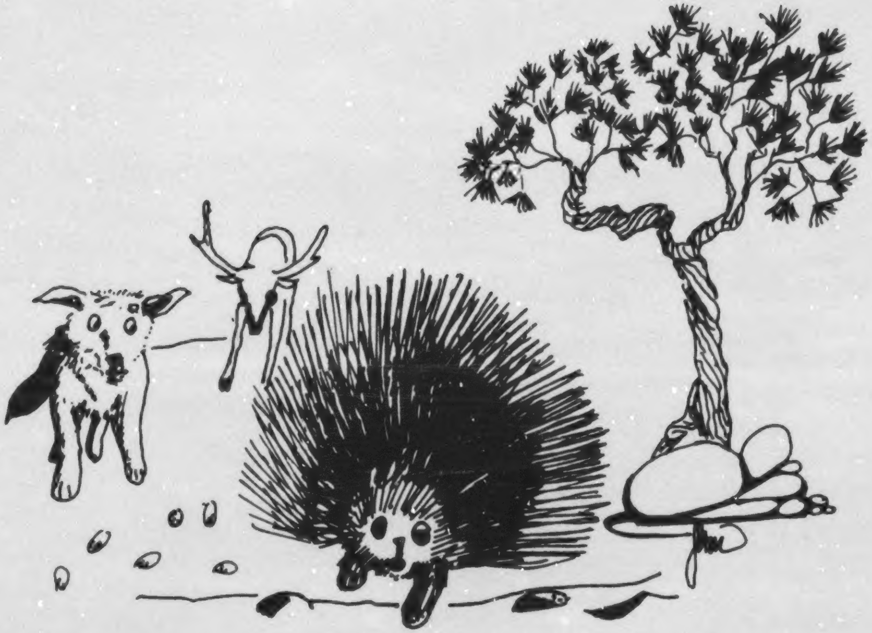
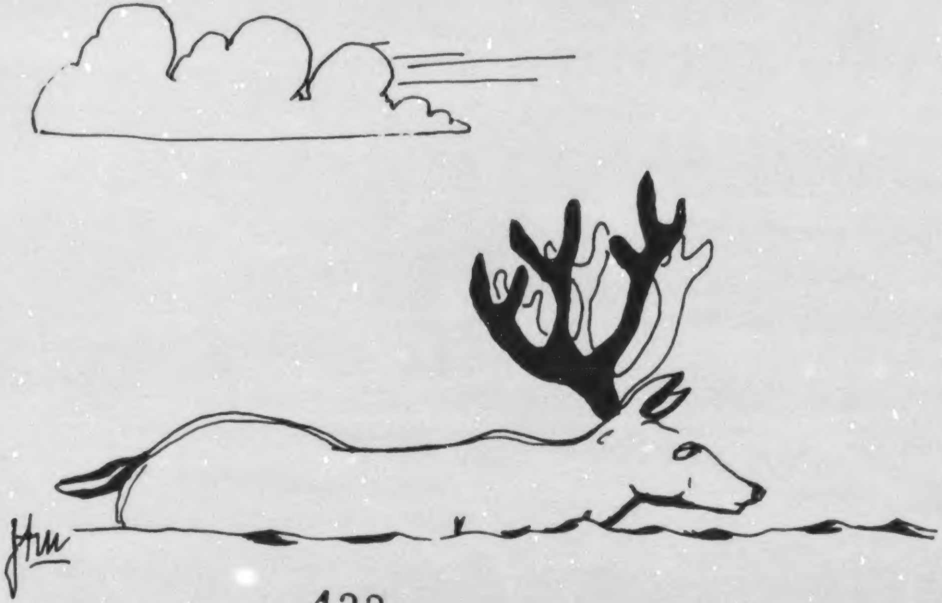
the original document was blank

Porcupine was trying to cross the river where there were a lot of animals. He wanted somebody to help him across. He asked each of the animals if they could help him. The animals all said, "Na," until it came to Elk. When Porcupine asked Elk, "Can you help me?", Elk answered, "Yes."

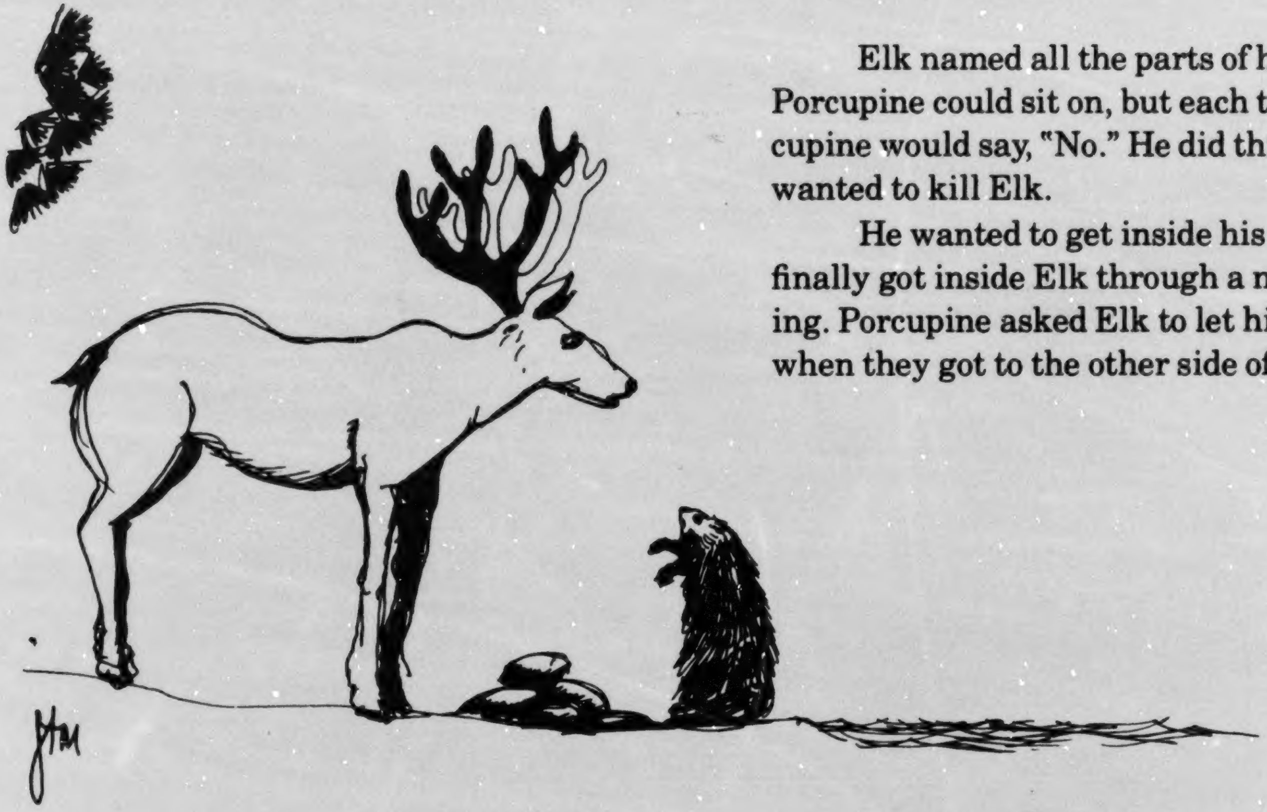




Elk went across the swift river to the other side where Porcupine was waiting. Porcupine asked him, "Where should I sit?" "You can sit on my ears," answered Elk. Porcupine said, "But I might fall off when you shake your ears."

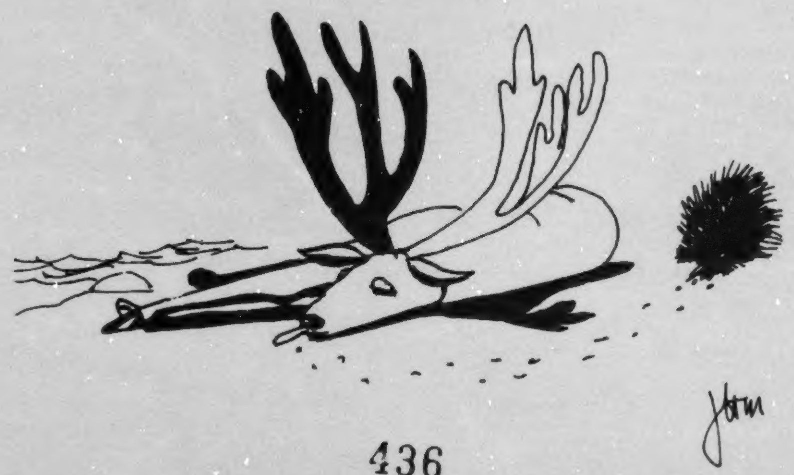
Elk named all the parts of his body that Porcupine could sit on, but each time Porcupine would say, "No." He did this because he wanted to kill Elk.

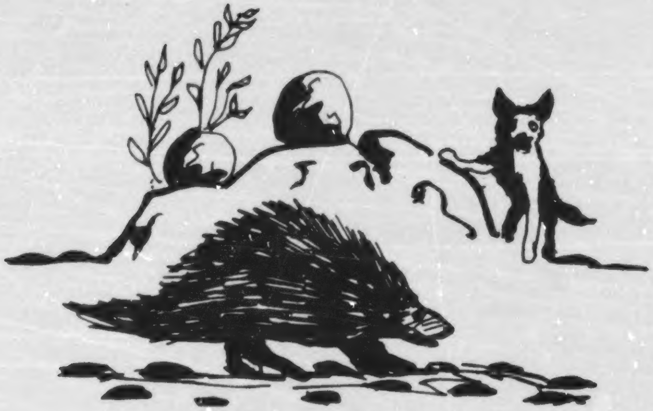
He wanted to get inside his stomach and finally got inside Elk through a natural opening. Porcupine asked Elk to let him know when they got to the other side of the river.



When they reached the other side of the river, Porcupine shook his quills and killed Elk.

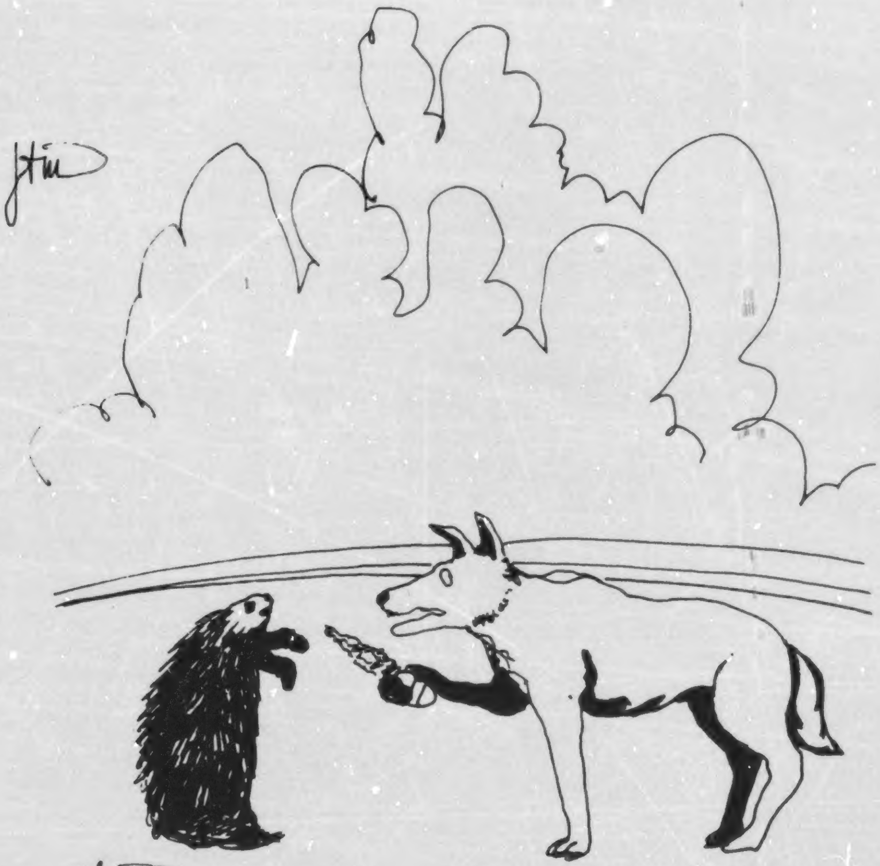
After he got out, he dragged the carcass onto the bank. Porcupine started to look for obsidian with which to cut him up.

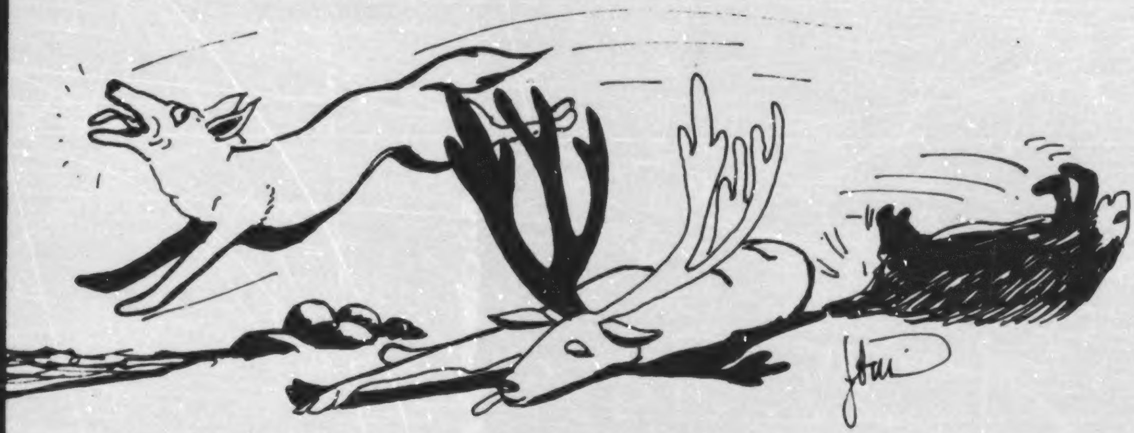




Coyote spied Porcupine looking for obsidian along the river and saw him talking to himself. Coyote asked Porcupine, "What are you talking about?"

Porcupine tried to pretend that he wasn't talking about anything. But Coyote had already overheard him talking about looking for some sharp obsidian to cut up Elk. He asked Porcupine, "Do you need a knife?" and offered his knife to Porcupine.





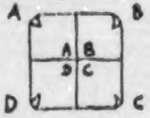
When they got to Elk, Coyote had a plan. He would wait until after they cut up Elk. He asked Porcupine if he wanted to make a deal. The deal was, whoever jumped over Elk the farthest would win all the meat. Porcupine tried to run as fast as he could but didn't quite make it and bounced back. Coyote ran and jumped over Elk, so he won.

Puppets and Stuff

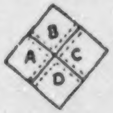
AIM **To make puppets**

A PAPER PUPPET

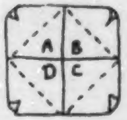
Using a square piece of paper, fold corners toward center line.

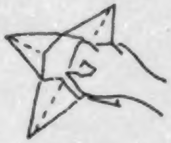


- Turn paper over.

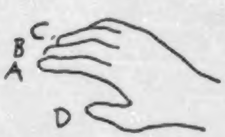


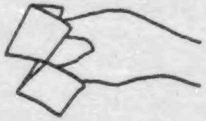
- Fold corner towards center lines again.





- Hold the puppet as shown.





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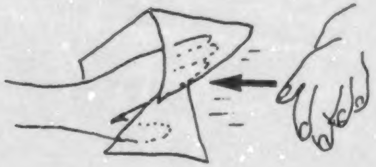
ANOTHER PAPER PUPPET

You will need:

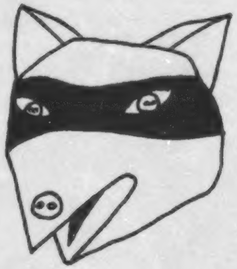
envelopes	*glue*
construction paper	*scissors*
	stuff

Put your hand in the envelope.

- Press the paper between your thumb and four fingers.



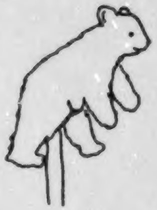
- Add real character to your new friend, using the stuff you have gathered.

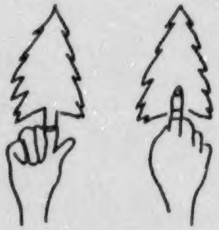


PUPPETS WITHOUT MOUTHS

Knock out one end of a peanut. Paint a face on the shell. Attach with tape or glue to a pencil or a straw.

- Draw people or props (trees, moon, sun, etc.). Cut out and tape to your fingers.





THE PLAY

Taking your characters through hard times and then having everything come out right is the fun and entertainment your audience sees.

Good puppetry can be fun and entertaining.

A good puppet play has a beginning, a middle and an end.

A puppet play is fast-moving, short and to the point.

Decide:
who your characters are
what the story is
where the action is taking place

GROWING PAINS

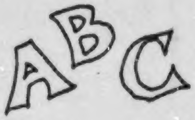
Puppets need help growing and here is how you can help:

Lend a hand. Your puppet has no life until your hand becomes the head, neck, waist and feet. Teach your puppet how to exercise.

- Work on the eyes. Most newborn puppets tend to stare at the ceiling. Use a mirror to help you get the puppet looking at the audience. Then practice looking towards the door, out the window or at another puppet.

- Practice the voice. This is one time to make your voice as loud as possible. It is hard to hear if you're behind a stage.

Does your puppet sound like you or the unique other character you created?



- Teach your puppet the sound and movement of the ABC's. Everytime you open your mouth your puppet's mouth should open too.

Help your puppet say yes or no, think, cry, sneeze, snore, read, run, hop, faint, fall, fly, skate, dance and sneak. Make it come alive!

Filmstrip Making

AIM To recreate your favorite story on filmstrip

You will need:

paper

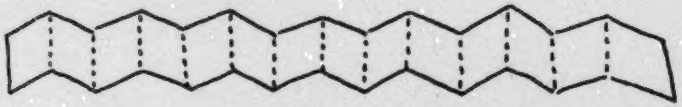
markers

blank Filmstrips

bleached 35 mm film

MAKING A FILMSTRIP

- Read two stories from any book.
- Choose the story you want to make into a filmstrip.
- Cut paper strips about 4½″ high and 11″ long. Tape the long strips together. Fold the long sheet of paper so it looks like this.



- Fold about 15 squares. Each square can be used to plan a frame for your filmstrip.

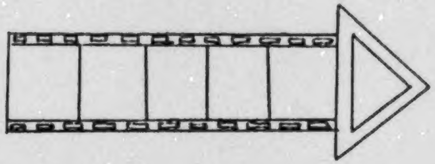
THINGS TO REMEMBER

If you work as a group, share the work among everyone. Maybe each person could pick a few pages to illustrate.

Draw your pictures small and without a lot of details.

The story could be read into the tape or told from memory.

Watch your filmstrip and listen to your tape. Is the story understandable? Do you want to improve it? Plan each frame again and make it better.

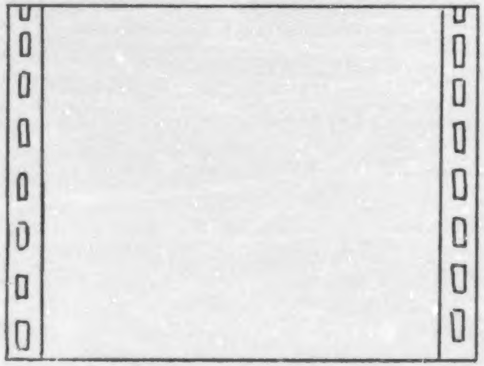


- Follow the steps for planning the pictures and the talk (dialogue) on the back of this card.
- Transfer your rough plan to the filmstrip. Use markers for the filmstrip.
- When the pictures are finished, make a tape to go along with them.
- Place your filmstrip in a library or reading center for other students to enjoy.

PLAN YOUR PICTURES

In order for the events of your story to make sense, you must take time to think it through.

- Plan each picture frame. Think about what is most important to show. Draw the pictures small and without much detail.



- Make a list of your pictures in the order they will appear.

PLAN YOUR TALK

Story ____________________

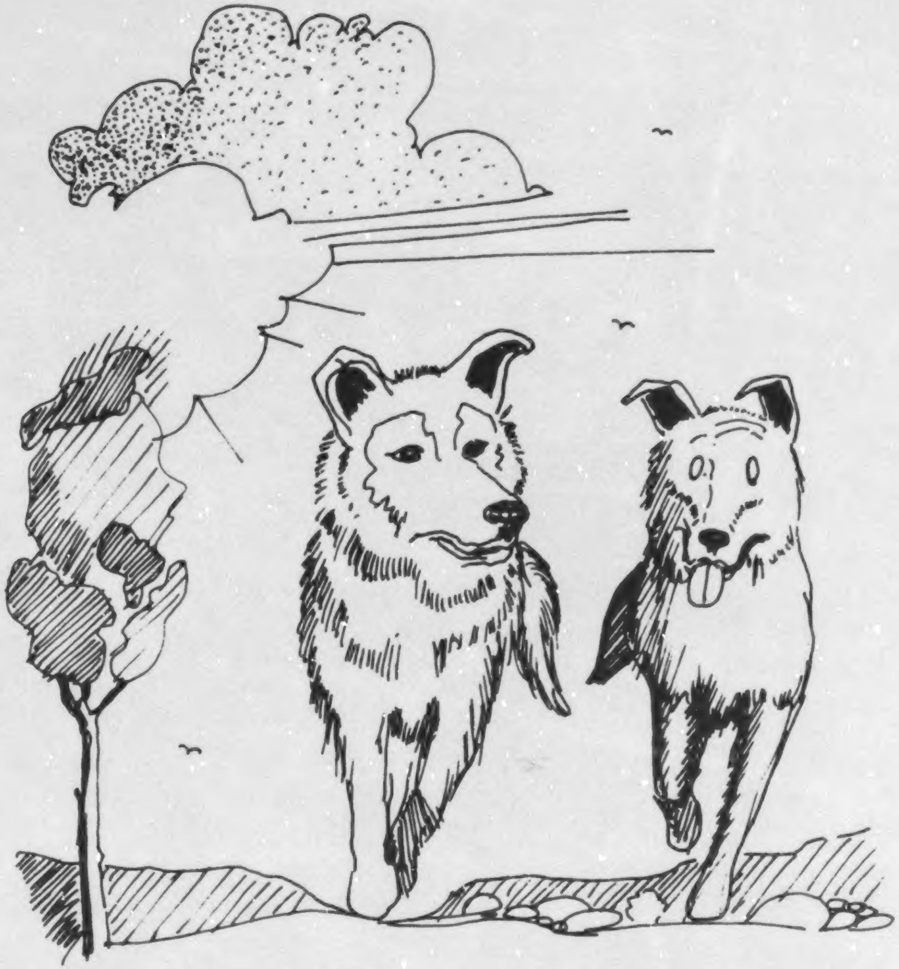
Title ____________________

Speaker ____________________

- Describe each picture. Tell which part of the story it is. Now, write here exactly what will be recorded for this picture frame.

Nosy Coyote

Wolf and Coyote went hunting. Everyday they would camp at a nice spring. Wolf would say to the camp, "I would like for you to be set up at another spring with good water."



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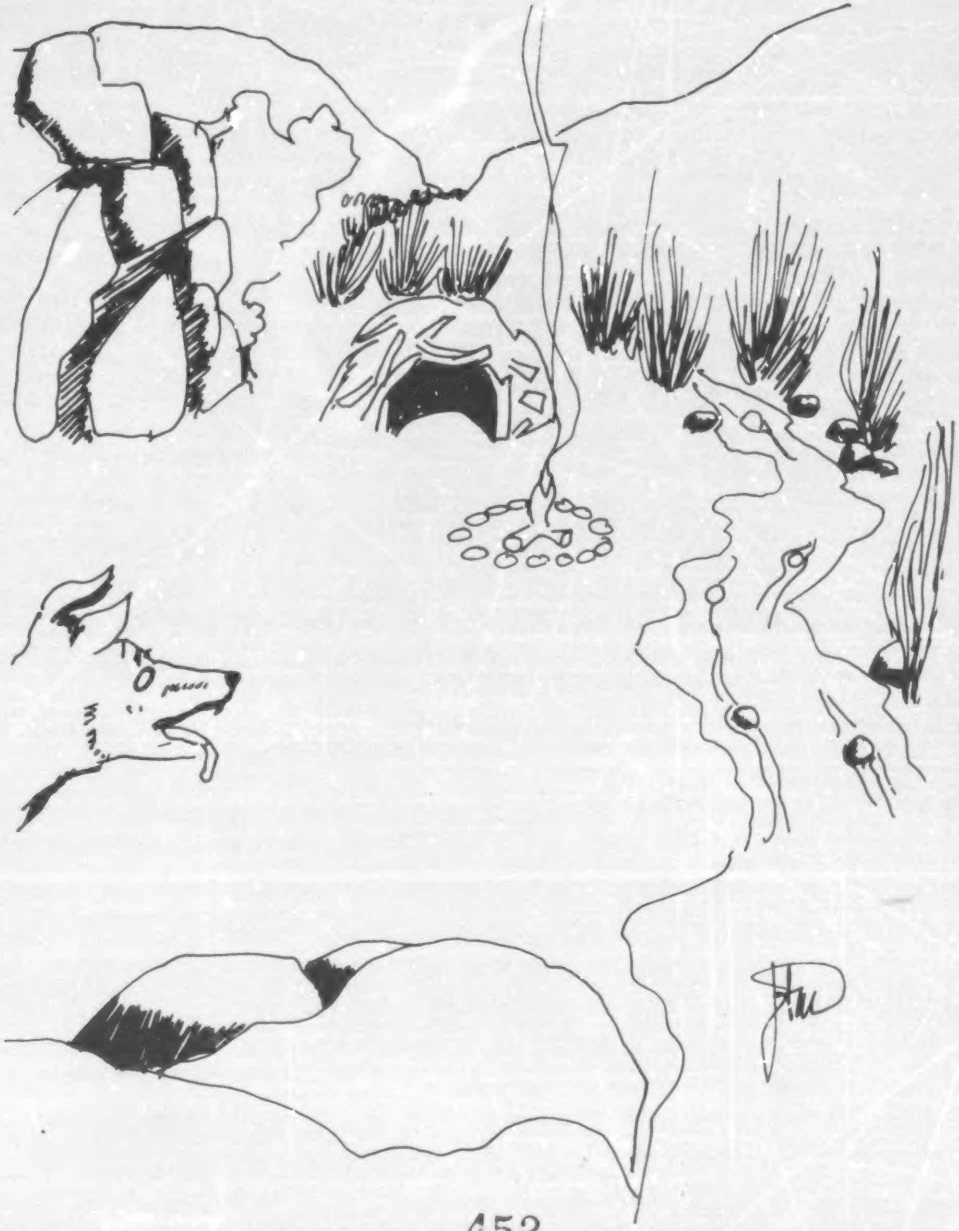
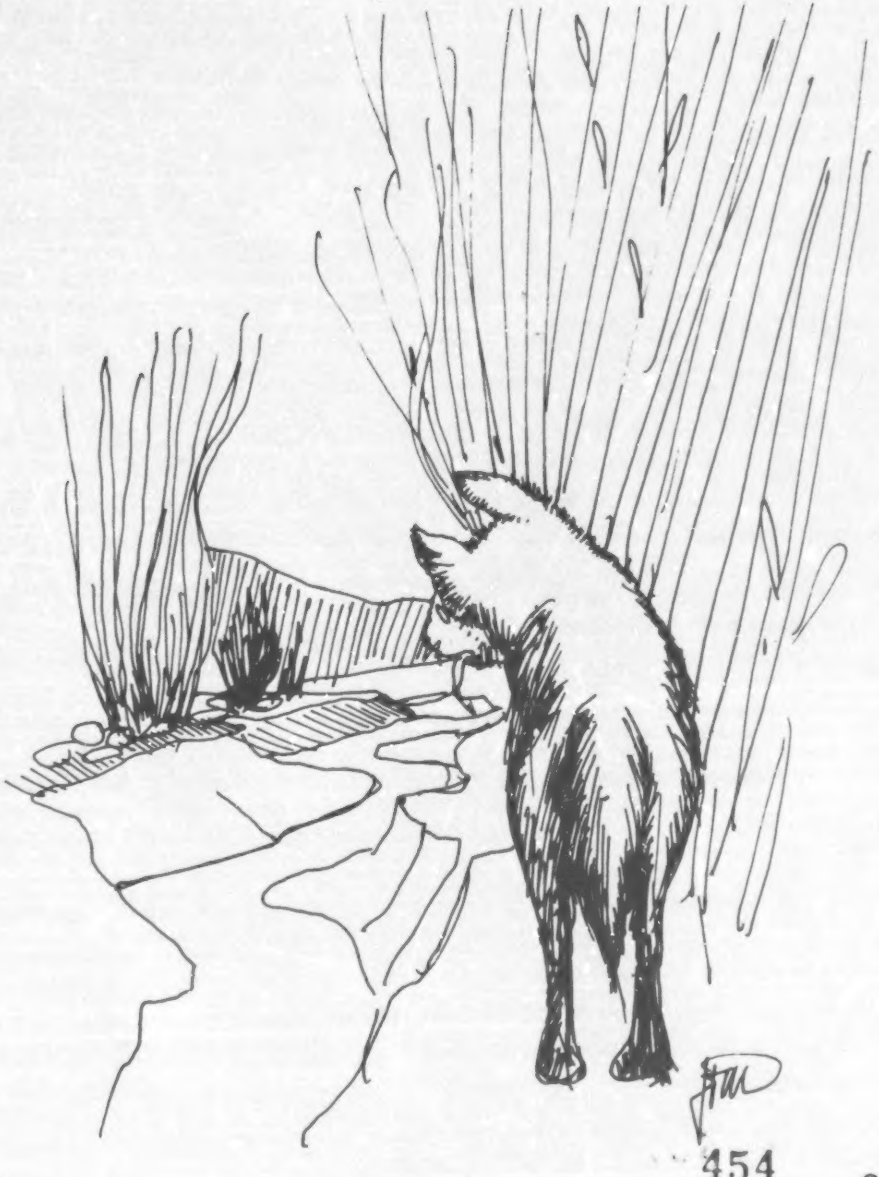
the original document was blank

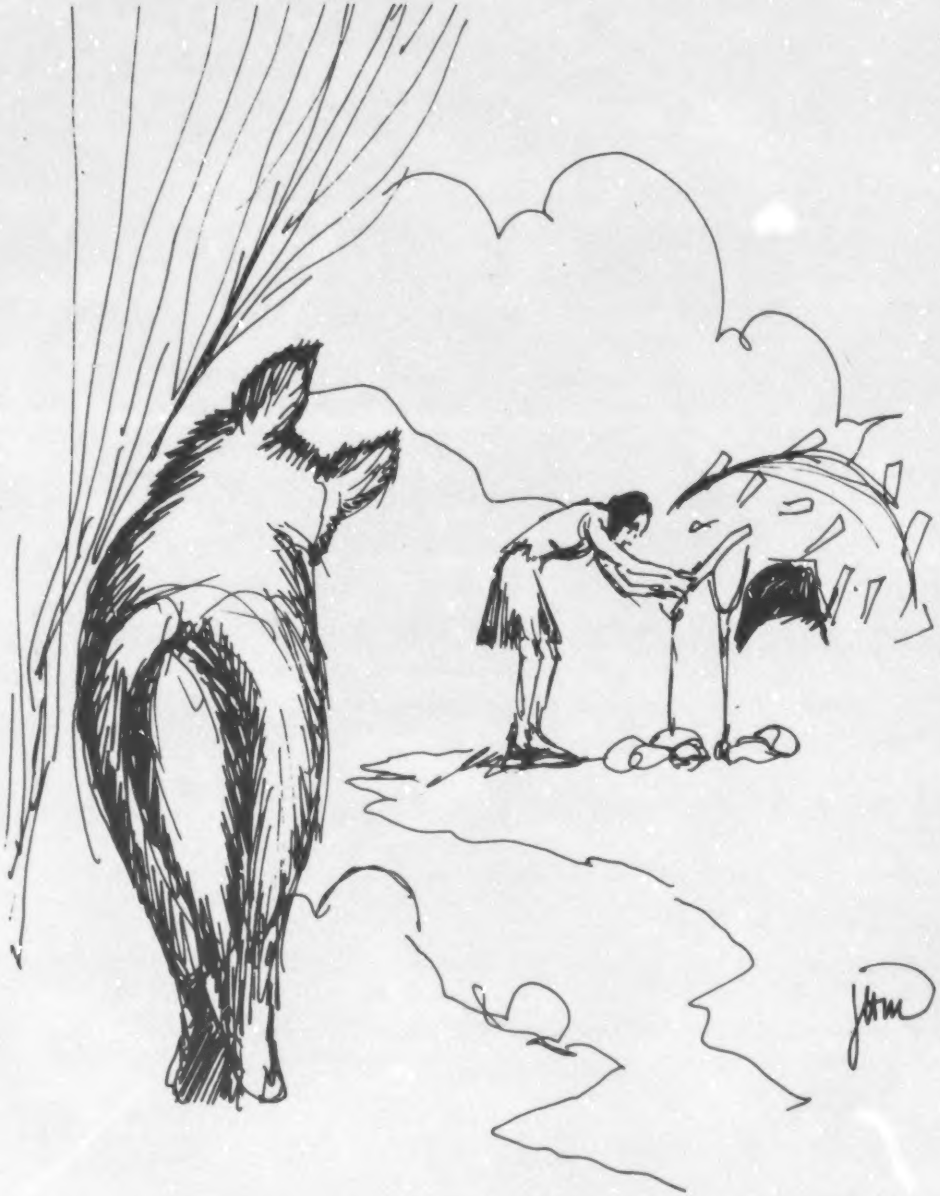
Each time, their camp would be set up before they got there. Coyote could not figure it out. He wondered who was always setting these camps up.



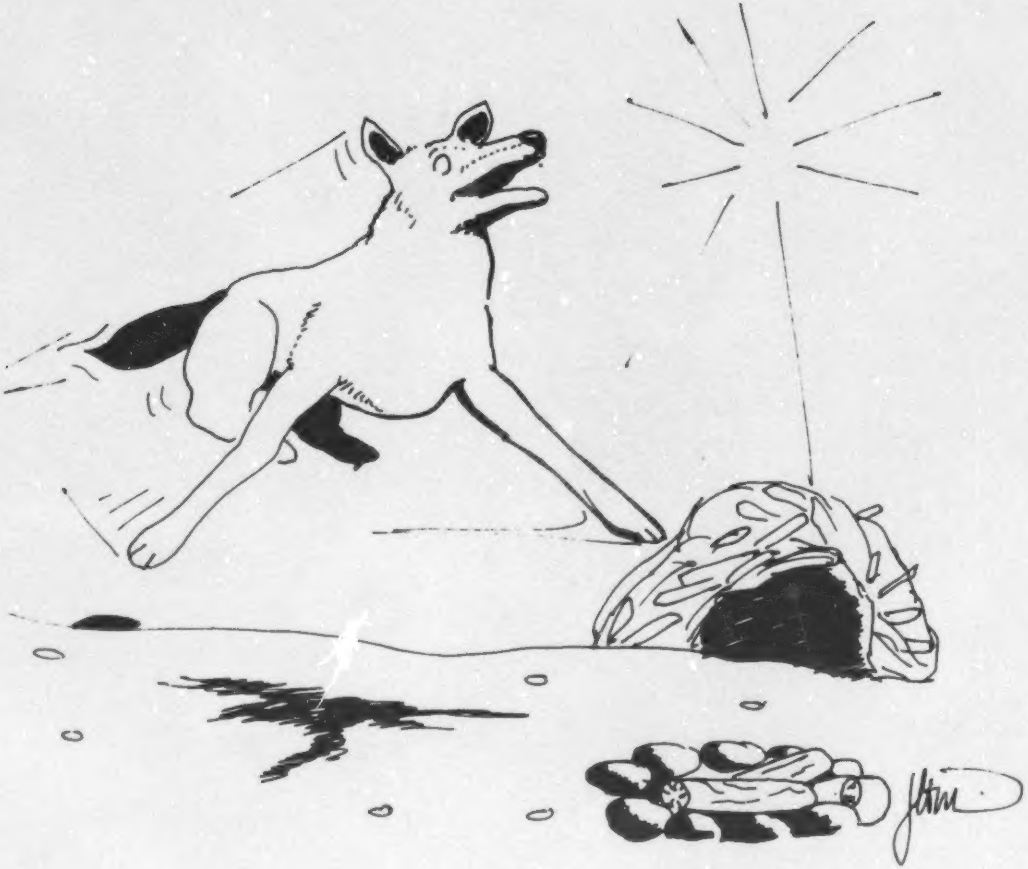
Later, he told his brother Wolf, "Why don't you go along the other side of the water and I'll follow this trail." He wanted to see who was always putting up and taking down the camp each time.



He went and hid behind some bushes to watch. Soon a pretty Indian girl came along and started to take the camp down and pack it up.



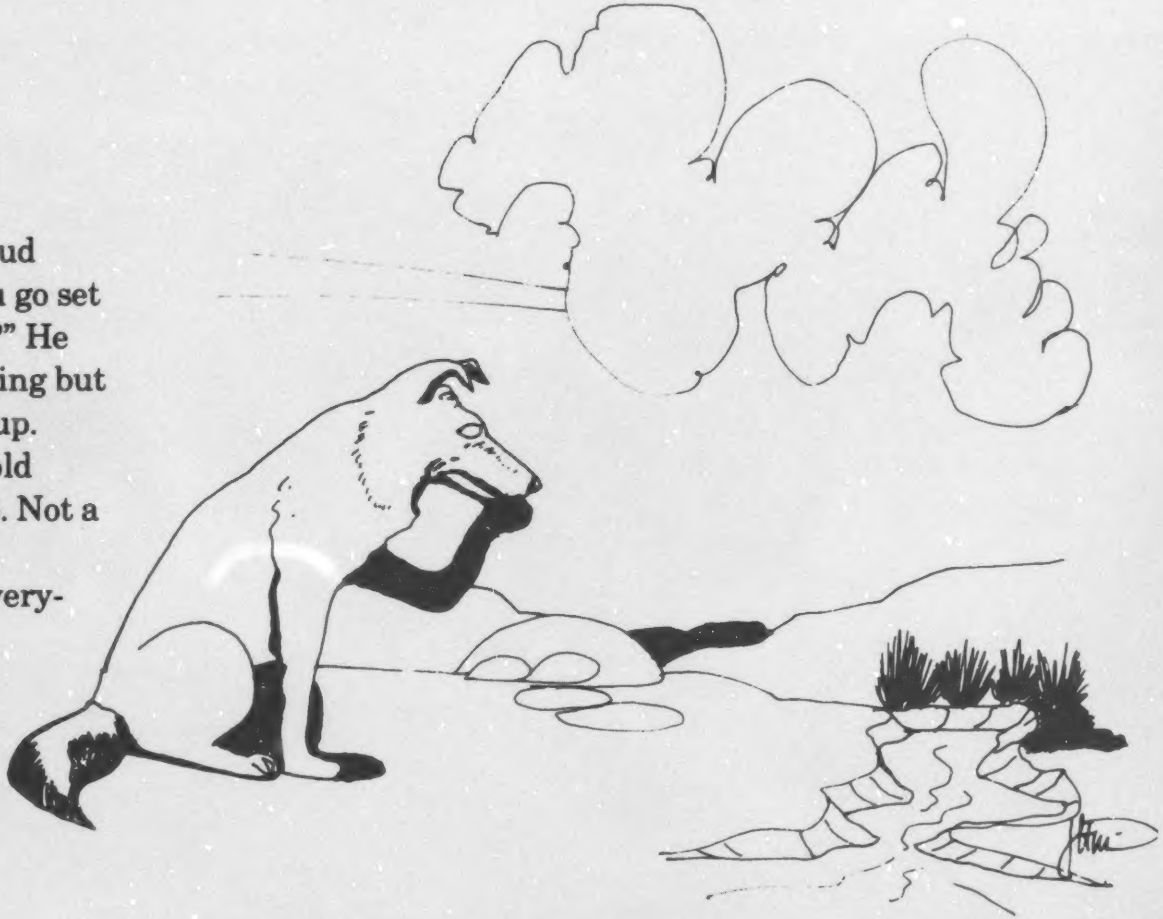
Coyote ran as fast as he could toward the girl but she disappeared. Coyote looked for the girl but no girl could be found.



He tried to say in a loud voice to the camp, "Can you go set up by that nice cool spring?" He ran over to that certain spring but there wasn't any camp set up.

He went back to the old camp and it was still set up. Not a thing was taken down.

Coyote had spoiled everything by being nosy.



Gift Giving

AIM To understand better the joy of giving, a strong Indian value

SECRET SANTA

Sometime before Christmas, everyone's name should be put in a hat, basket or bowl. Each student will draw from it one name (not their own). Each student will then be a Secret Santa to the person whose name they have drawn.

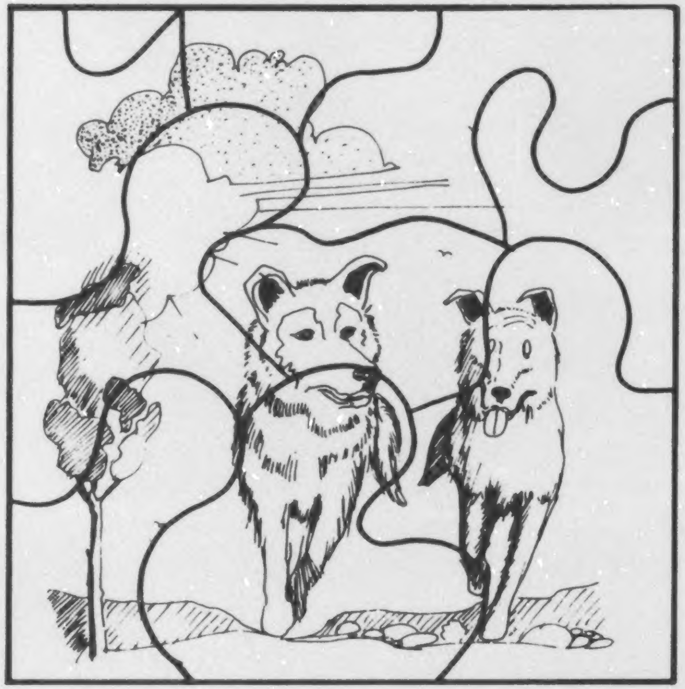
- Every day before Christmas or as often as each individual chooses, try to do something special for that person without letting them know about it.

- If necessary, ask your teacher to help. Ask a friend who can keep a secret, so your Secret Santa identity is protected.

A secret Santa has lots of ideas!

A PUZZLE

Find a pretty Christmas scene or picture from a magazine. Glue it to a piece of cardboard and then cut it into puzzle pieces. The puzzle can then be wrapped any way you choose.



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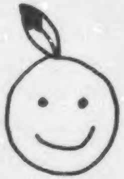
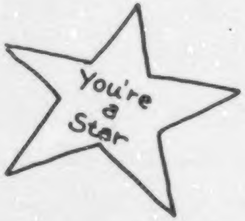
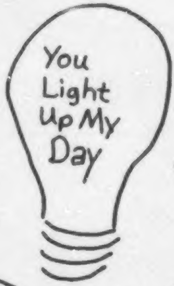
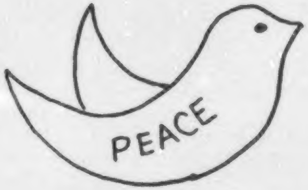
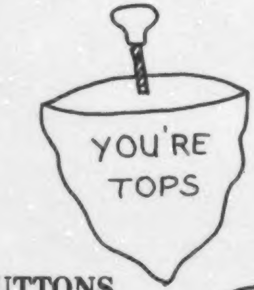
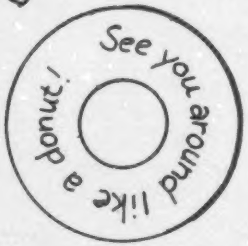



You're
a
Star


You
Light
Up My
Day






See you around like a donut!

LOVE BUTTONS

You will need:

construction paper
markers or crayons
pins

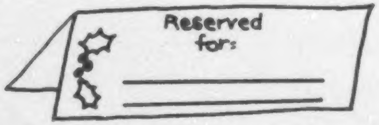
Make a love button to give to your secret person.

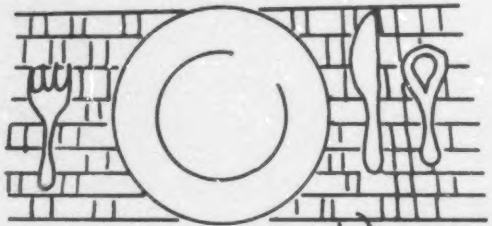
- Cut out the shape of your button and write a greeting on it.
- Pin your love button to their jacket or coat with a straight pin. Make sure they aren't watching you!

WOVEN MATS

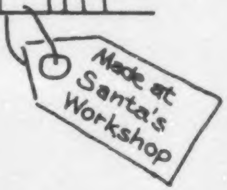
Weave a luncheon mat or placement out of strips of colored construction paper.

- Go to the lunchroom a little early and set the table for your special person with a placemat and silverware and maybe their tray.
- Leave a card saying, "Reserved for (**their name**) by your Secret Santa."


Reserved
for:



You're
Sweet


Made at
Santa's
Workshop

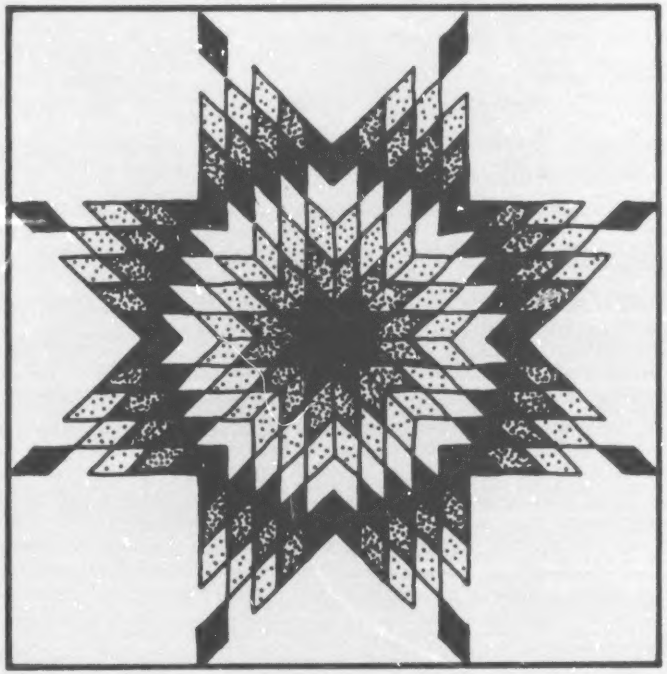
QUILT MAKING

You will need:

embroidery floss
embroidery needles
8'' x 8'' material squares
scissors
sewing machine

Each person plan a design or picture to put on a square of fabric.

- Cut the squares of cloth and sew the designs or pictures on them.
- Sew the squares together.
- Quilt the blanket or poke pieces of yarn through the material and tie both sides.
- Raffle the quilt off, if you like. The money earned could be used to purchase a tree to plant to put in front of the school.



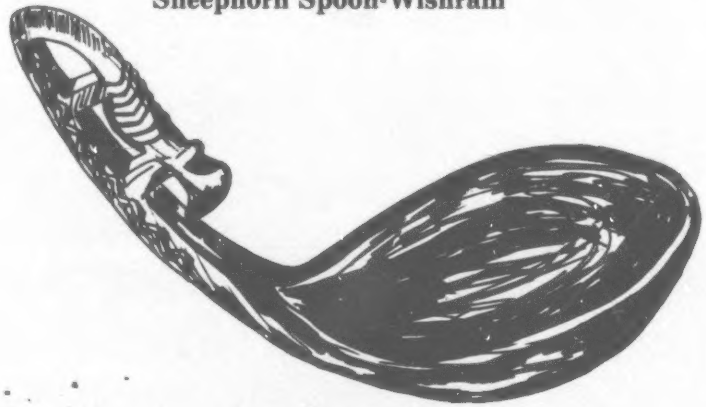
STAR QUILT

Here is the design called the star quilt used by the Sioux and other Plains tribes. The gift of a blanket means a wish for a long life.

Gift Giving

AIM **To learn about the traditional giving ceremonies, the give-away and the potlatch**

Sheephorn Spoon-Wishram



INDIAN GIVING

Indian people have their own ways of gift giving. Often exchanging gifts help a tribe to take care of all of its people. Long ago it was possible to make sure the poor, the old, the sick and those having hard times would be taken care of because of gift giving ceremonies.

Persons or families, hosted such celebrations to honor both the living and those who had died. It also gave an opportunity to recognize good hunters with generous hearts or fine artists and craftsmen. On these occasions everyone ate, sang honoring songs, danced and felt the love and pride of their people.

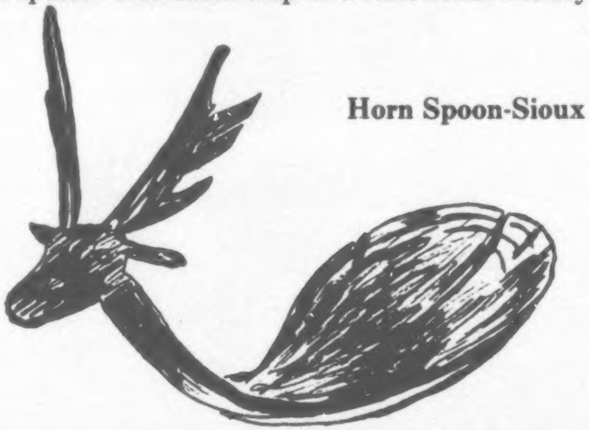
GIVE-AWAYS

The Plains and Plateau Give-Aways feature the giving away of many quilts, fabrics, woolen blankets, beadwork, quillwork and anything of value to a family. Members of a family hosting a Give-Away always dance together in honor of their loved ones. In old times this family, if honoring the dead, gave away all that they owned including tepees, horses and all personal belongings.

POTLATCHES

On the Northwest Coast families held potlatches. The Potlatch was a significant social event. A family's wealth and social standing was measured by the quantity of food and gifts given away to others.

Food containers and serving implements were items of superior craftsmanship and functional beauty.



Horn Spoon-Sioux

RUTH ADAMS

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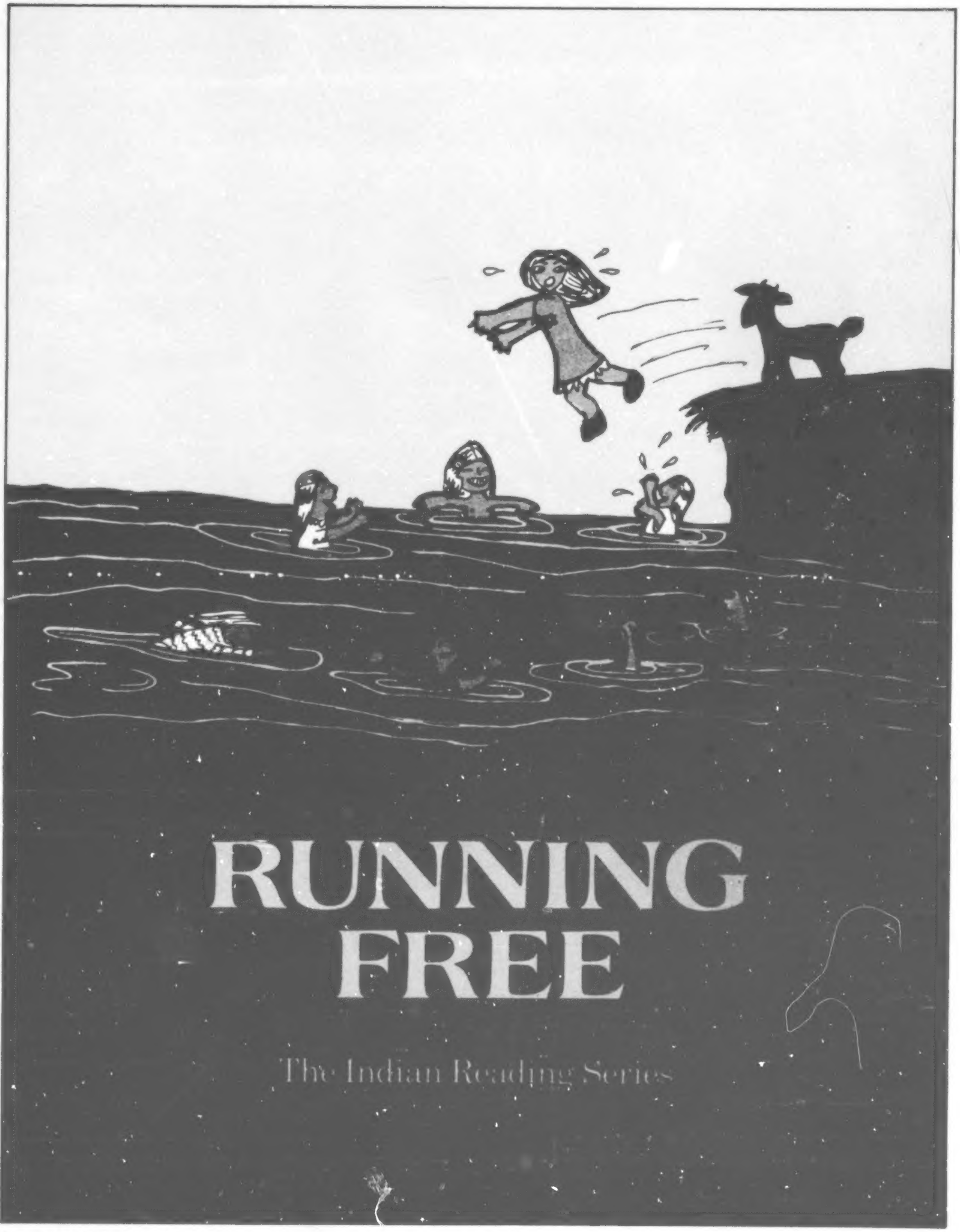

RUNNING FREE

The Indian Reading Series

Level IV Book 14

470

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THE INDIAN READING SERIES
Stories and Legends of the Northwest

Running Free

Level IV Book 14

Developed by the members of the Shoalwater Bay Curriculum Committee

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As told by Elizabeth Duncan

Illustrated by Leatta Anderson

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Developed by the Pacific Northwest Indian Reading and Language Development Program
Northwest Regional Educational Laboratory, 300 Southwest Sixth Avenue, Portland, Oregon 97204

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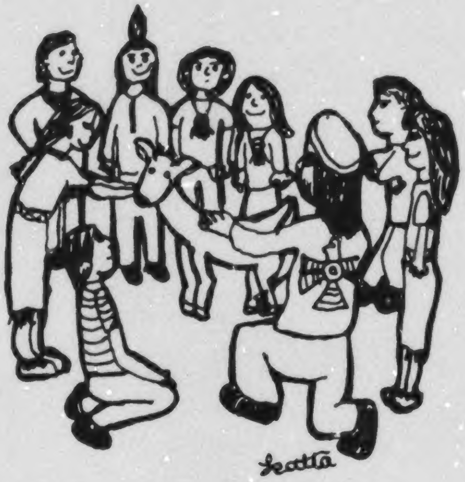
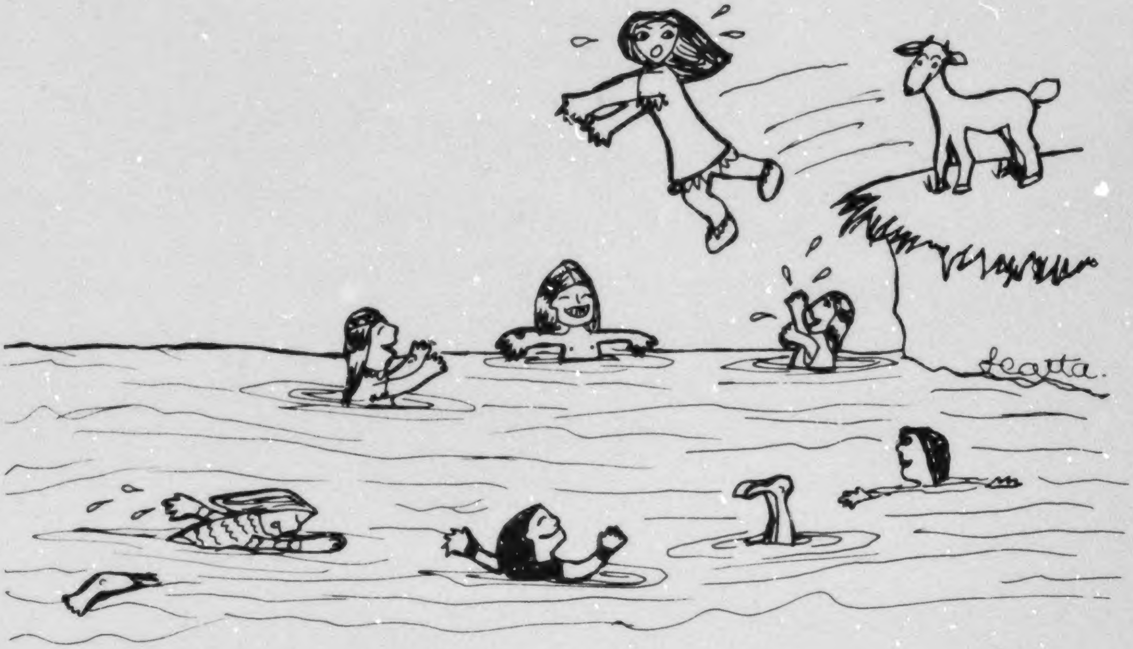
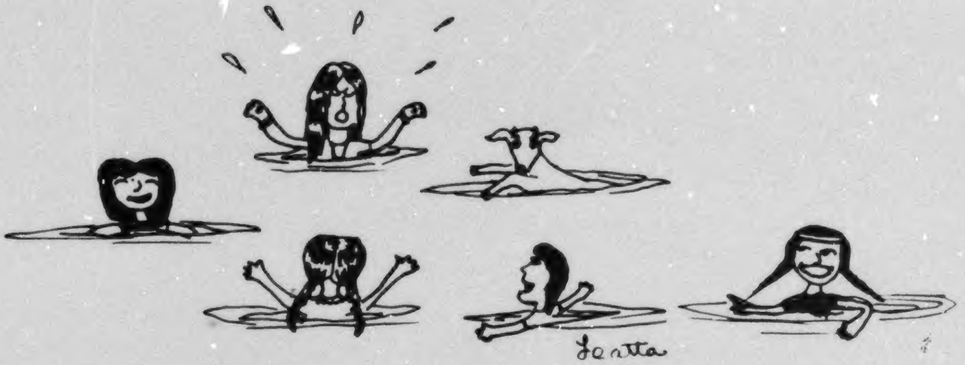


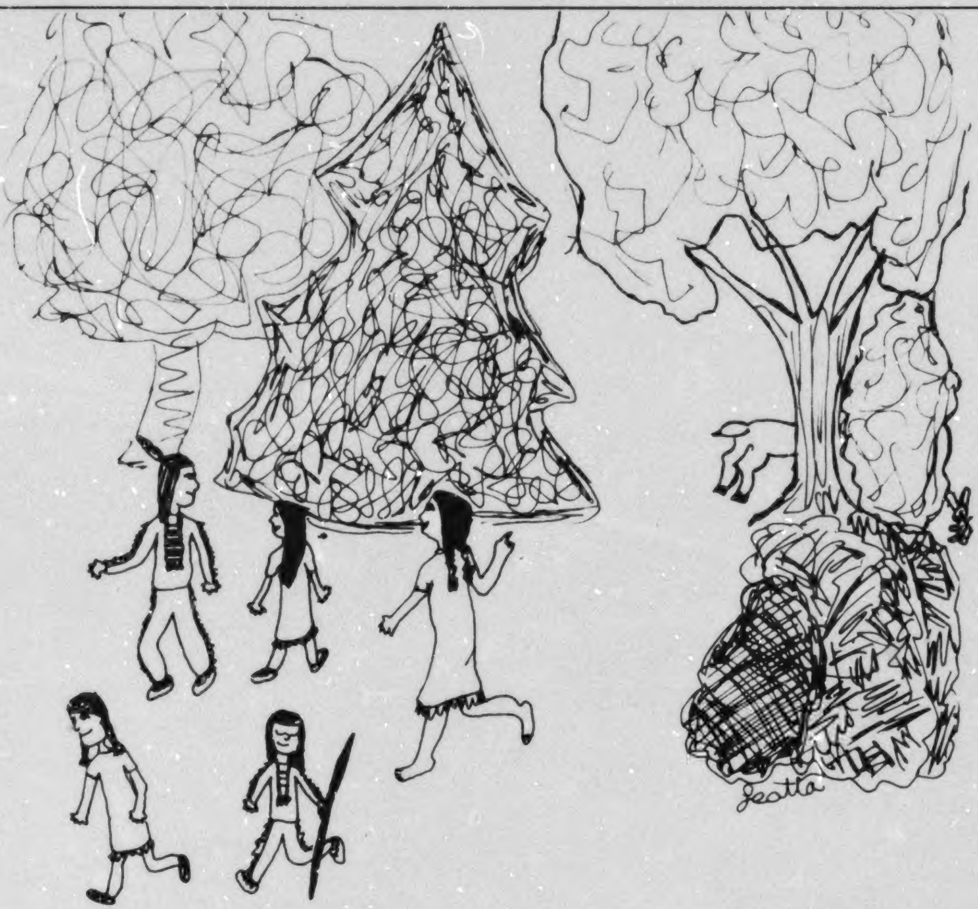
When I was a little girl, I lived on the Shoalwater Bay Indian Reservation in Willapa Bay which is located on the northwest coast of Washington State. My four brothers and three sisters and I had a pet deer. He adopted us when he was just a little fawn. When we found him with a sore foot, my Dad put some special medicine on it to make it well. After that, he would show up at our back door every morning, looking for something to eat. My brothers and sisters and I would race out of bed to see who would get to feed him first. I would always find something first, because I always saved some of my fried bread for him from the night before.



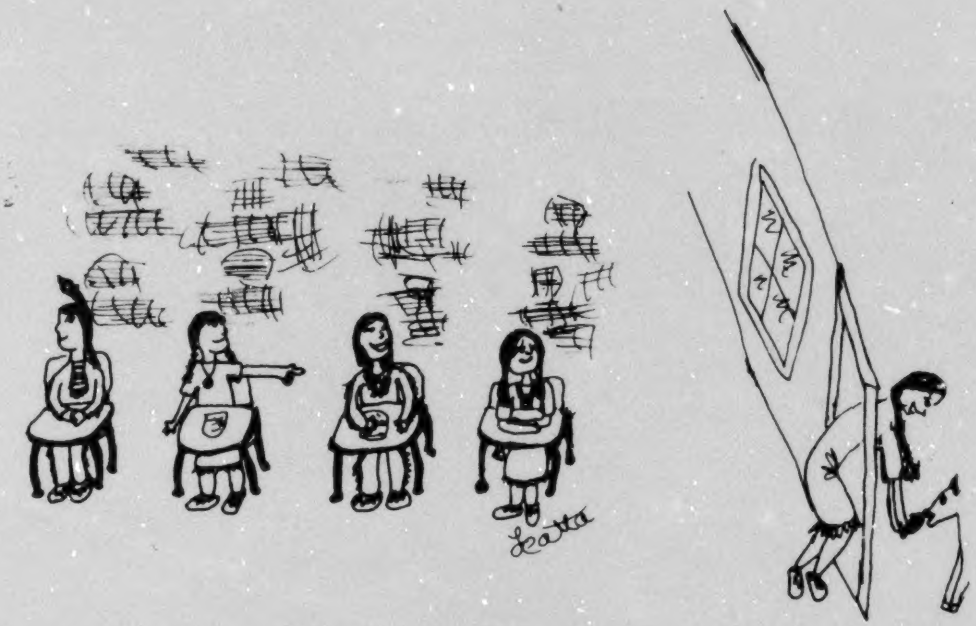
He was our very special friend, and we named him "Running Free." He would follow us everywhere. He would even go swimming with us. One day, as I was standing on the bank of the river and everyone else was already in the water playing and hollering, Running Free came up behind me and gave me a big push. Into the water I went. Everyone just laughed.



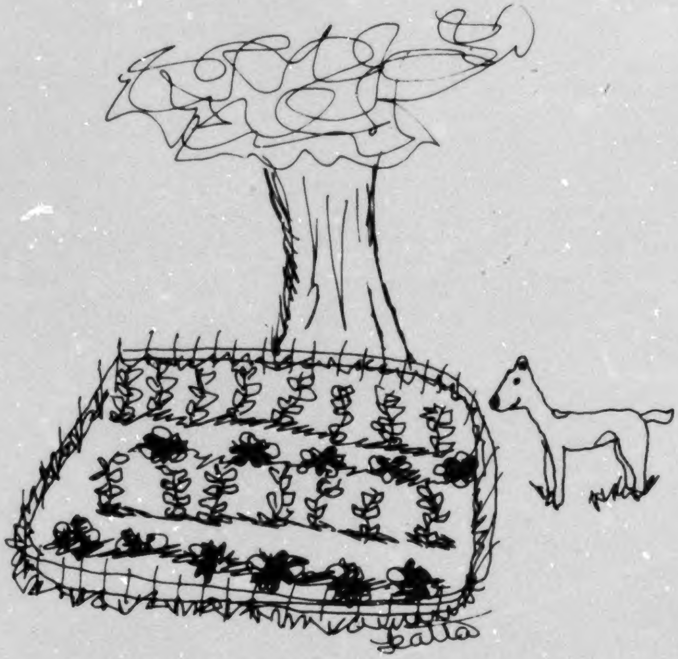
I came bubbling out of the water and there was Running Free. He was swimming around me with such an innocent look that I just couldn't get mad at him.



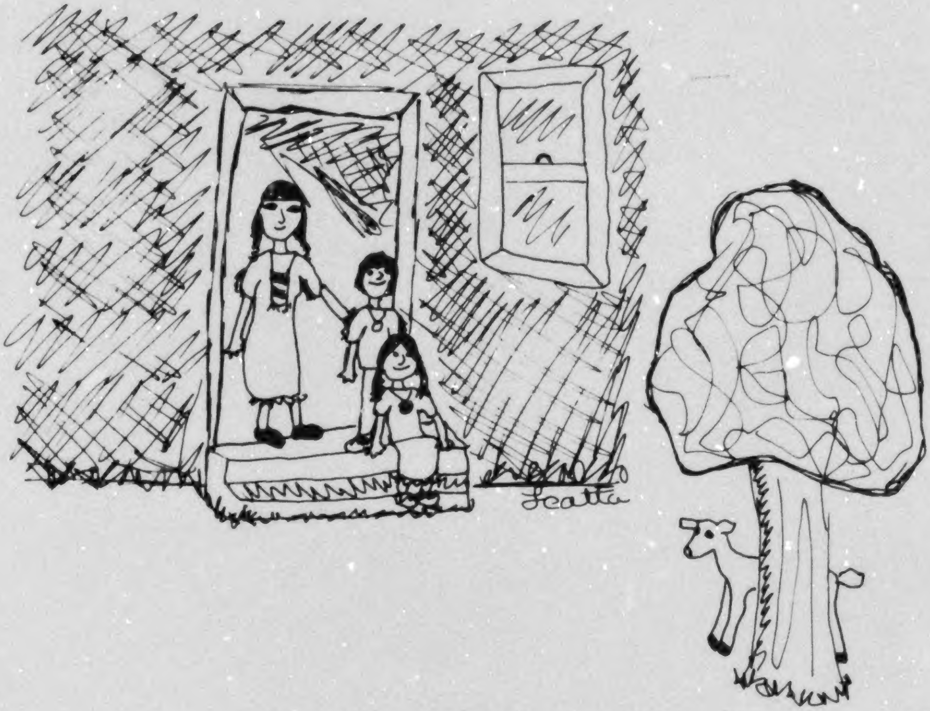
Running Free would try to follow us to school. We had to walk about two miles to school. Trying to ditch him sure was a problem. He would follow about half a block behind us. Everytime we turned around to holler at him, he would duck into the bushes and hide with one eye peeking at us. So, most of the time he would end up at school. Everyone liked him though, even the teacher. Running Free would romp and play with all the kids. He loved to play tag but he always won because he was so fast! He would catch us before we could run very far.



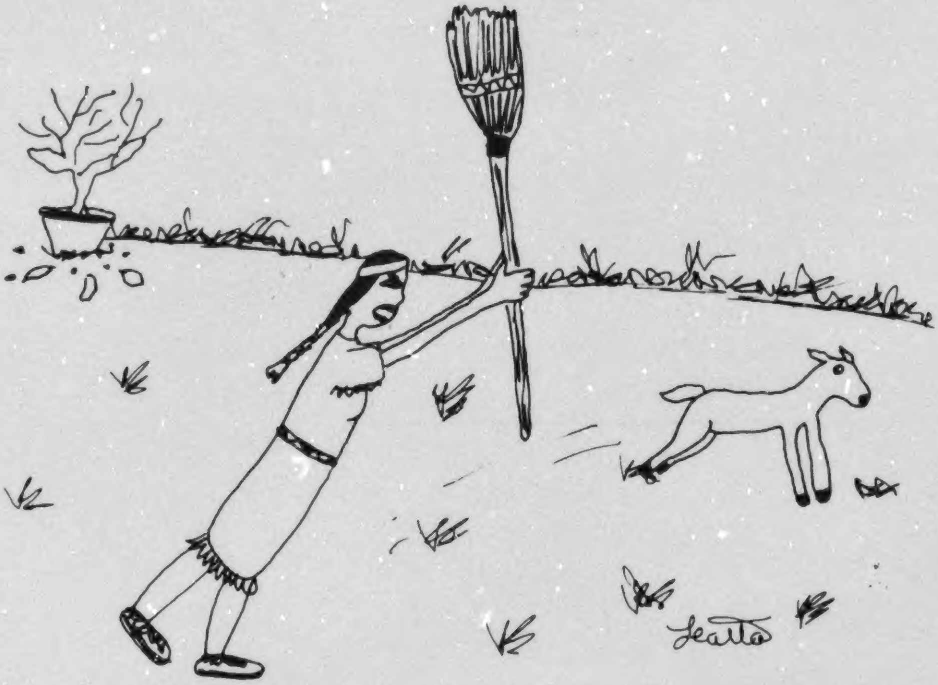
Our teacher would pretend she didn't like Running Free and say, "Take him home!" But most of the time, she would just pretend he wasn't there. Every once in awhile, she would throw something out for him to eat.



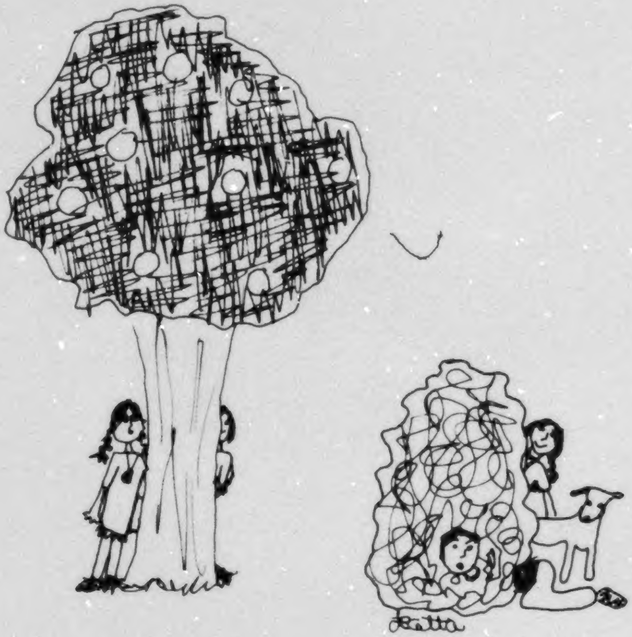
My dad had a garden with all kinds of vegetables in it: peas, corn, carrots, and so on. Running Free would not bother it. He would just stand at the edge of the garden and stare at all the good things to eat, but not touch one thing. It was as if he knew it would be wrong to bother it.



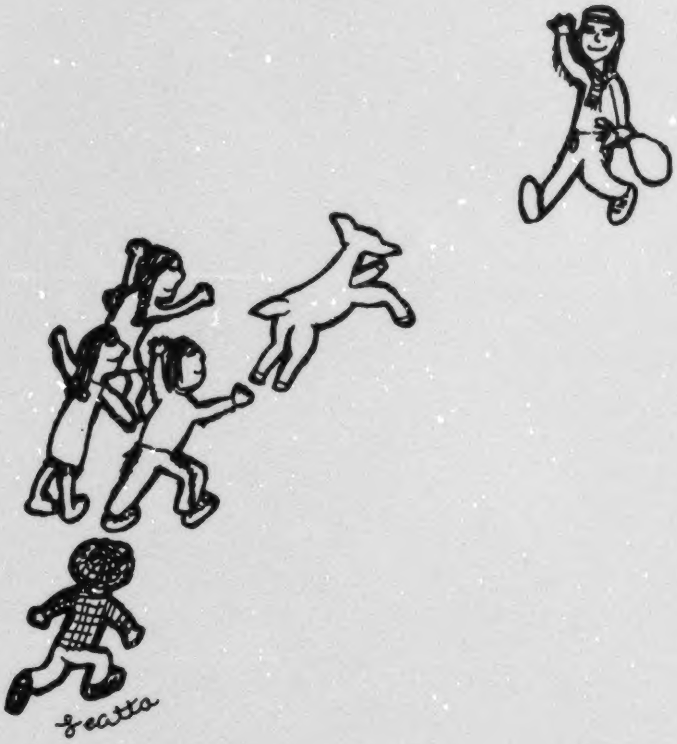
Running Free would stand under our apple tree. With big sad eyes he looked at us, as if to say, "Please get me an apple." We would climb up the tree and throw down apples for him until our mother would catch us and make us quit. She would tell us, "Don't feed him so many apples because it can make him sick."



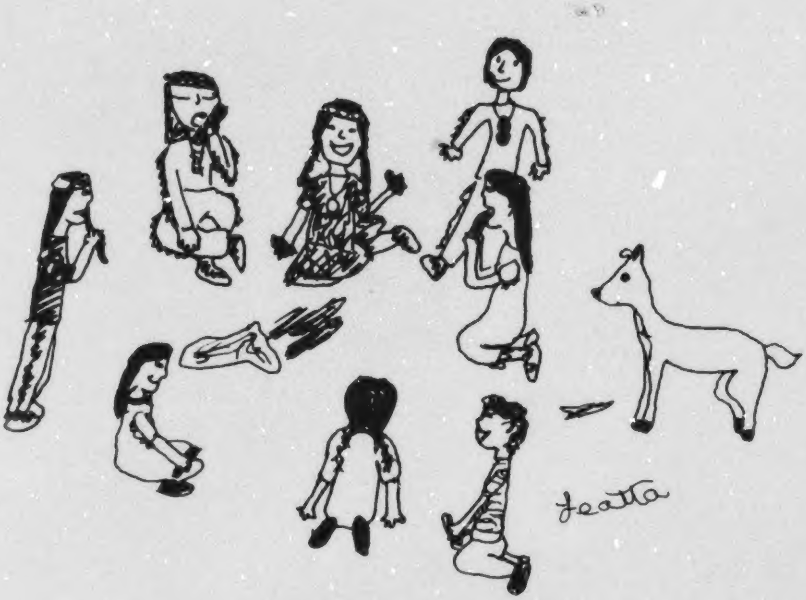
One day, my mother put one of her favorite plants outside in the sunlight. She had a lot of plants that she liked, but this one was her favorite. Running Free saw it and he must have thought, "Wow! A treat for me!" He ate all the little red berries off of it. My mother was so mad that she grabbed a broom and chased Running Free all over the yard, swinging the broom and screaming at him! She never did hit him though. Afterwards, Running Free was so ashamed of himself because he knew he had done something wrong. He would go up to her and lick her hand, as if to say, "I'm sorry, please forgive me."



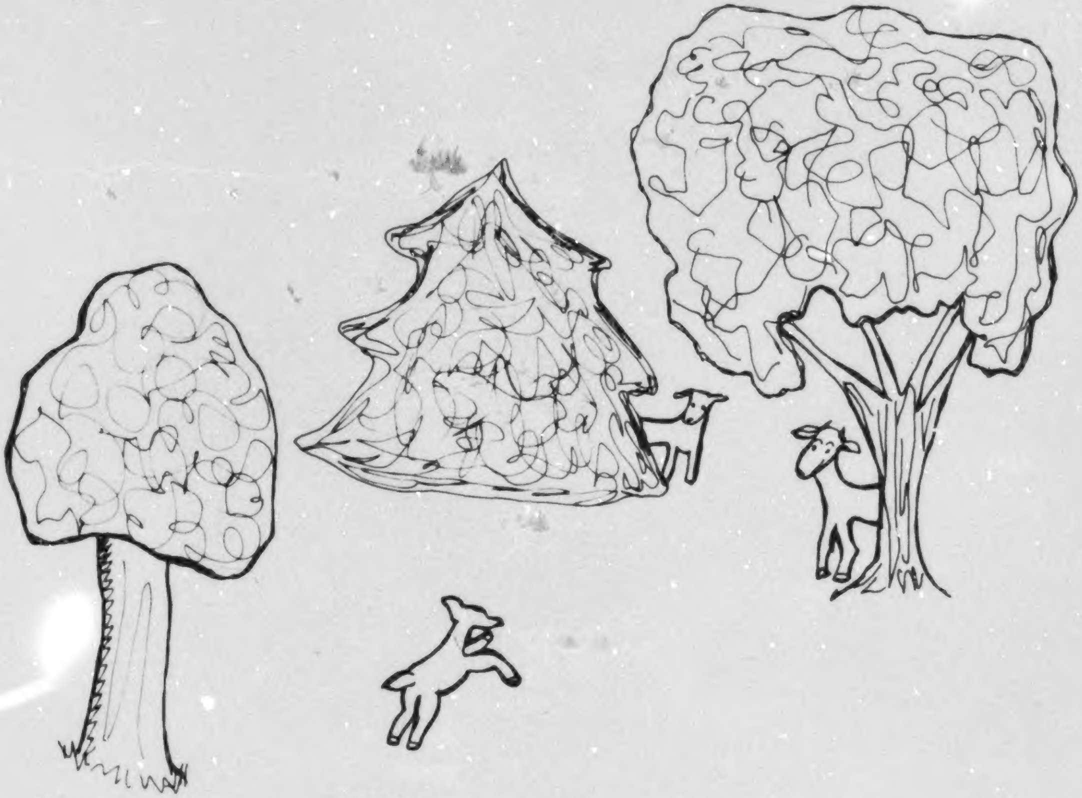
When we played Hide and Seek, he would always peek and lead me to my brothers and sisters. They would get mad and make us quit playing. We had a lot of good times playing with Running Free.



Our uncle Tom would always bring us a special treat each time he came to visit. He would always bring a treat for Running Free, too. He would bring beef jerky that he had dried himself. It was a long thin strip of beef dried in a smokehouse. Running Free was just crazy about it. He would see our uncle coming and be the first one to greet him and get his treat.



Dried beef and dried smelt were just like candy to us and uncle would always have a sack full. We would nibble on it all day long. It was so good!



Running Free got a little older. He didn't play with us as much. He just kind of laid around, looking at us. We thought he was sick and pleaded with Dad, "Please make him well." Dad told us, "Running Free is not sick. He's getting old enough that he needs his own kind in order to be completely happy. Don't worry. He still loves you."

One morning, Running Free wasn't at the back door like he usually was. We ran all over the yard hollering for him. "Running Free! Running Free!" We looked everywhere for him but he just couldn't be found. My heart felt heavy and sad. I knew he was gone for good. Running Free had gone to join his own kind.

LEATTA ANDERSON

MACCLURG VIVIAN

☆G P O 1982-593 665

SALISH COYOTE STORIES

Tony M. Sandoval

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THE INDIAN READING SERIES
Stories and Legends of the Northwest

Coyote Gets Lovesick
Coyote and Raven
Coyote's Dry Meat Turns Into Live Deer
Level IV Book 15

Developed by the Salish (Flathead) Cultural Committee
of the Confederated Salish/Kootenai Tribes

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Printed and bound in the United States of America

Coyote Gets Lovesick

Told by Pete Beaverhead

Illustrated by Tony Sandoval

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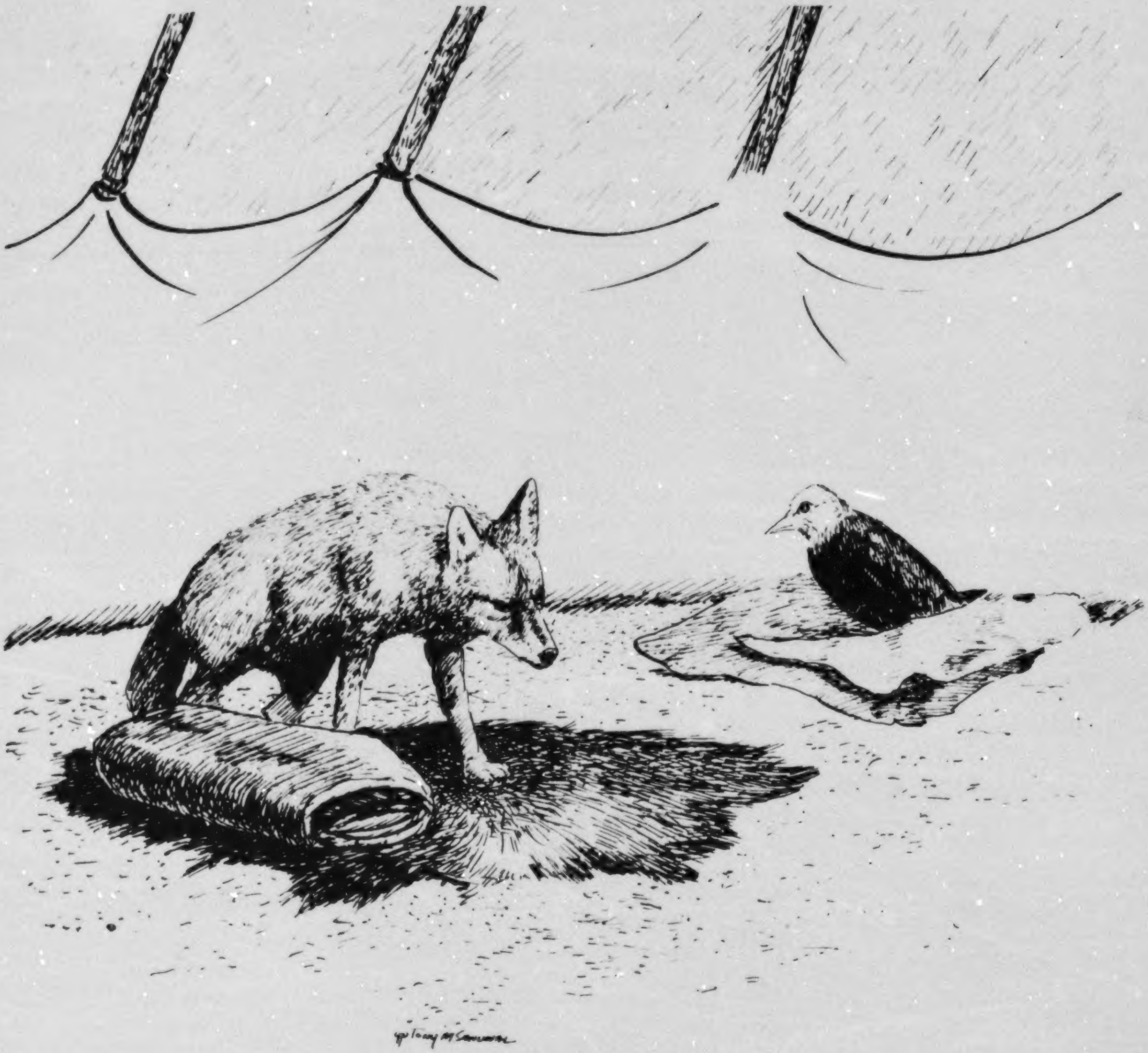

Coyote and Camp Robber lived in the same tepee. Camp Robber was Coyote's roommate and friend.

Early in the morning Coyote would wake up. His friend would already be gone. It would be dark when he returned, tired and hungry.

As soon as Coyote would wake, he would look at his friend's bed. Already he would be gone.

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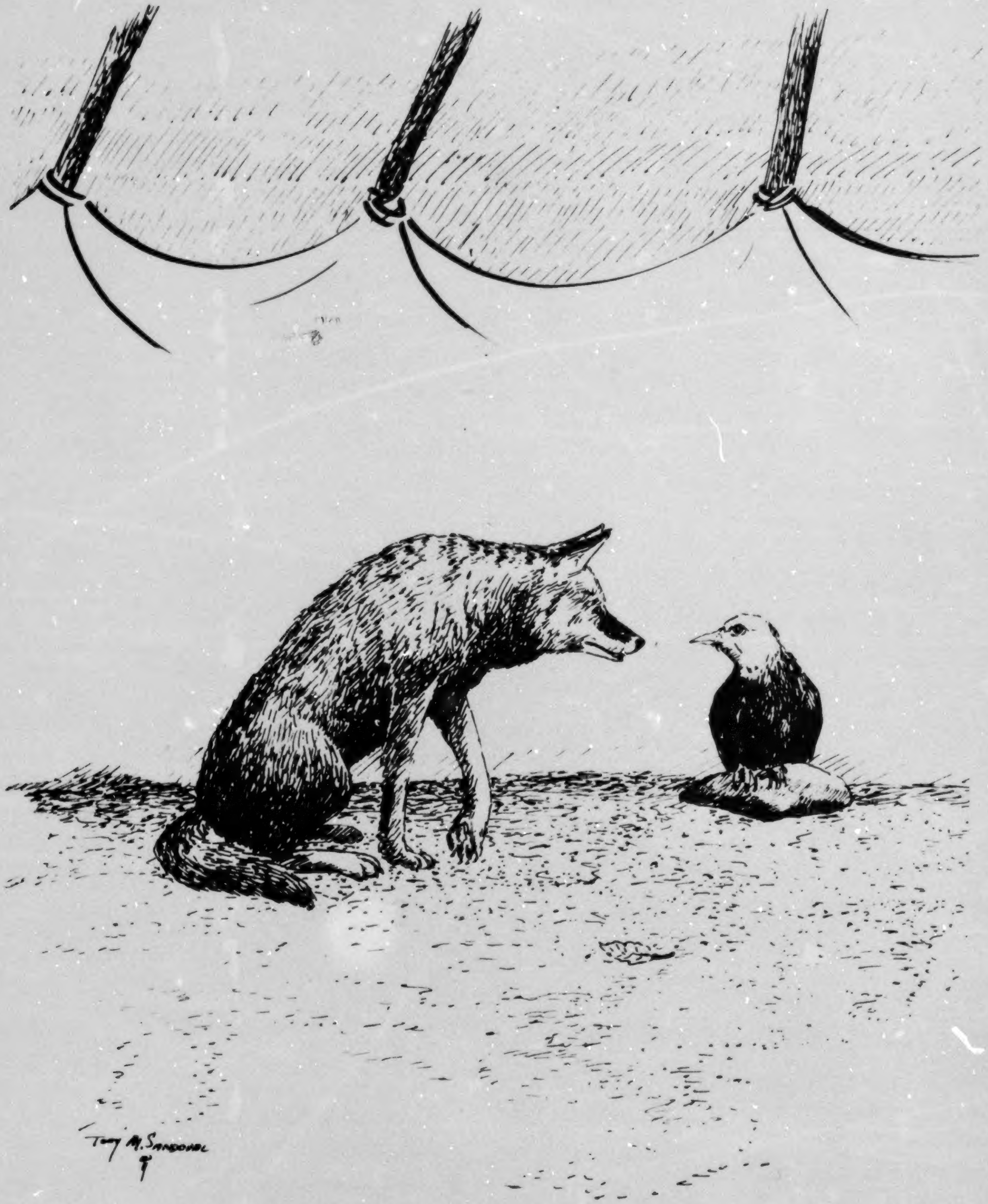
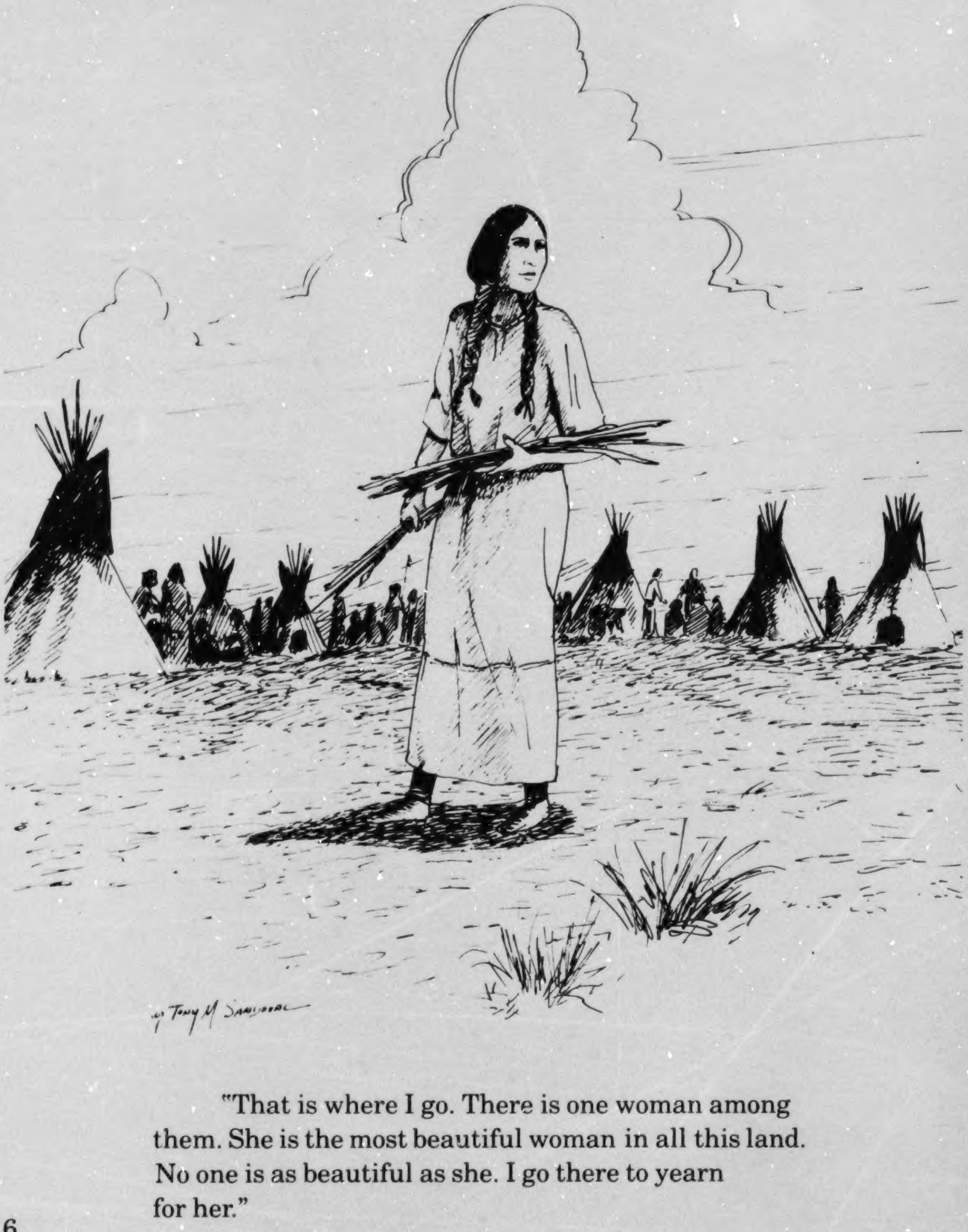
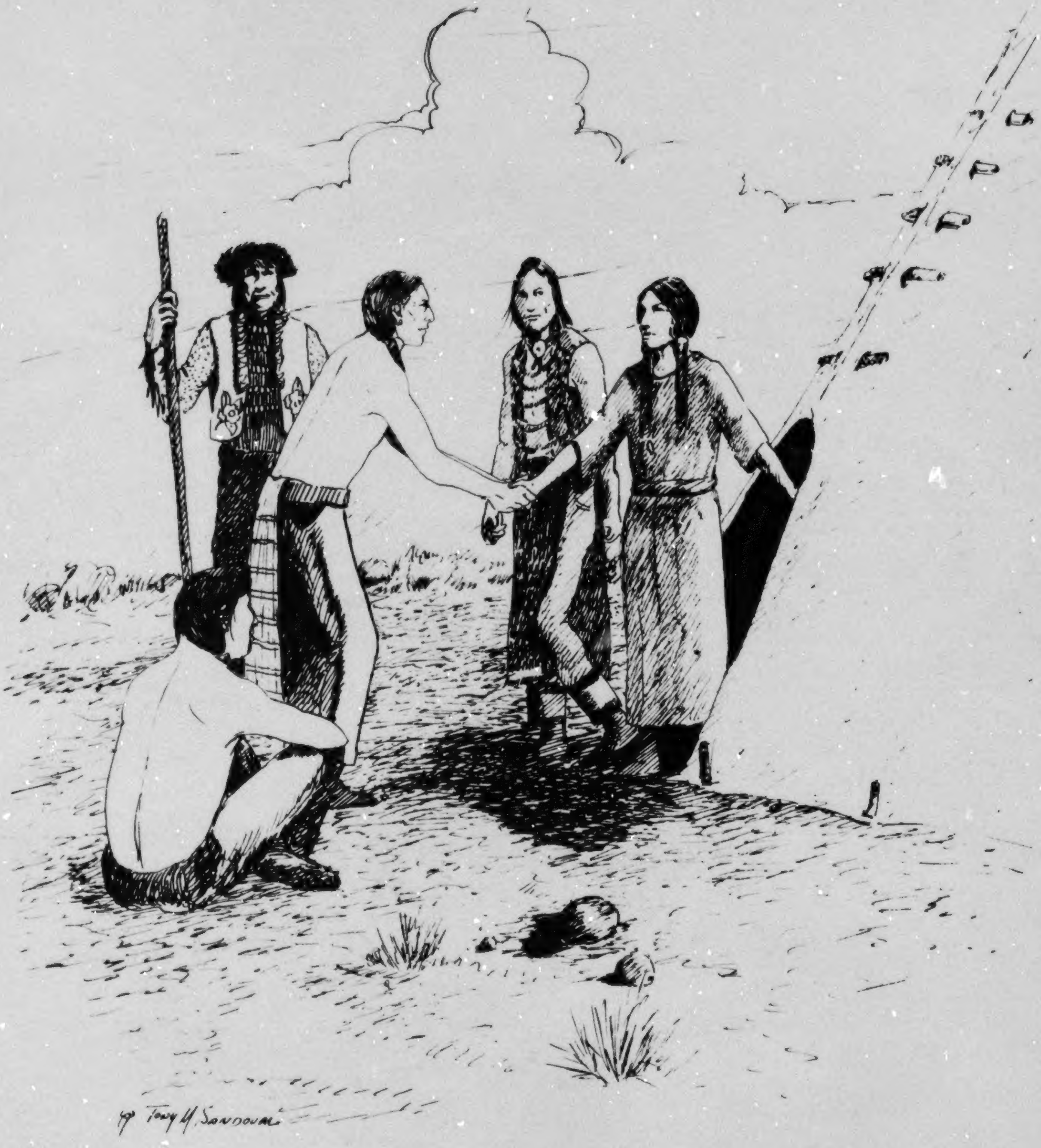
The next evening when Camp Robber got back tired and hungry, Coyote asked him, "Where do you go?"

"Ah, yes. That's right. I haven't told you. When you go out, go straight from here, not far. Go until you get to the end of the trees and go to the top of the hill. It's not too high. At the bottom of the hill there is a big clearing. A lot of people are camped there."


Tony M. Sandoval



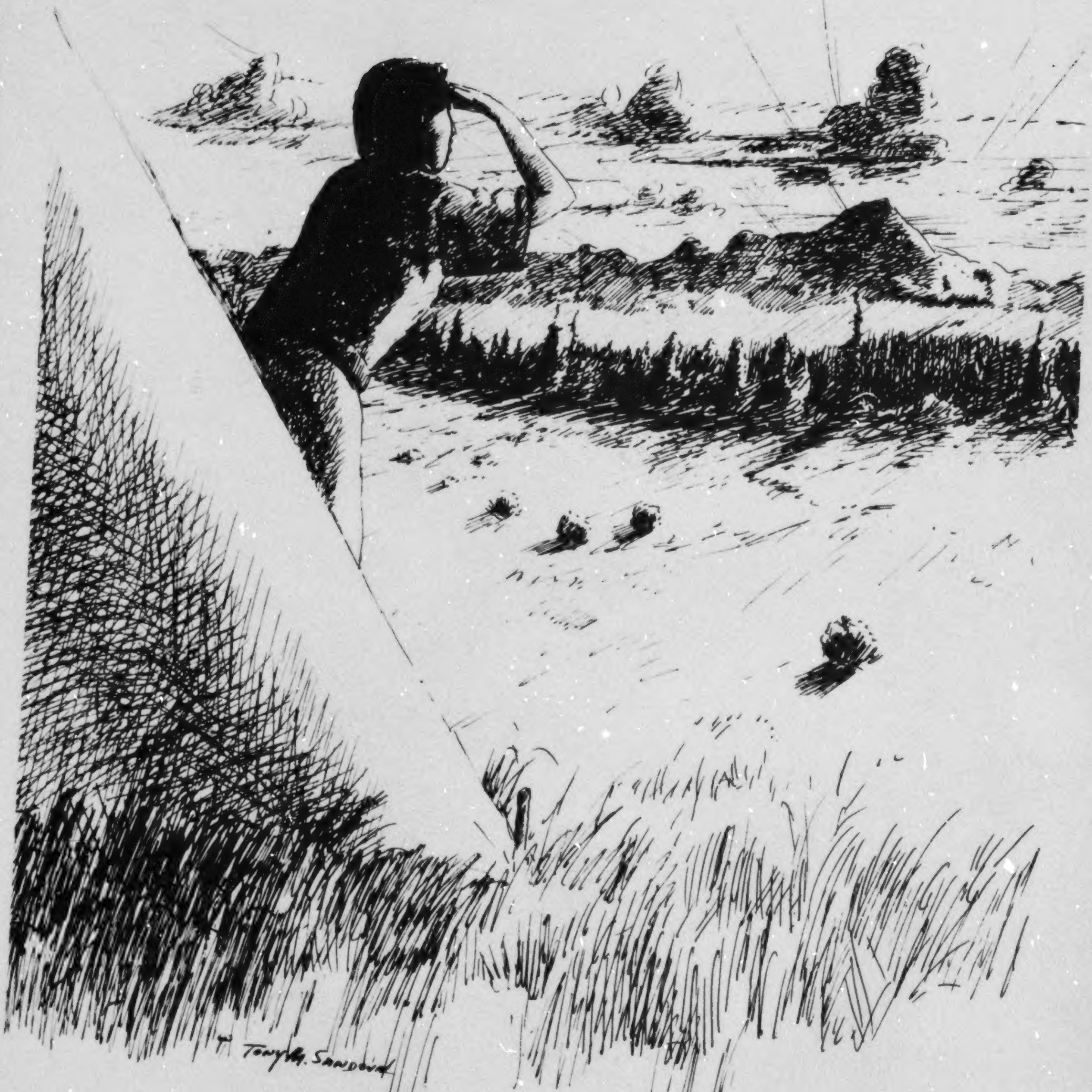
"That is where I go. There is one woman among them. She is the most beautiful woman in all this land. No one is as beautiful as she. I go there to yearn for her."

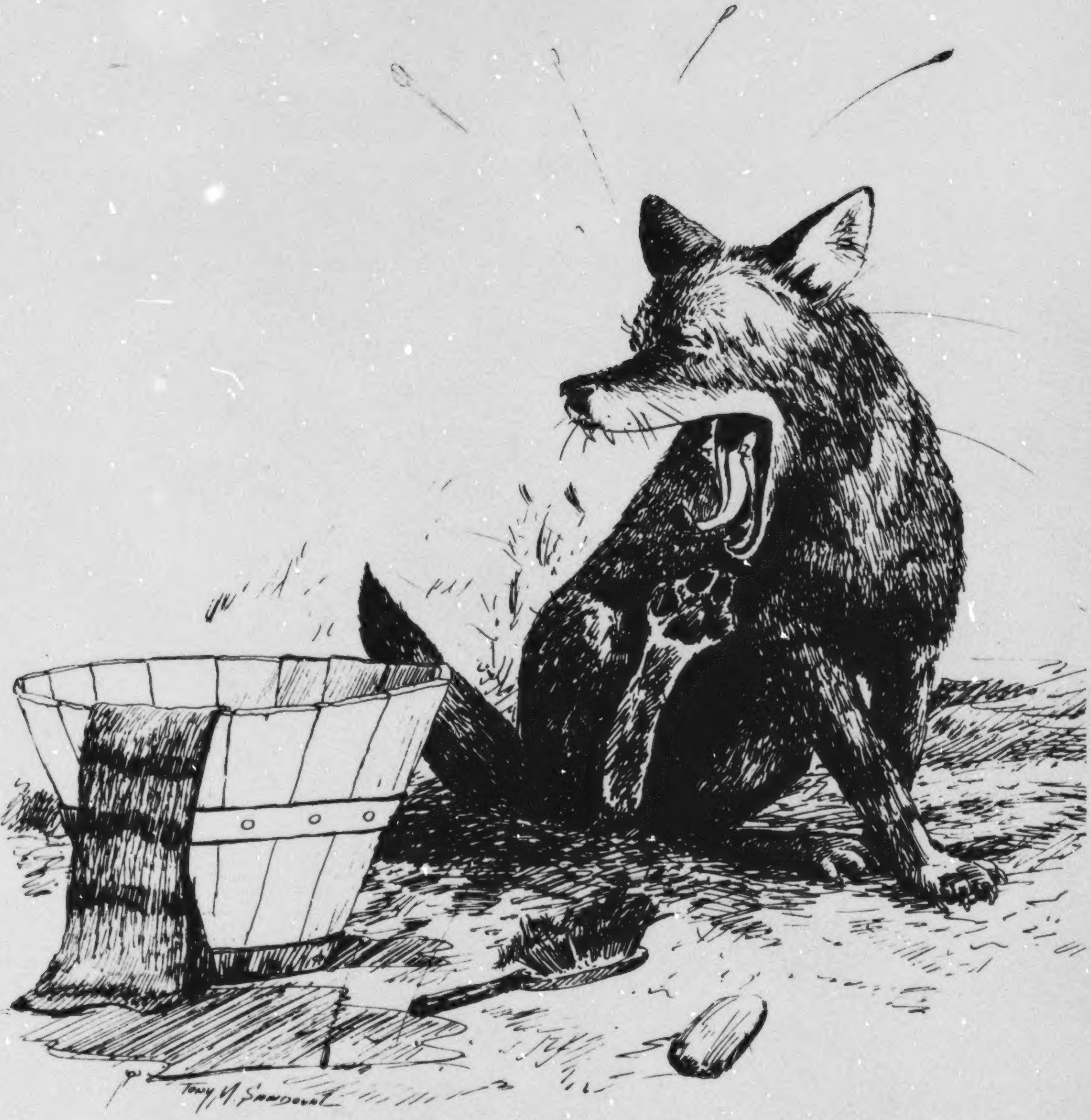


"Everyday the young men crowd there from afar to flirt with her. They are all dressed in their finest. They are all crowded around her. Me, I always watch her from the top of the hill."

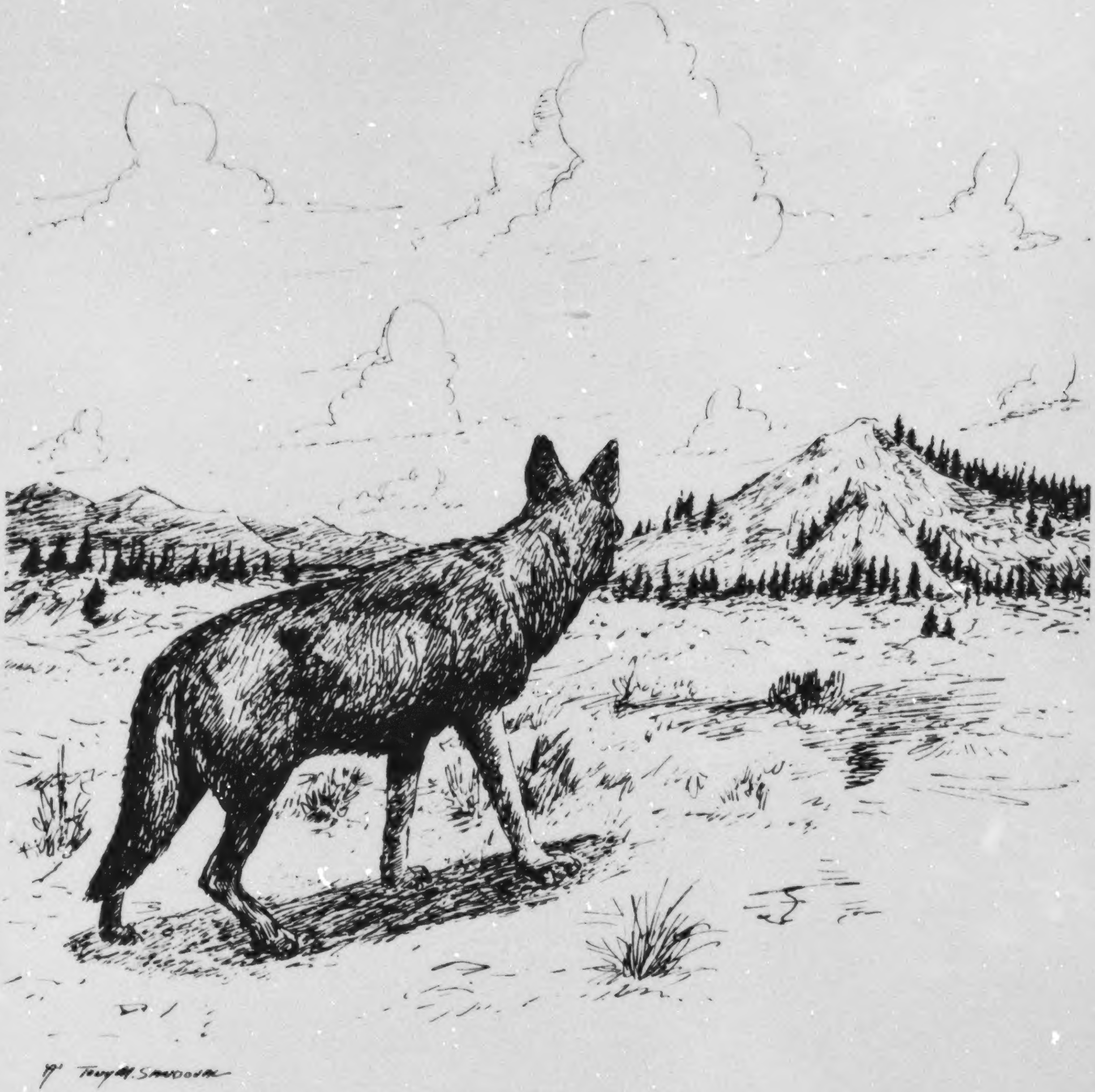
"Each morning just as the sun shows, you can see her go out of the tepee. The young men are all around flirting. Me, I flirt from the hilltop far away. I don't get near. Later, she goes back into the tepee. Then just as the sun touches the evening she comes out again. We see her again. Twice a day we feast our eyes. Beautiful, beautiful is the chief's daughter."

"Okay, now you stay home this time," Coyote told his friend.

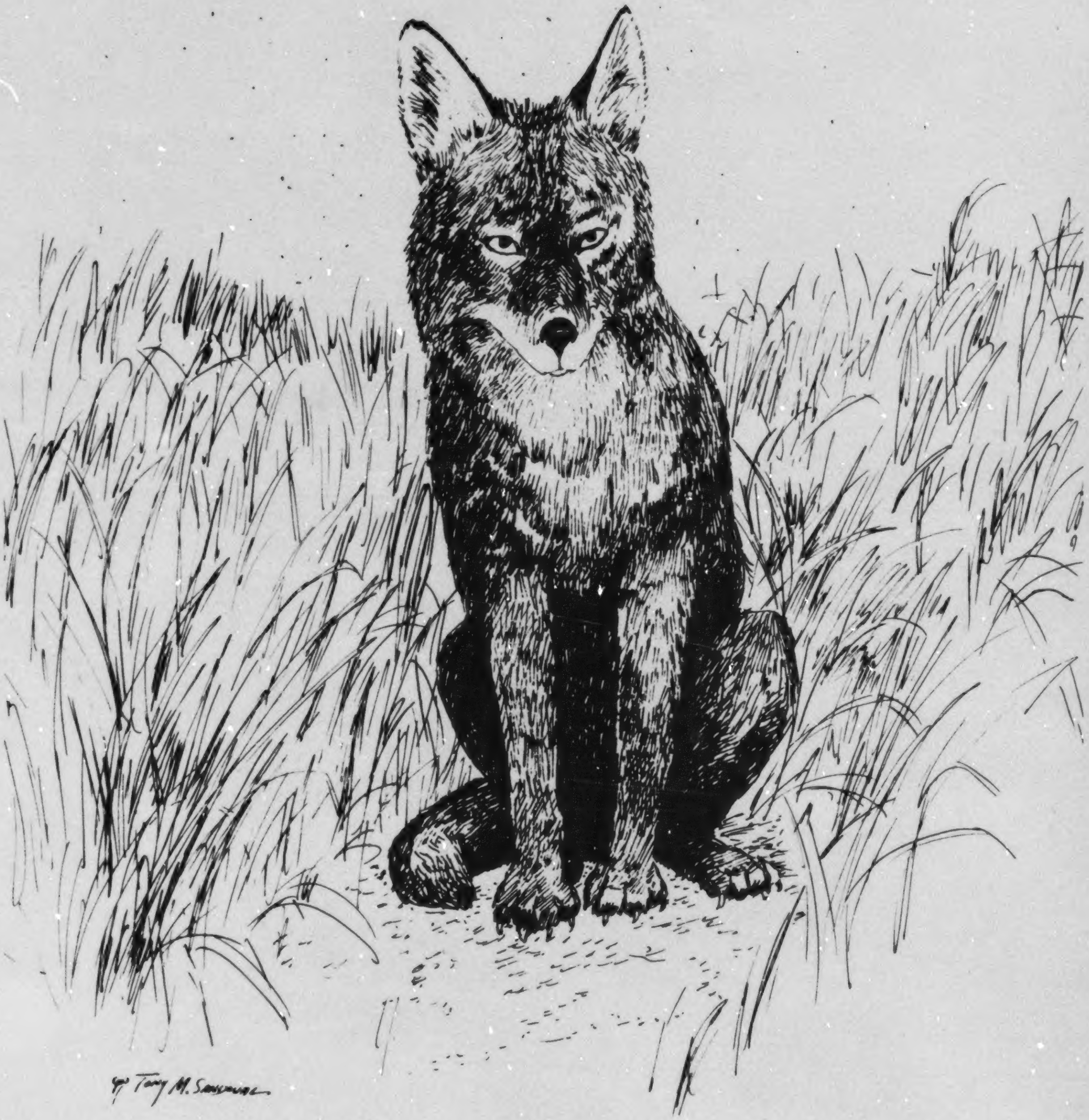

Tony A. Sandoval



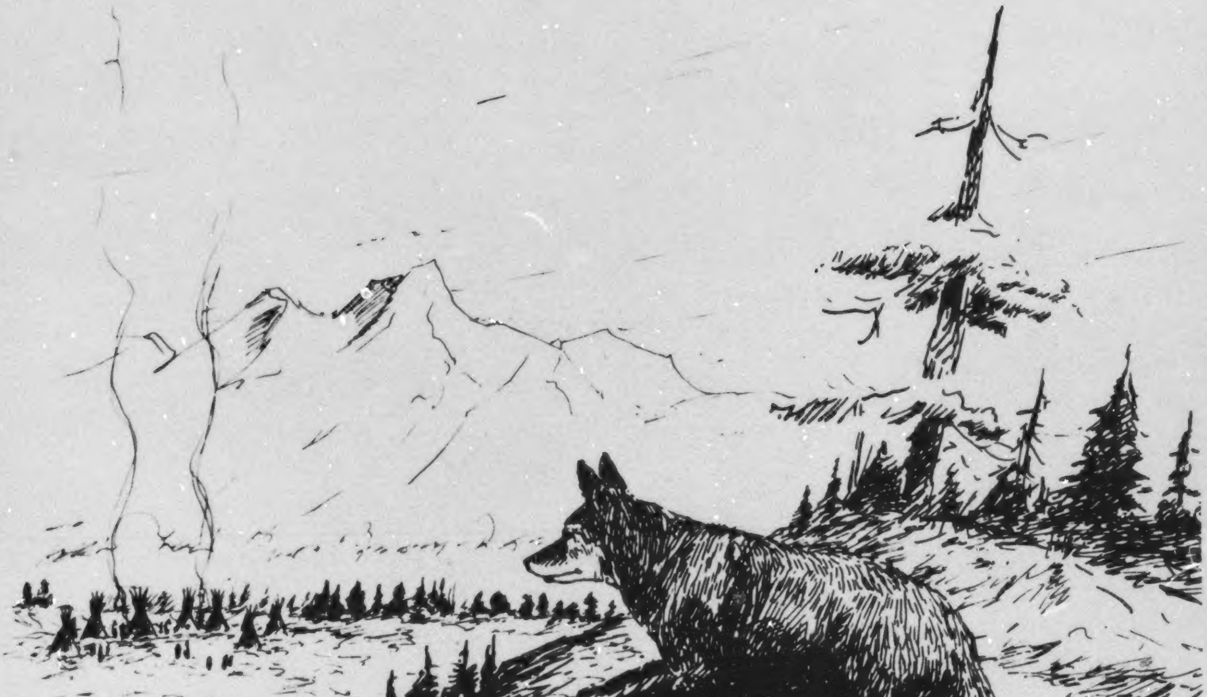
Early in the morning Coyote fixed himself. He bathed and put on his finest.



Coyote went out into the woods then entered a clearing. There was the hill his friend had, told him about. Below in the clearing he saw that there were already a lot of young men around the camp.



He went up the hill and found the place his friend had lain to watch. It was well worn. He sat there. He looked toward where the sun rises. It was bright. Soon the sun would come out.

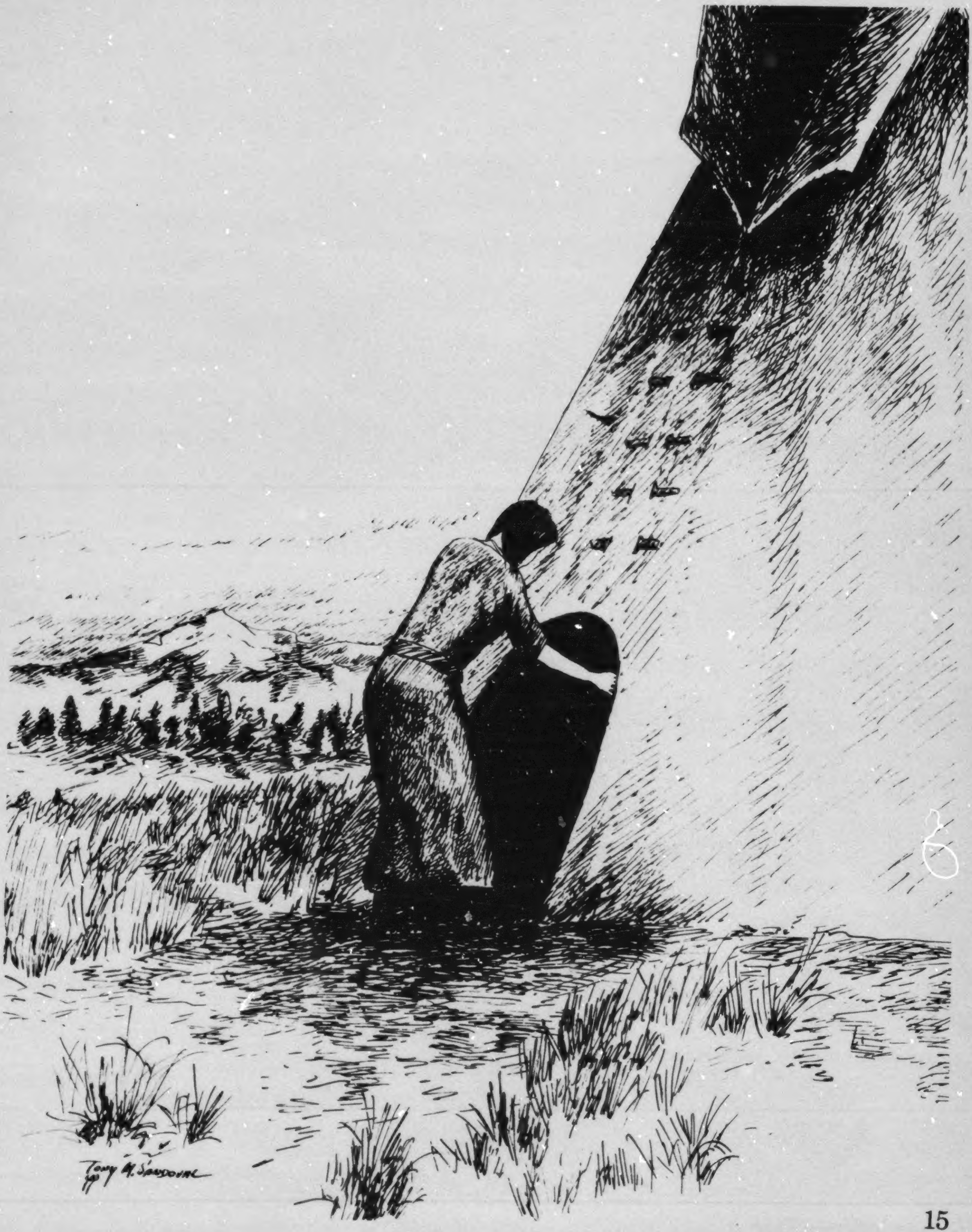

Tony M. Sandoval

"Now I'll see what this woman looks like."

Just as the sun shone brightly she came out.

"Ha yo! She really is beautiful. Ha yo! This is good. She has such good clothes," Coyote thought.

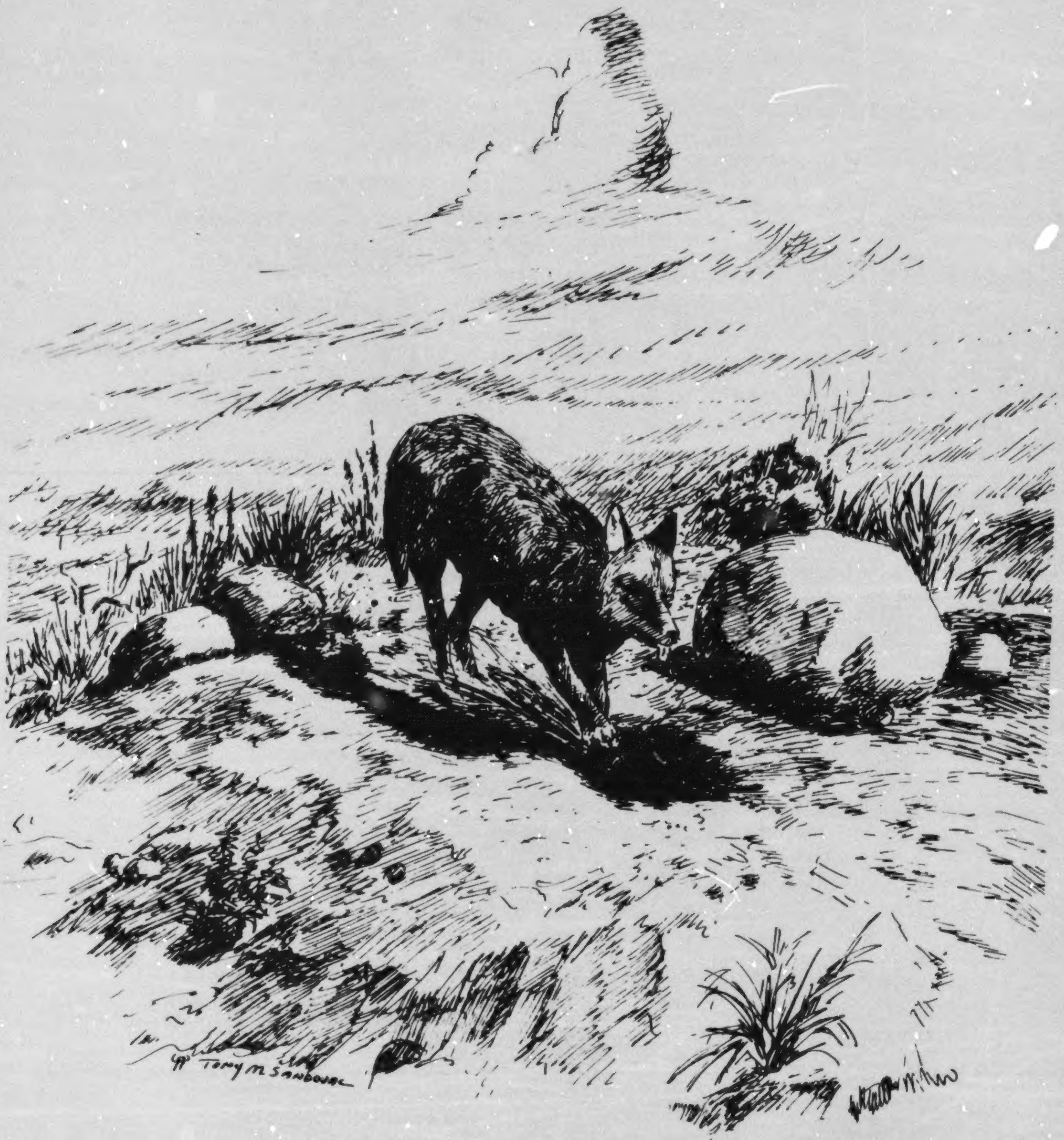
The young men were many that crowded about her. She went to the edge of the camp and went into the trees. A little while later she came out. She went back into the tepee. That was all for now. The young men left.


Tony M. Sandoval

"Yo! I am not going back. I'll stay here until this evening when she comes out again so I can see her. After I see her I'll go back. I have nothing to do. I have no further business. It will be good to stay here."

Coyote lay there. Just as the sun touched the evening she came out.

"Hay yo! Beautiful! That's the way it is. She is beautiful! Beautiful! Beautiful! Beautiful!" Coyote couldn't stop saying how beautiful she was. "Beautiful! Beautiful! Beautiful!"


Tony M Sandoval

She went back in. "Ho! I'll stay overnight here. After I see her in the morning I'll go home. I am going to sleep anyway."

Morning came. He saw her again. Again he felt the same way.

"Hoy! I'll stay until evening. After I see her I'll go."

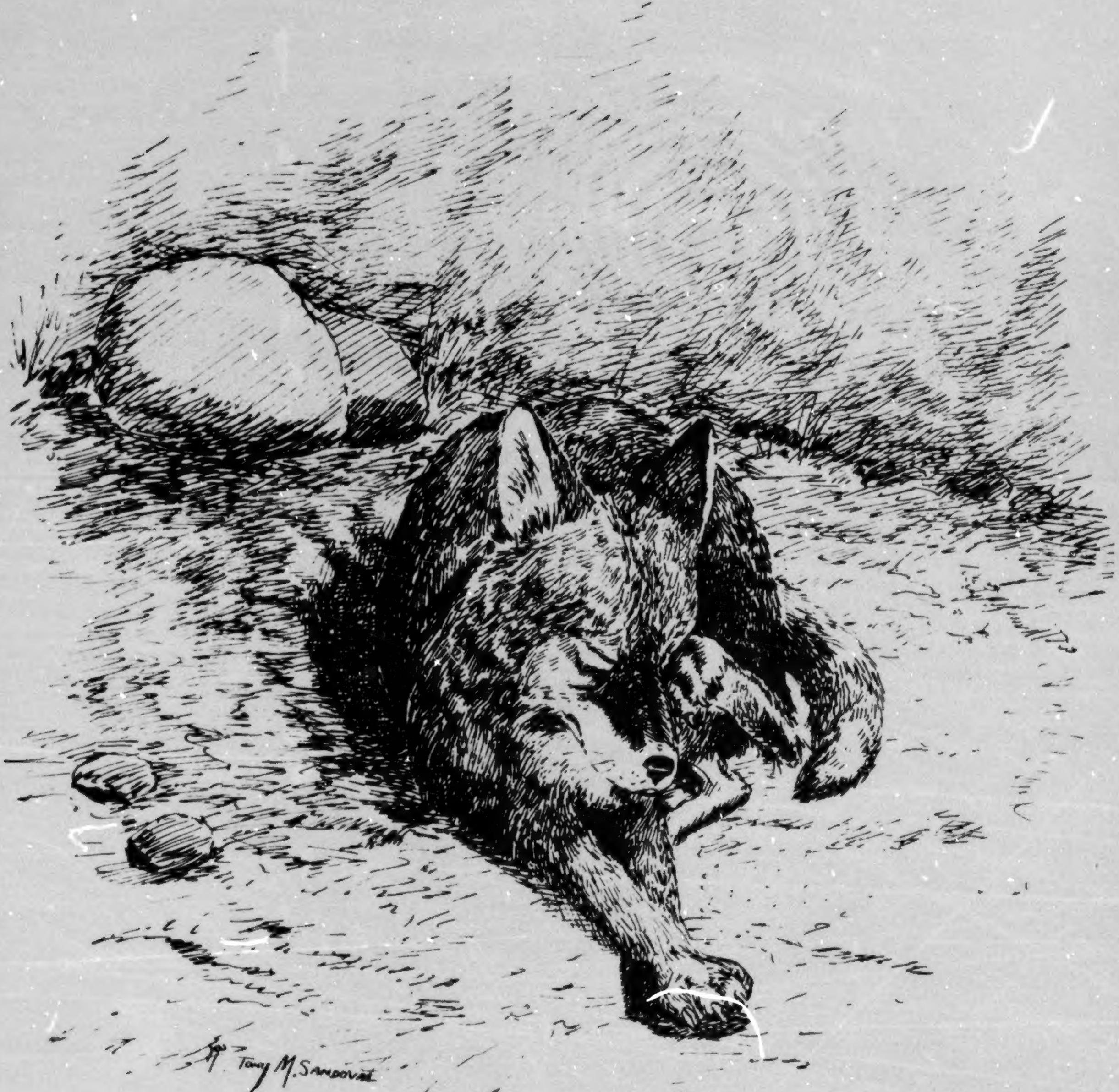
Morning came. Ha yo! Coyote couldn't see very well. It was like there was fog all over as he watched the people cooking. He rubbed his eyes. He was going to get up, but he couldn't. He had been lying there several days not drinking or eating. He tried to stand but couldn't.

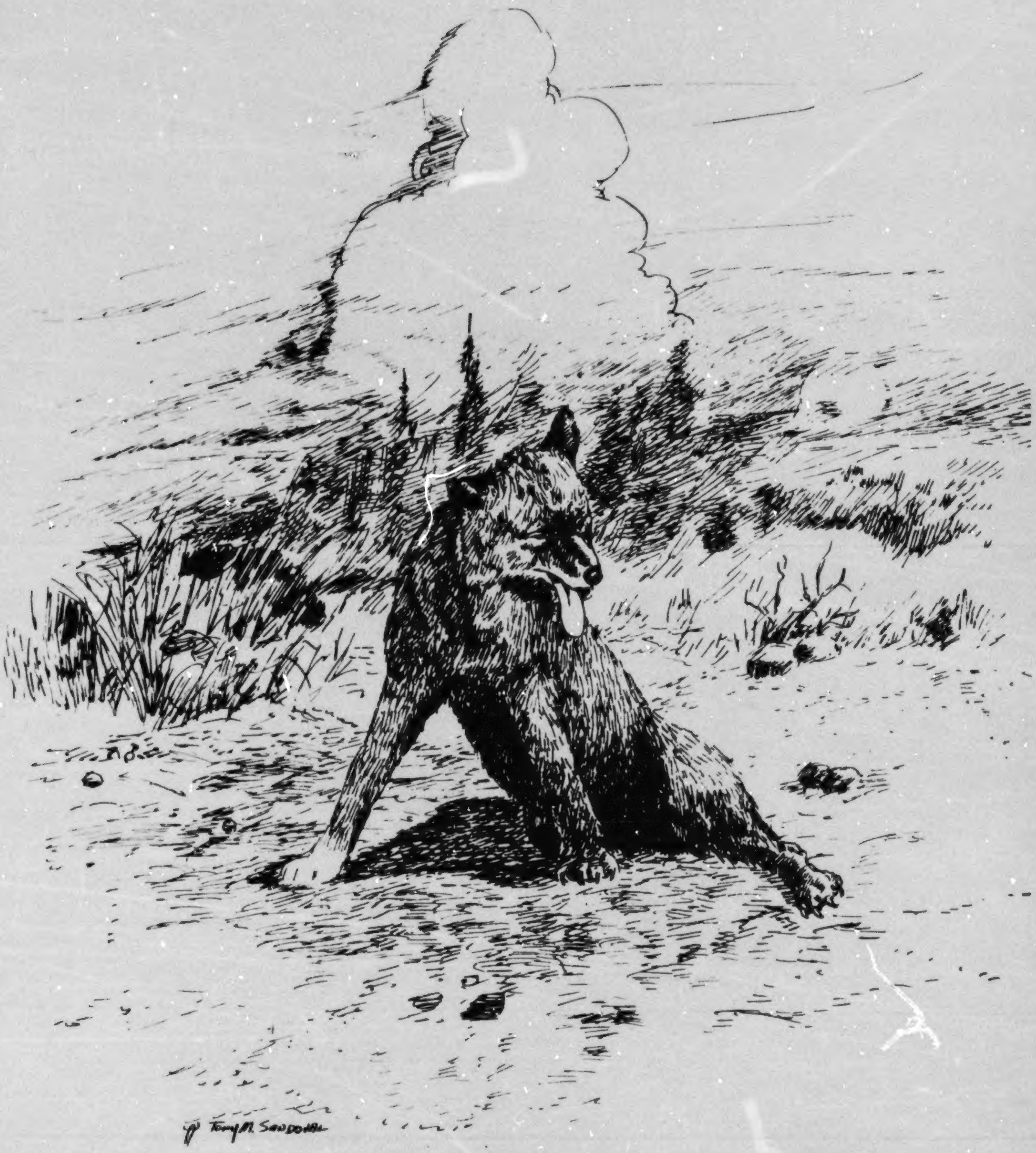
He raised his head and tried to bend backwards. Nothing. He tried his eyes but they weren't very clear.

The brightness of the sun was shining over the mountains. Soon, the sun came out. As soon as the woman came out he knew, even though his eyes were cloudy.

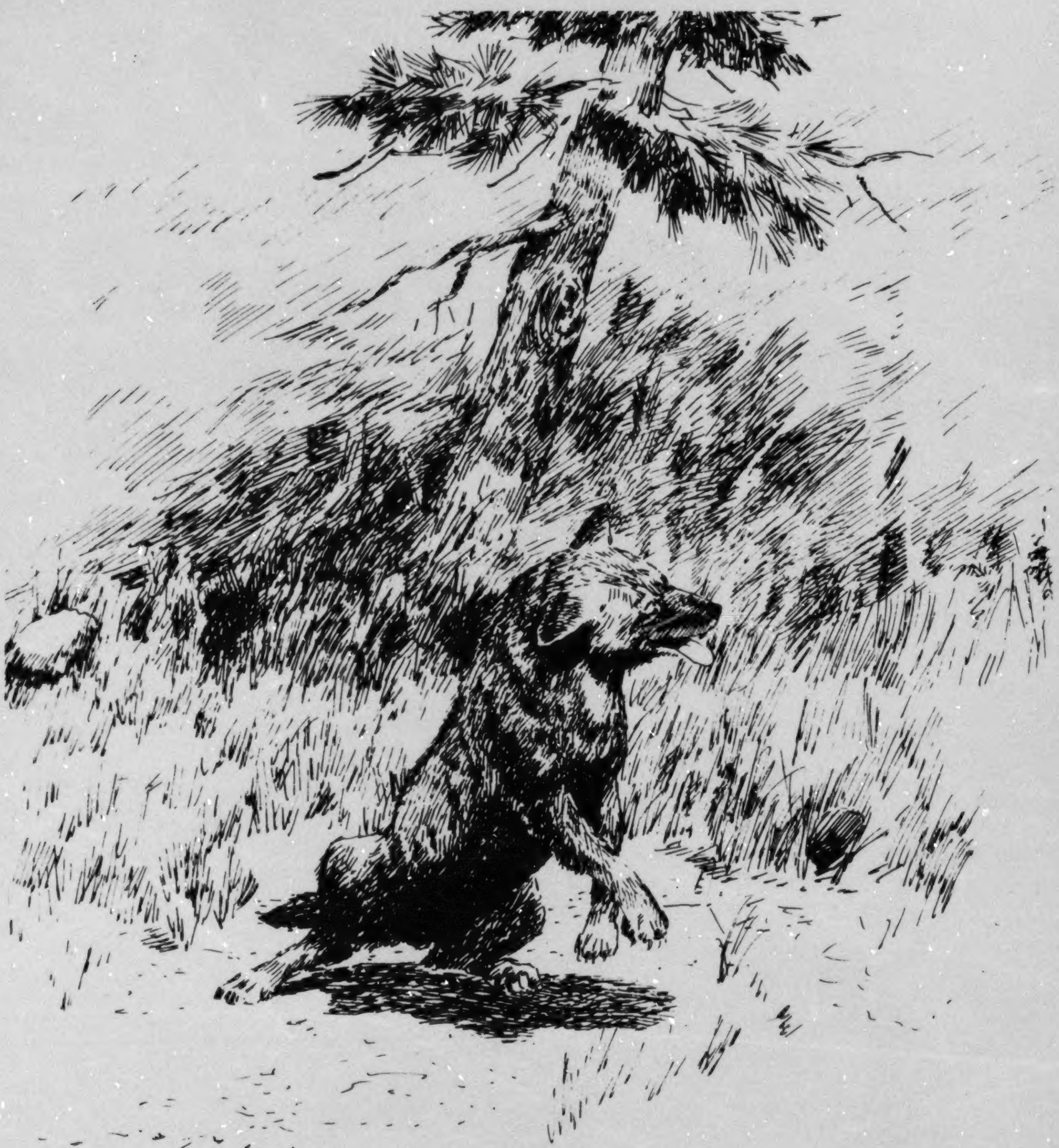
"Oh, that woman is beautiful."

She went back in the tepee.


Tony M. Sandoval

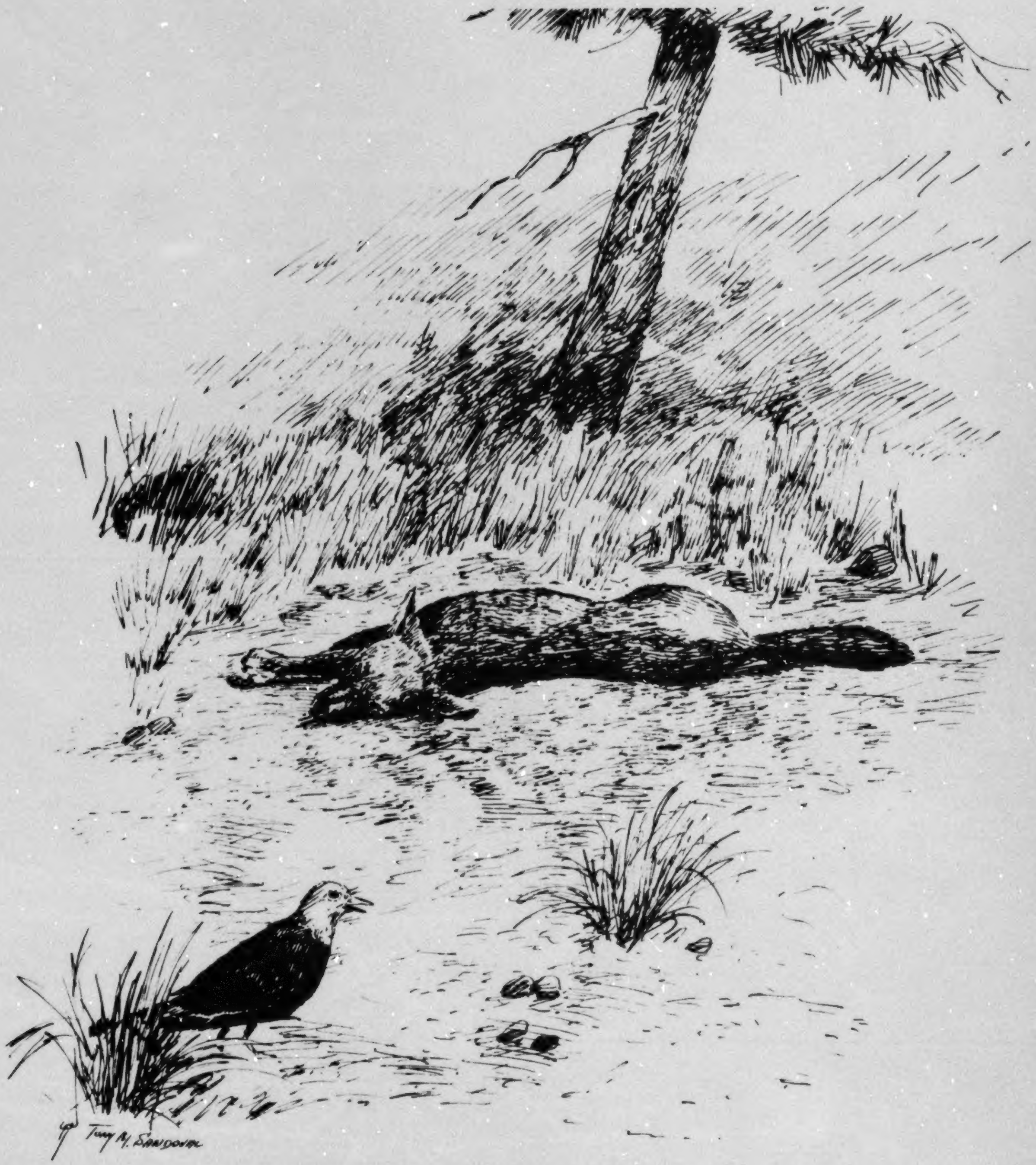

Tony M. Sandoval

Again he tried raising his back. Nothing. He had gone his farthest this time. He couldn't move.


Tony M. Sandoval

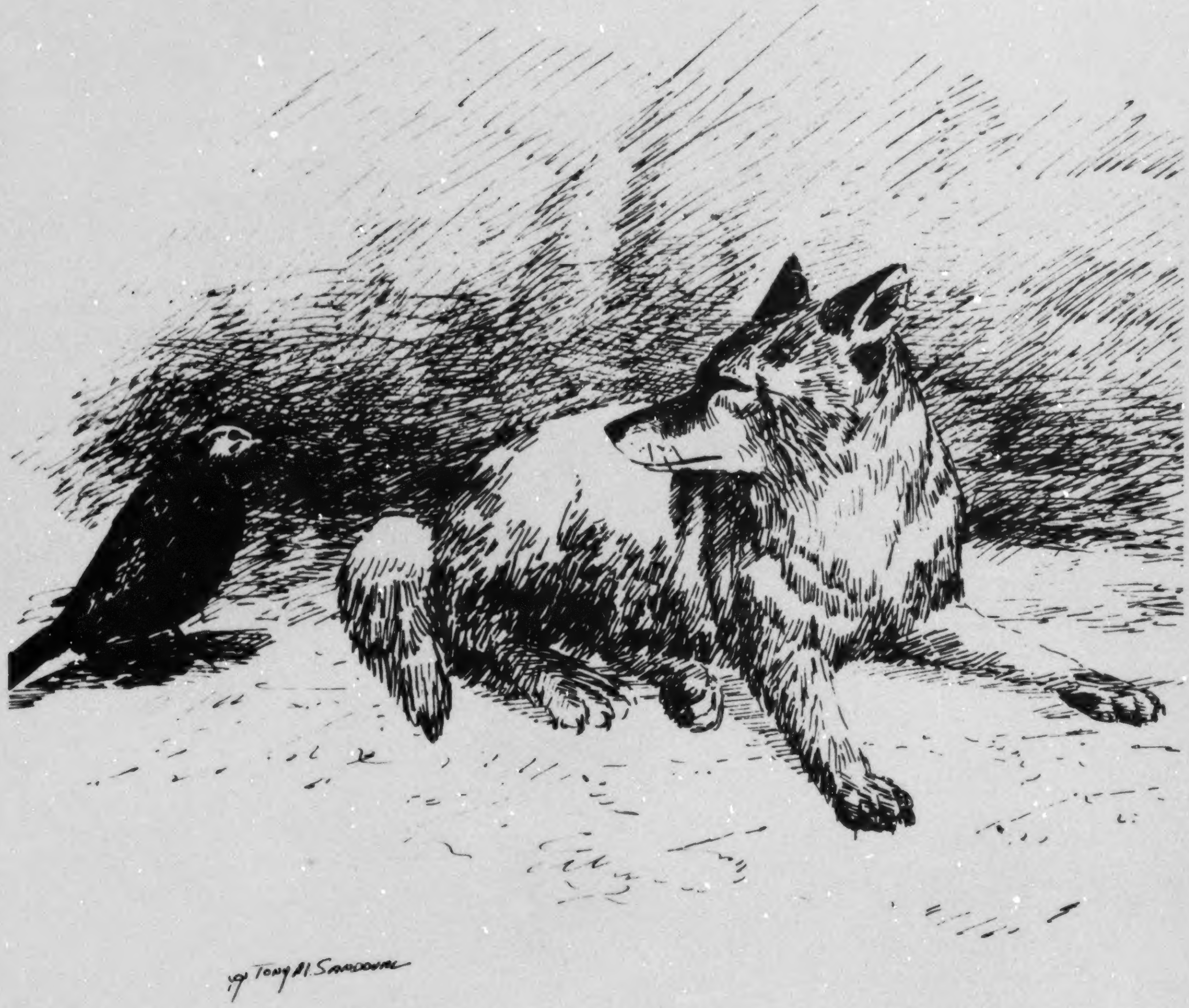
"Yo, my breath is short. I wish whoever wants it that way that I might live to see her again this day."

He didn't get to see her again. He died.



"Yo," the Camp Robber thought, "My friend has been gone for many days. I'll go see."

He left and got to where he used to watch. There was Coyote all dried up, dead.



When he brought Coyote back to life, Camp Robber said, "Let it be that when man gets lovesick for someone, it won't be a way to die. There will be a lovesickness, but man won't die from it."

Coyote and Raven

Told by Eneas Pierre

Illustrated by Alameda Addison

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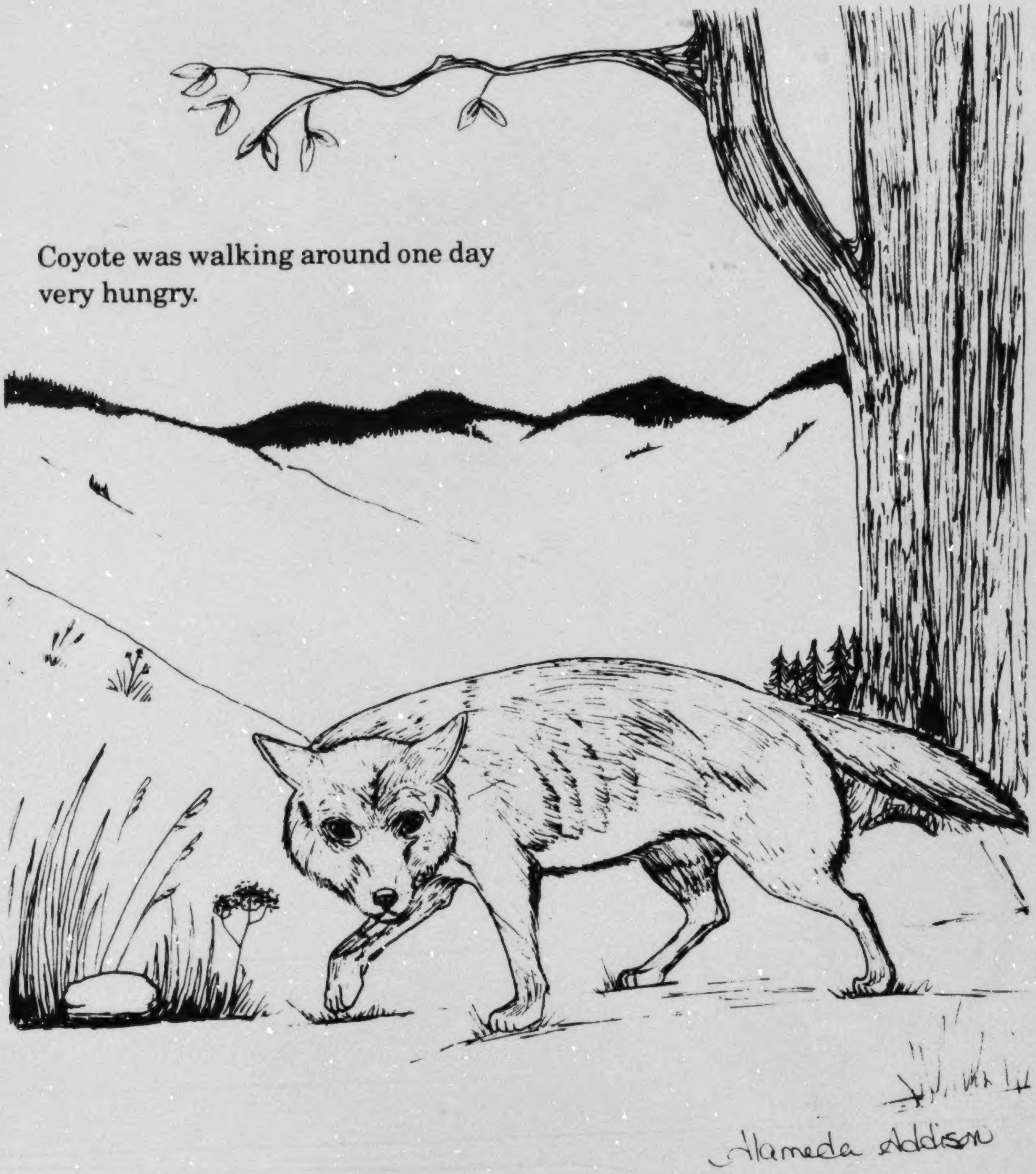
Coyote was walking around one day very hungry.


Alameda Addison

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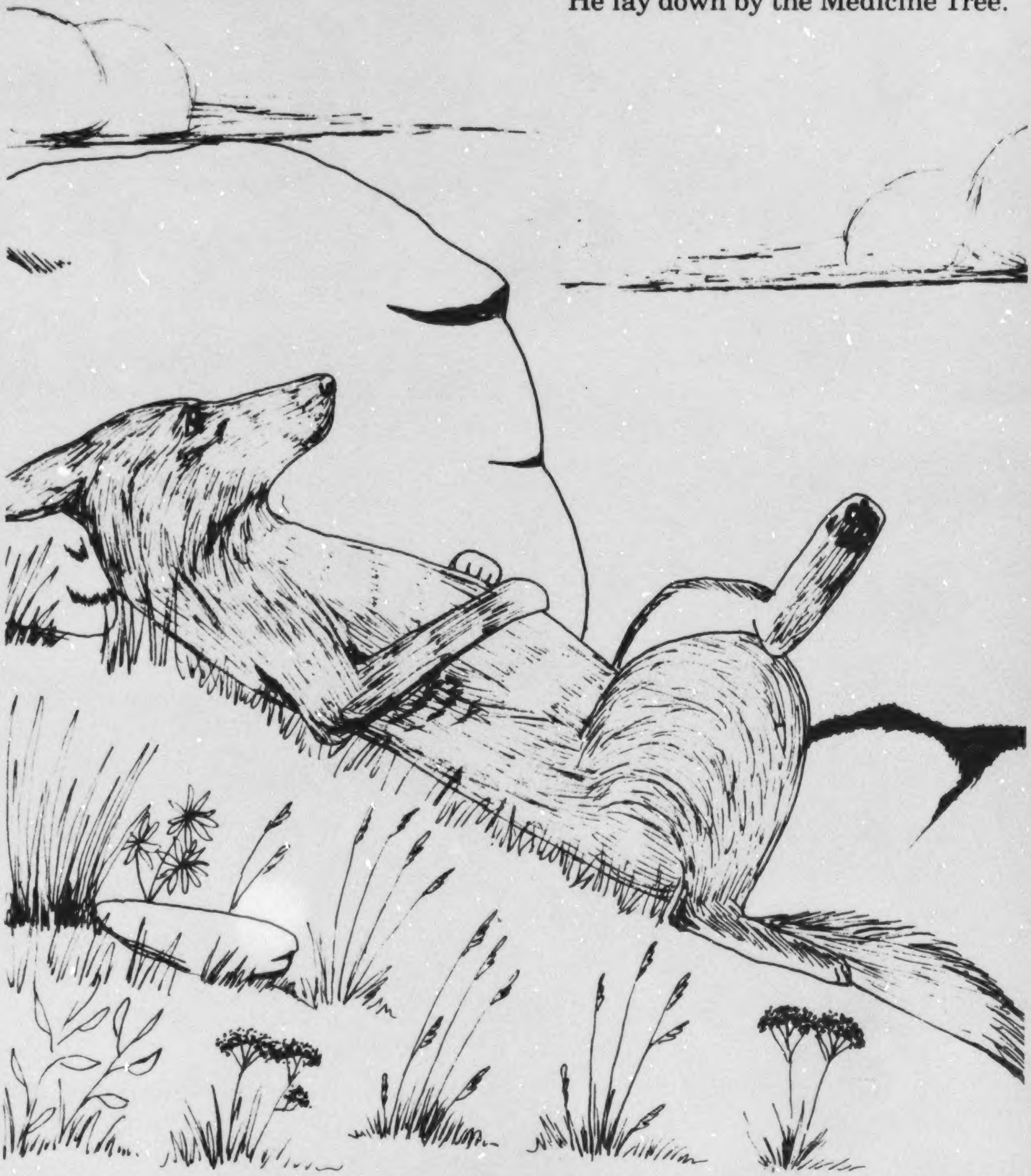
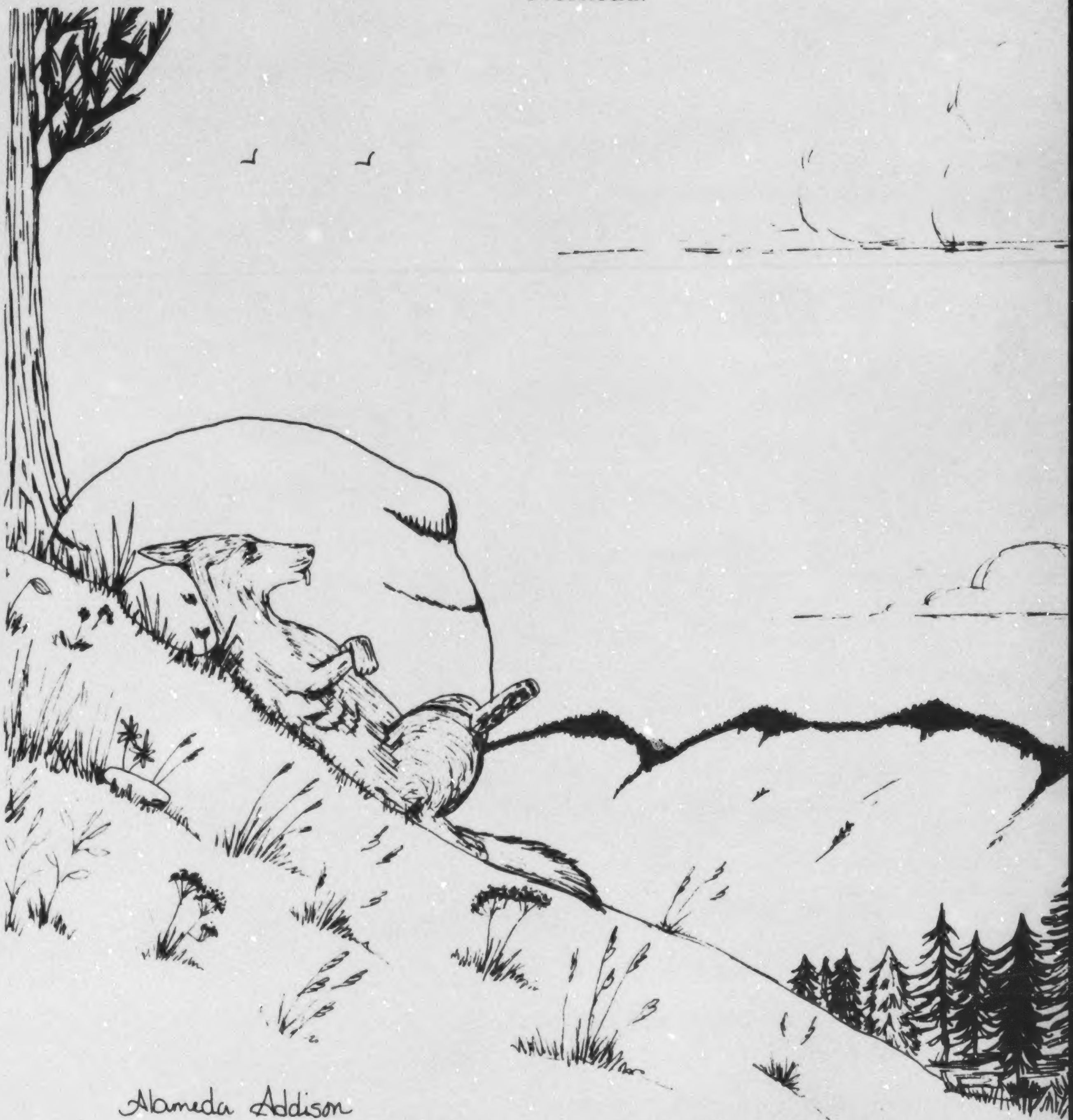
He lay down by the Medicine Tree.



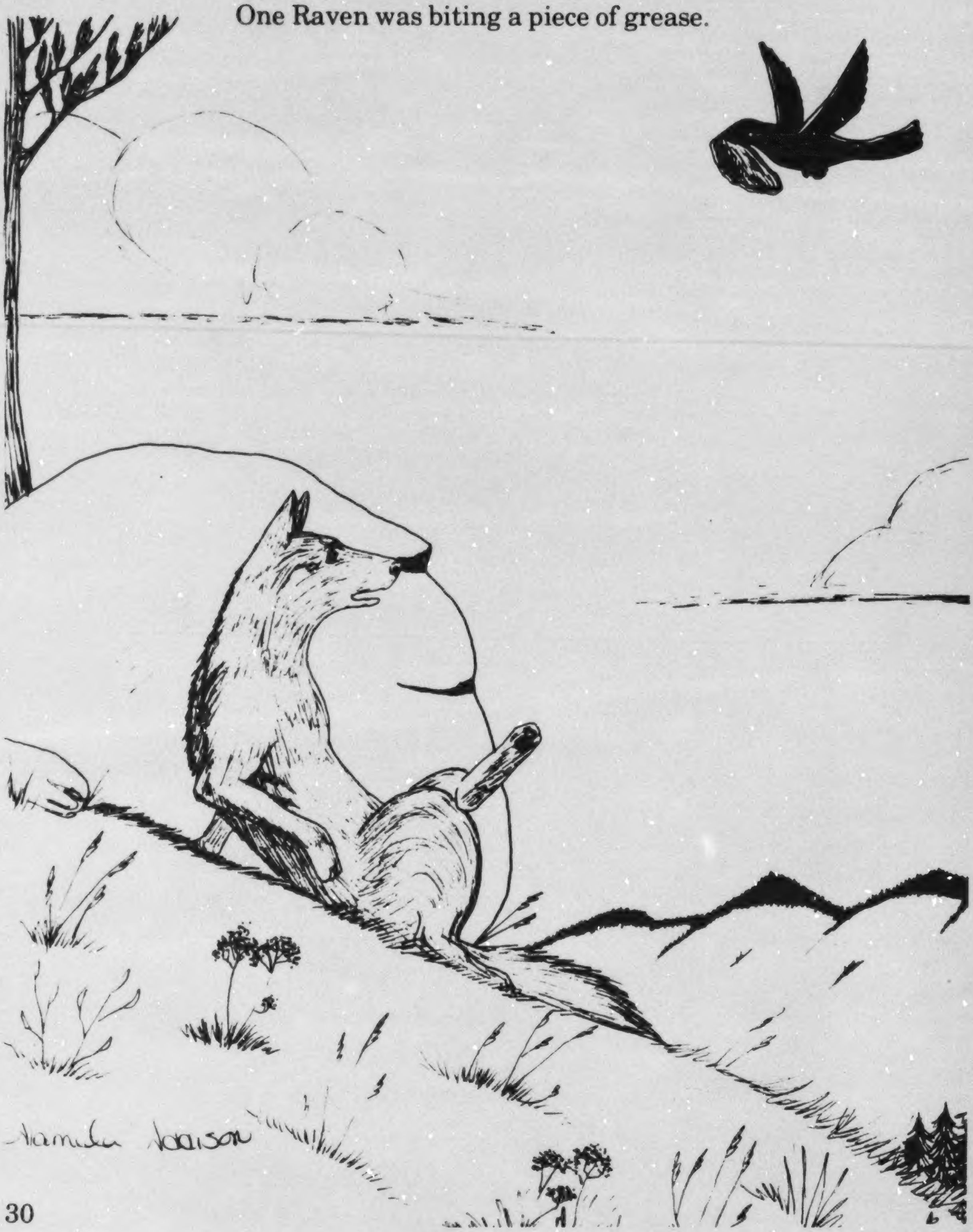
Alameda Addison

Soon he heard a couple of ravens flying overhead.

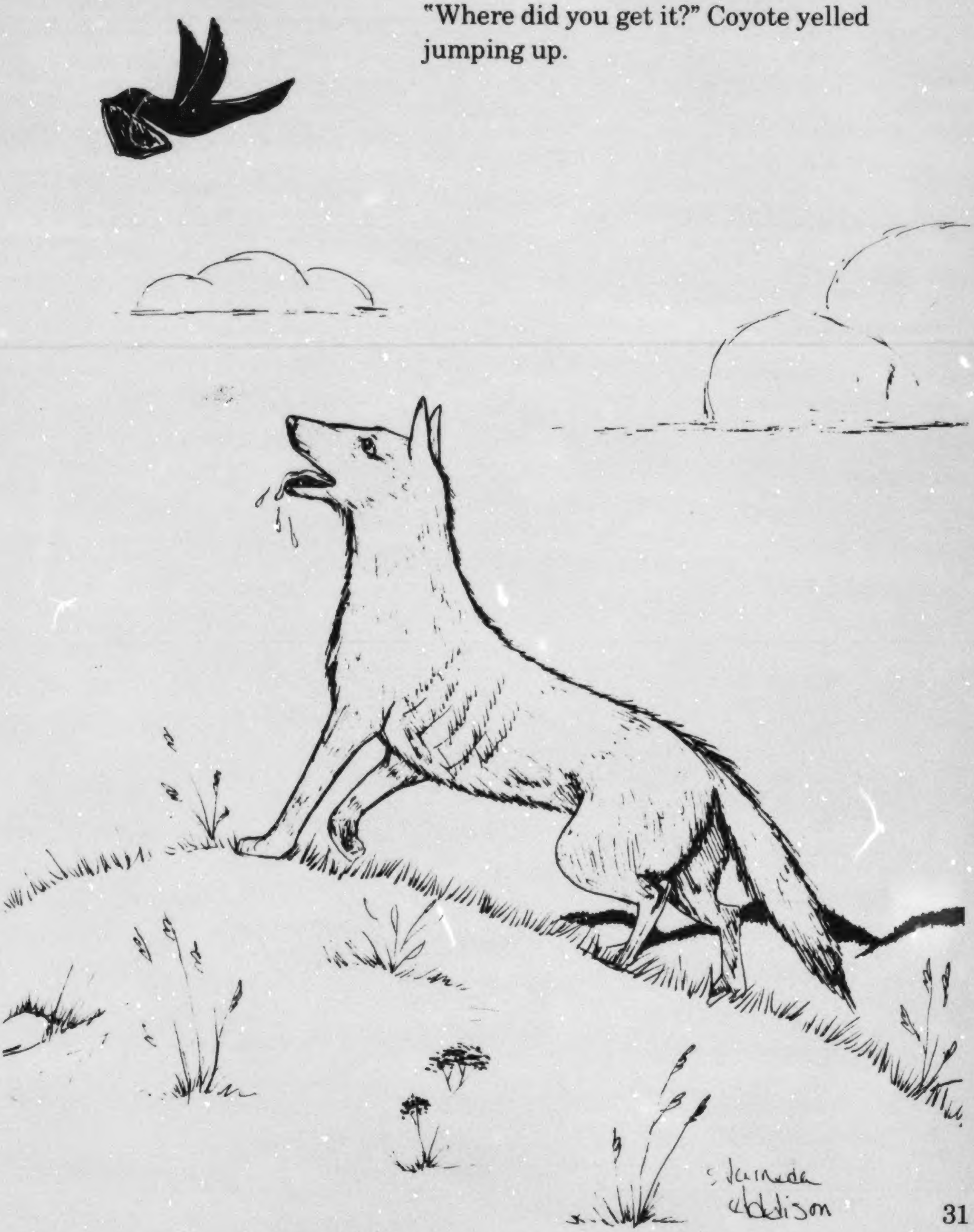


Alameda Addison

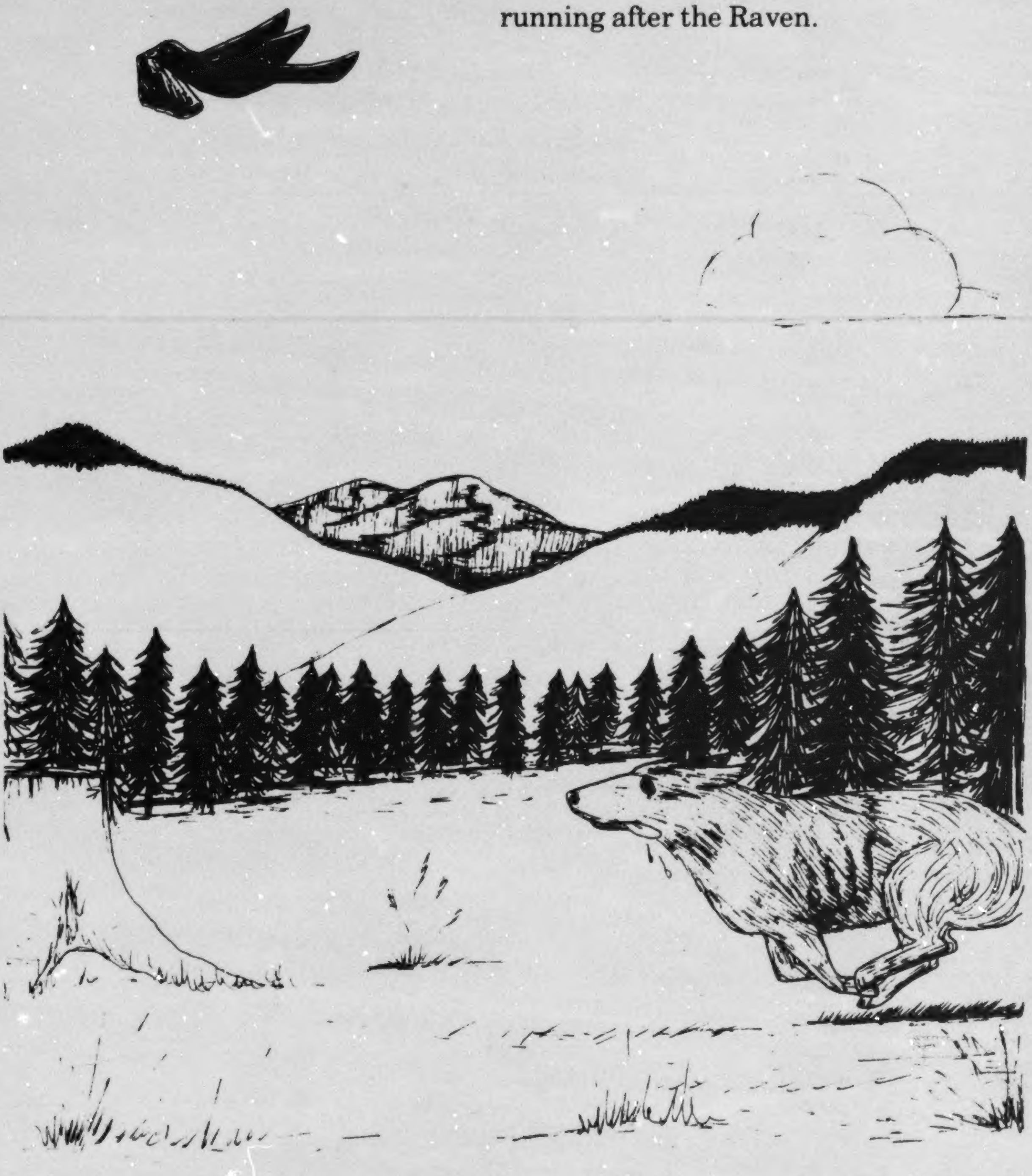
One Raven was biting a piece of grease.



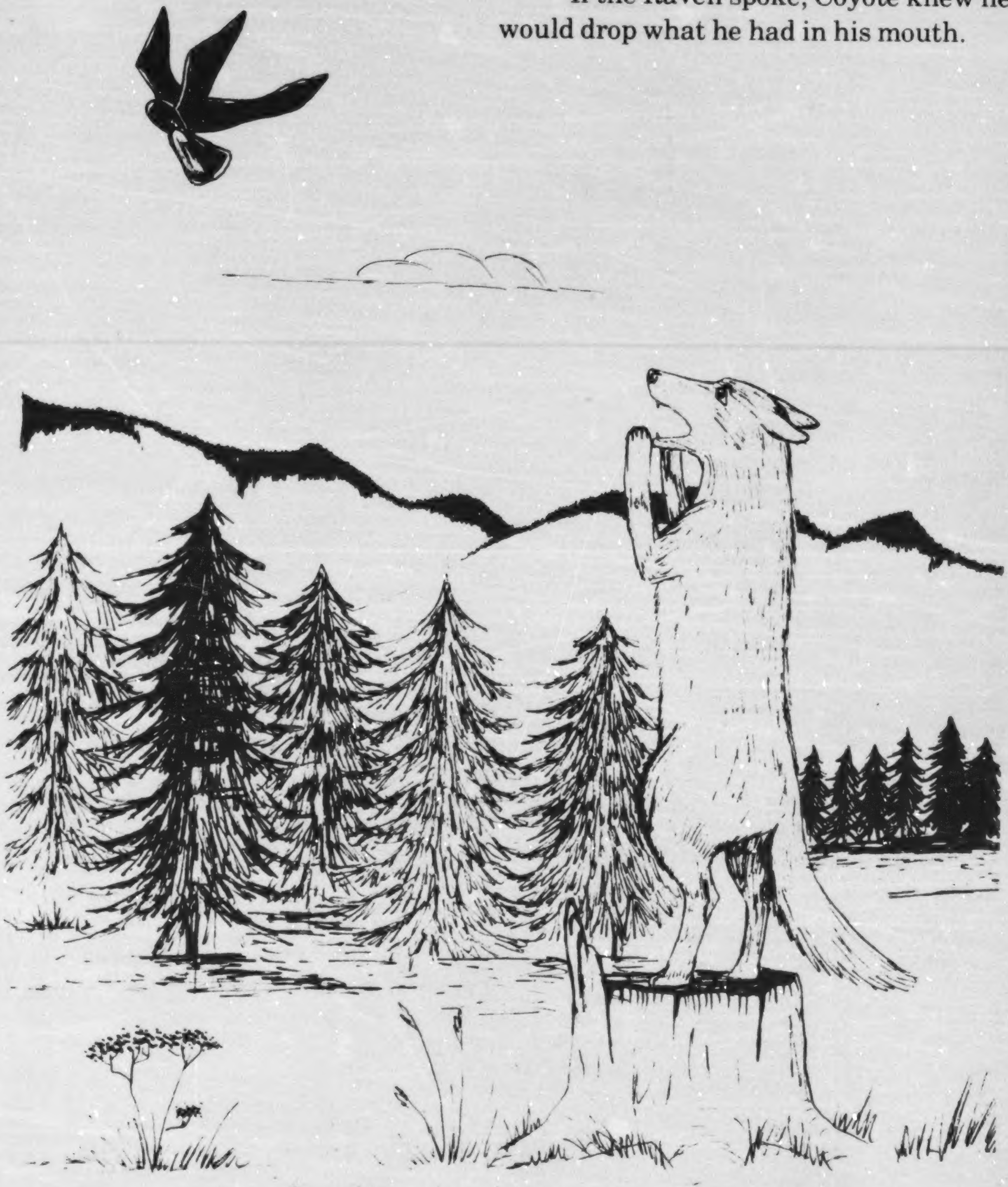
"Where did you get it?" Coyote yelled jumping up.



"Where did you get it?" Coyote said running after the Raven.

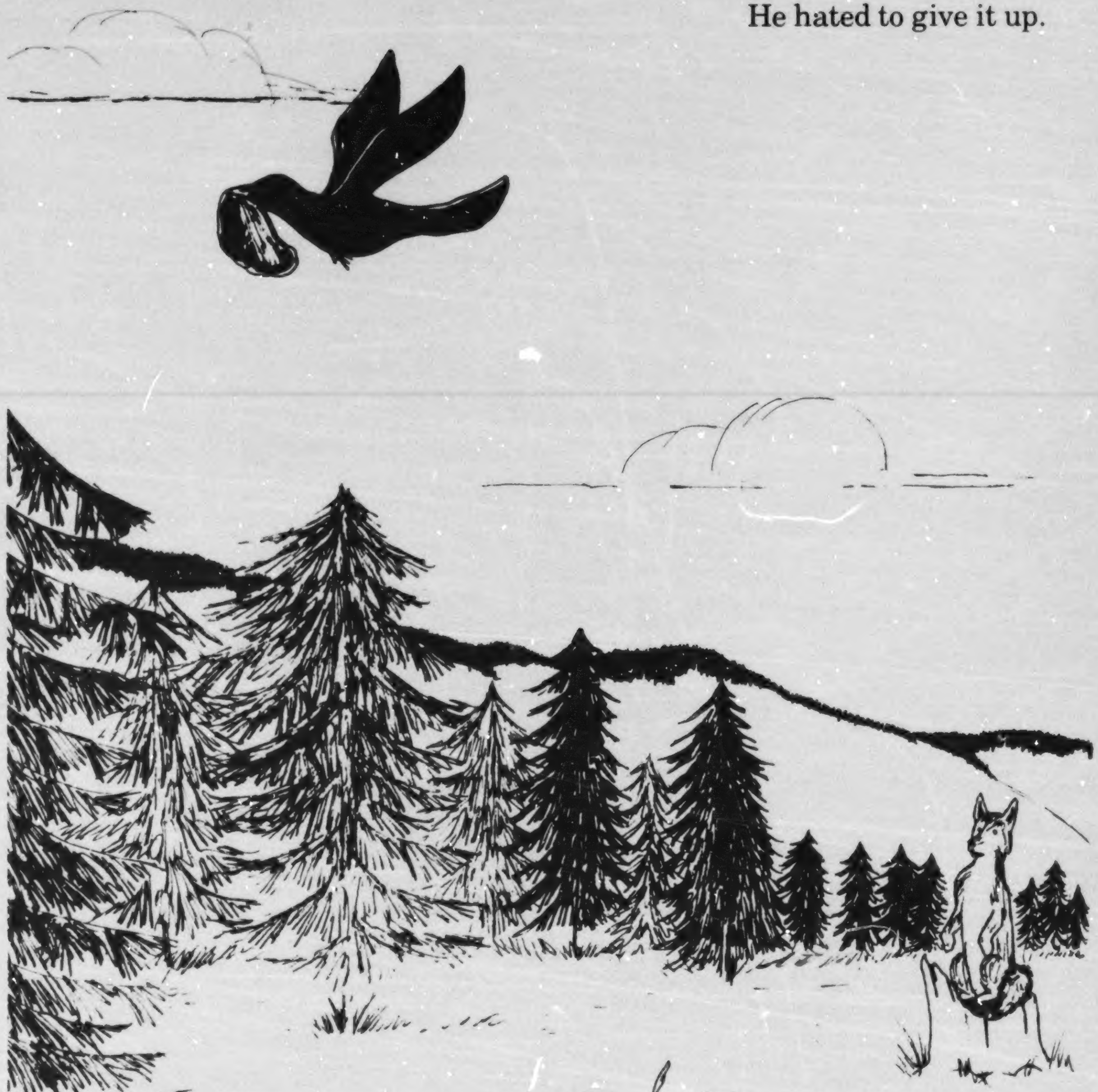

Alameda Addison

If the Raven spoke, Coyote knew he
would drop what he had in his mouth.

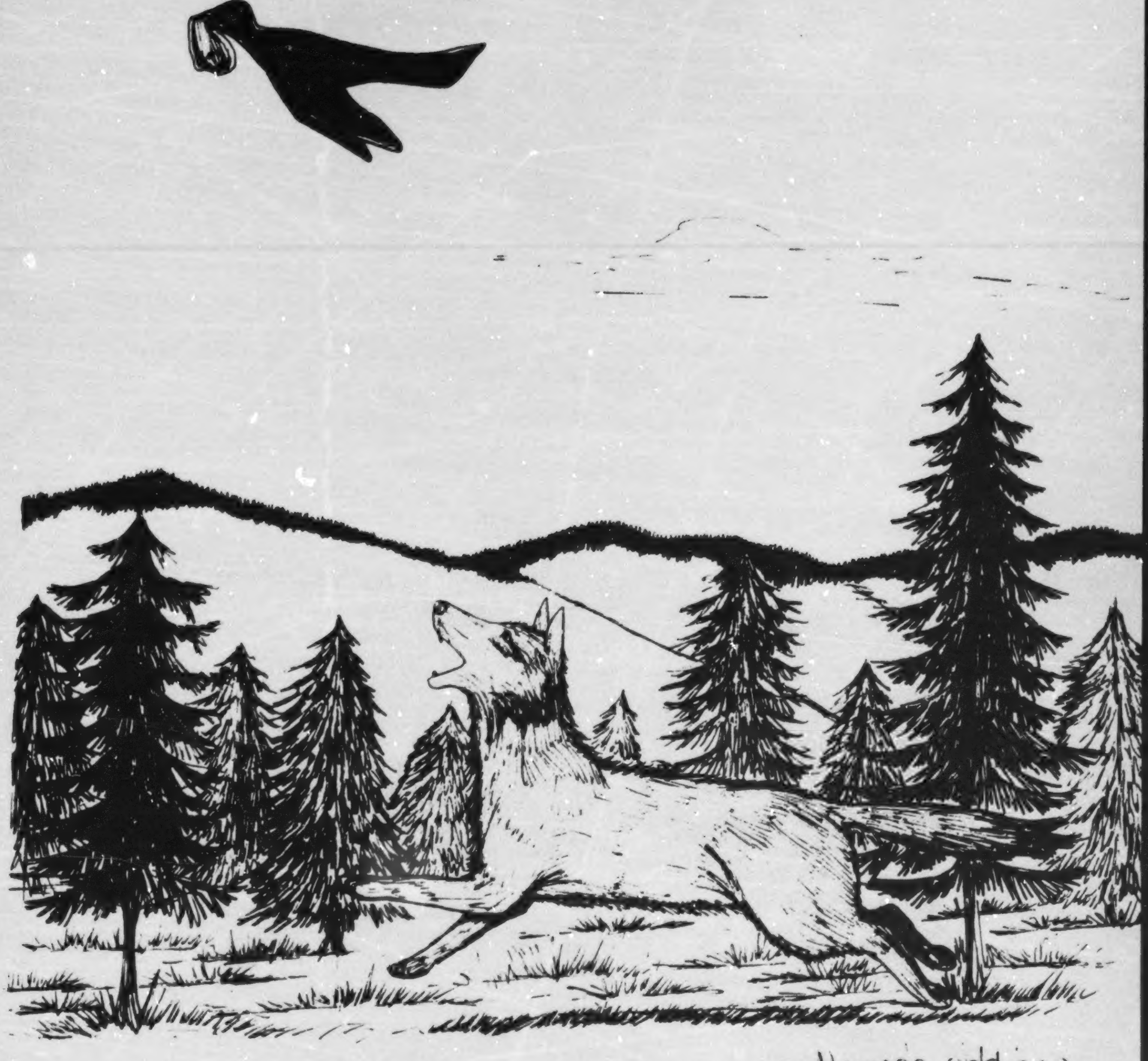


Alameda Addison

He hated to give it up.

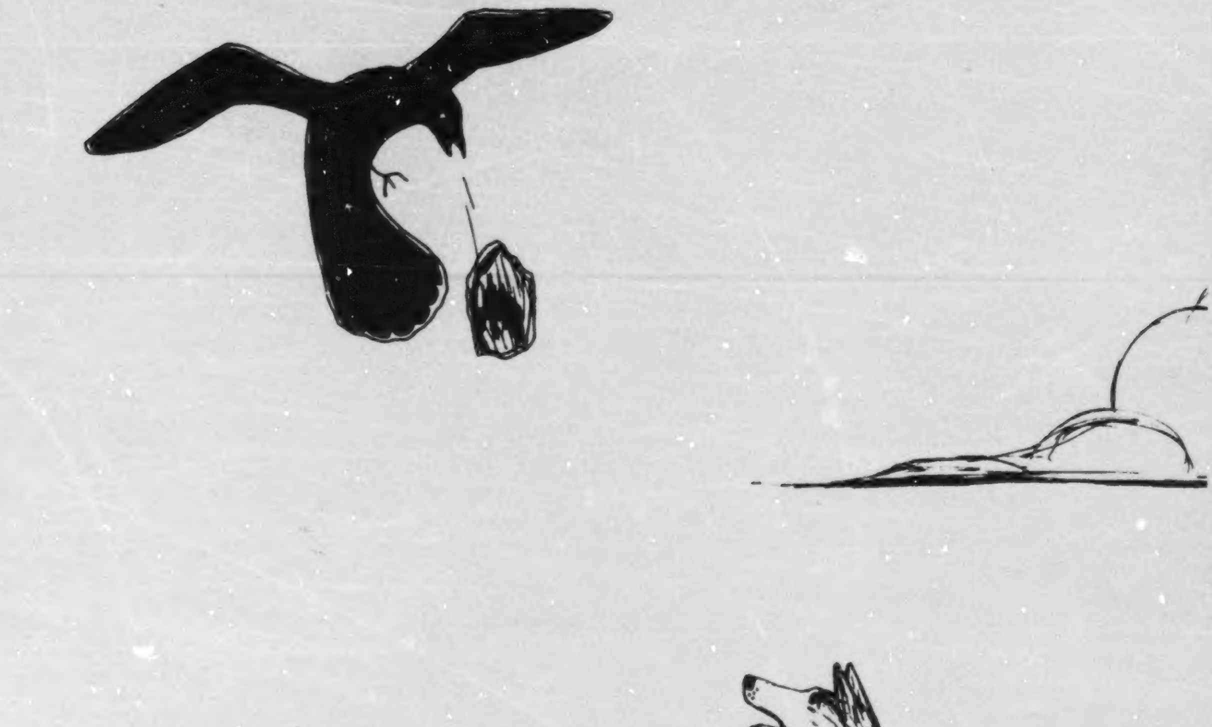

Alameda Addison

Coyote kept after him.



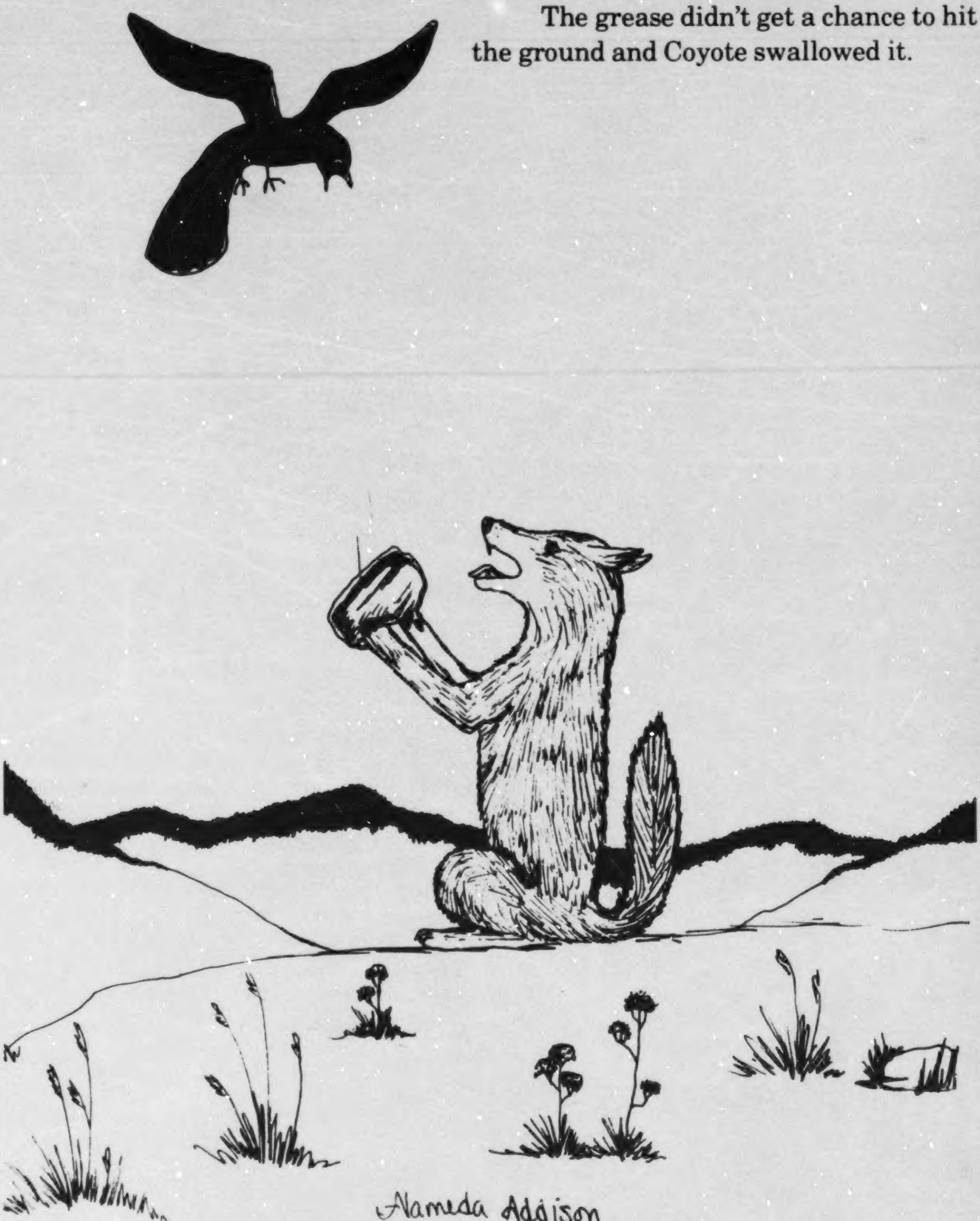
Alumeda Addison

Finally, Raven spoke. His grease fell down.



Hameda Addison

The grease didn't get a chance to hit the ground and Coyote swallowed it.



Alameda Addison

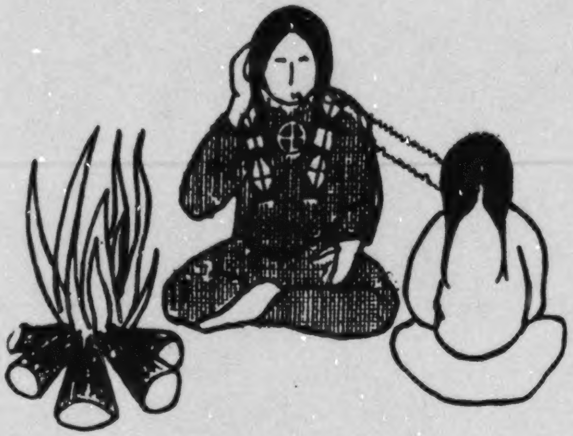
Raven told Coyote where the Indian people were hunting. "I don't know where that is," Coyote said, "but I'll sing my song and by chance I'll get there."

That is where the stories told by Salish end. Coyote continued on from here to make his way to another tribe. Eneas Pierre thinks that it is probably the Nez Perce.

Alameda
Addison

Firetalk

AIM ➤ To share good thought through good talk



These stories are from Indian people. No one knows how many winters Indians have been on this ground. Campfires that were left by them are many. Today many Indians are returning to the campfires of old.

Around those campfires were told some good stories. Maybe the fire was roaring as an old person was telling a story. Maybe some children were gazing quietly into the story that the old person was telling.

Firetalk is using the stories told around old campfires. It is time to build up the fires and retell the stories.

You will need:

a story you know well enough to tell

a comfortable area (Use your imagination! Pretend you are sitting around a campfire.)

a partner to tell your story or a tape recorder or both

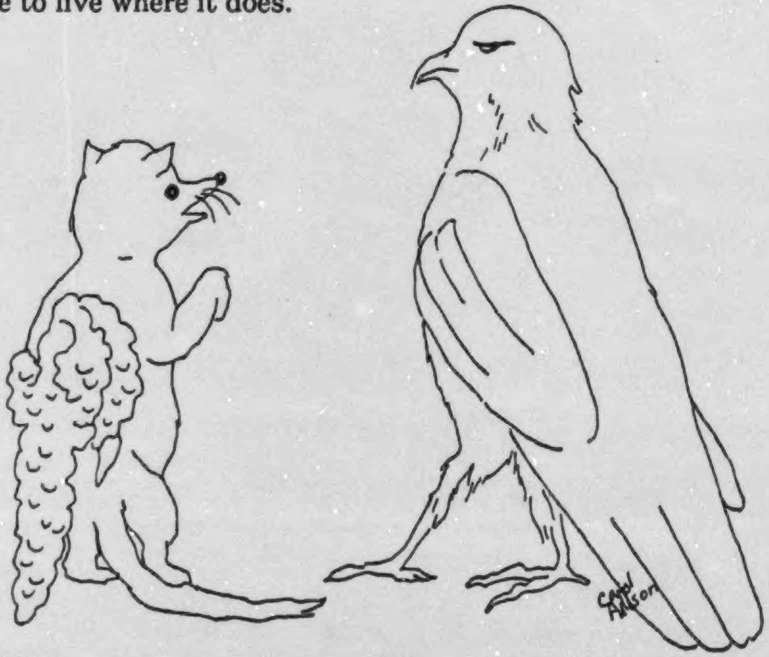
Here is how:

- Tell your story to your friend and tape record it.
- Discuss with your partner what you liked and disliked about the story. Decide what could make it better. Retell it if you need to.
- Try writing down your story. Maybe you can get help from an older student or an adult.

Some Firetalk ideas are:

Think about the story about the weasel and the eagle.

- Tell a story about a **unique** adventure you may have had. Describe where you were, who you were with, what you saw and what happened.
- Describe a person you think is unique. Tell what makes that person so special.
- Tell a story about how an animal (like the alligator) came to live where it does.



RESERVATIONS

People by themselves are unique. People in groups are also unique. They may do things that are different from what other people do.

- Make a list of all the ways groups of people are unique.

One way Indian people may be unique is because some may live on reservations.

A lot of Indian people still live on reservations, although many also live in large cities and in smaller communities off reservations.

Reservations are small parcels of land on which Indian people were supposed to live. At first (1860's) they were not allowed to leave, not even to hunt.

Although Indians were living in North America long before Columbus arrived, they were not declared United States citizens until 1924. Before that time reservations were thought of as foreign nations. Because of this, today Indian people are guaranteed certain rights because of treaties made with these separate Indian nations long ago.

YOU MAY REPEAT THIS FIRETALK FOR ANY OR ALL OF THE STORIES.

Writing Script

MOOSEHIDE ROBE WOMAN
COYOTE AND HIS BIG BROTHER WOLF
COYOTE GETS LOVESICK

13A

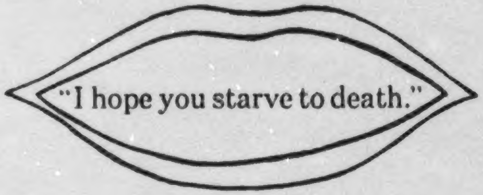
AIM **To write dialogue and a script**

DIALOGUE

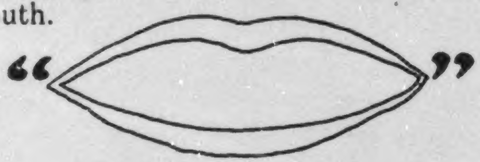
Dialogue consists of the exact words that people say when they are talking. When you write what people say, you put the talk words in quotation marks.

Find the dialogue in a story. Read through the story and put a big mouth around the words that come out of a character's mouth.

As the cowboy rode off, he told coyote,


"I hope you starve to death."

- Now put a smile on each mouth you made by putting quotation marks at the corners of each mouth.



A SCRIPT

A script is written for puppet plays, stage plays, screenplays or a broadcast. It is the spoken words of the players in written form. A person who writes for these things is a scriptwriter.

A scriptwriter must be able to:

punctuate correctly

visualize (have a clear picture in his/her mind)

have a different sense of time and space

be able to visualize the action in a story and write it in play form

The job of a scriptwriter is to make actions and dialogue believable.

Write a script using story dialogue. Start at the beginning of your story and make a list of all the sentences that are dialogue. In front of each sentence, put the character's name that is doing the talking.

- Read your list into a tape recorder and then listen to it. Is the story understood or are parts of the story not clear?

Writing script is not like writing a story. It is like acting it out. To improve your dialogue try:

watching TV to see what people say and how they say it

adding actions for each character to do while talking

changing the dialogue to include more action words

role playing the story

ROLE PLAYING

Role playing is acting out a story without using words. You do not have to have a script. You do not have to have a whole story.

In a play things happen in a certain order. The story will probably have a beginning. a middle and an end. In a role play however, there may be only a situation and one character.

⊕ In your Four Winds group choose one role play or situation you want to show the council lodge. Pick a scene from one of the stories you have read. Act it out without words. See if the other groups can guess what story is being role played.

CHARACTERIZATION

Characters need to have their own personality (cheerful, dumb, smart, bionic, tricky, sly, grouchy, alert, tired, etc.). Characters can go through a number of events but their personality should remain about the same. What a character says or does, tells you a lot about the personality of this character. Copying that person or thing is called characterization.

- In your Four Winds groups, take turns acting out some different characters.

a chain smoker

a businessman

a fish in a polluted stream

different clouds

trees as the seasons change

a shy person on a crowded street

an invisible man

your teacher

Don't take too much time on your first try. Try again and it will be better.

⊕ After each group finishes, talk about what was liked about the performance. This will help all the actors know what expressions or actions were best for that situation or story.

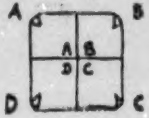
- Put it all together (dialogue, script, role play and characterization). Write a role play situation or a story script. Give it to another family to role play.

Puppets and Stuff

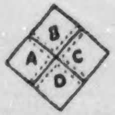
AIM **To make puppets**

A PAPER PUPPET

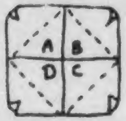
Using a square piece of paper, fold corners toward center line.

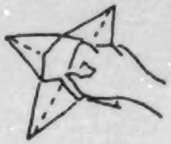


- Turn paper over.

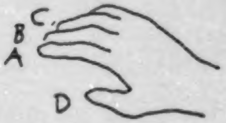


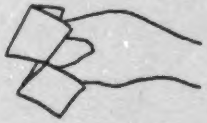
- Fold corner towards center lines again.





- Hold the puppet as shown.





Paper hand puppet can be any character you want it to be.

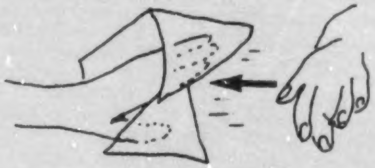
ANOTHER PAPER PUPPET

You will need:

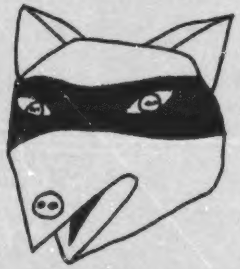
envelopes	*glue*
construction paper	*scissors*
	stuff

Put your hand in the envelope.

- Press the paper between your thumb and four fingers.



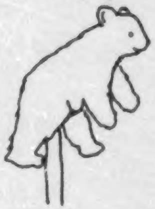
- Add real character to your new friend, using the stuff you have gathered.

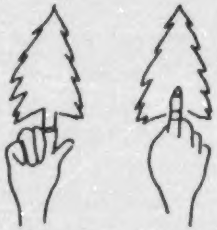


PUPPETS WITHOUT MOUTHS

- Knock out one end of a peanut. Paint a face on the shell. Attach with tape or glue to a pencil or a straw.

- Draw people or props (trees, moon, sun, etc.). Cut out and tape to your fingers.





THE PLAY

Taking your characters through hard times and then having everything come out right is the fun and entertainment your audience sees.

Good puppetry can be fun and entertaining.

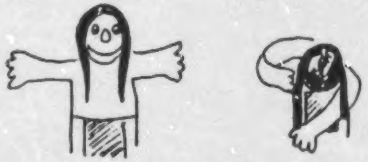
A good puppet play has a beginning, a middle and an end.

A puppet play is fast-moving, short and to the point.

- Decide:
  who your characters are
  what the story is
  where the action is taking place

GROWING PAINS

Puppets need help growing and here is how you can help:

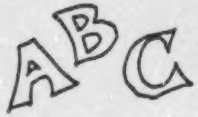


- Lend a hand. Your puppet has no life until your hand becomes the head, neck, waist and feet. Teach your puppet how to exercise.

- Work on the eyes. Most newborn puppets tend to stare at the ceiling. Use a mirror to help you get the puppet looking at the audience. Then practice looking towards the door, out the window or at another puppet.

- Practice the voice. This is one time to make your voice as loud as possible. It is hard to hear if you're behind a stage.

Does your puppet sound like you or the unique other character you created?



- Teach your puppet the sound and movement of the ABC's. Everytime you open your mouth your puppet's mouth should open too.

Help your puppet say yes or no, think, cry, sneeze, snore, read, run, hop, faint, fall, fly, skate, dance and sneak. Make it come alive!

Coyote's Dry Meat Turns Into Live Deer

Told by Pete Beaverhead

Illustrated by Andy Woodcock

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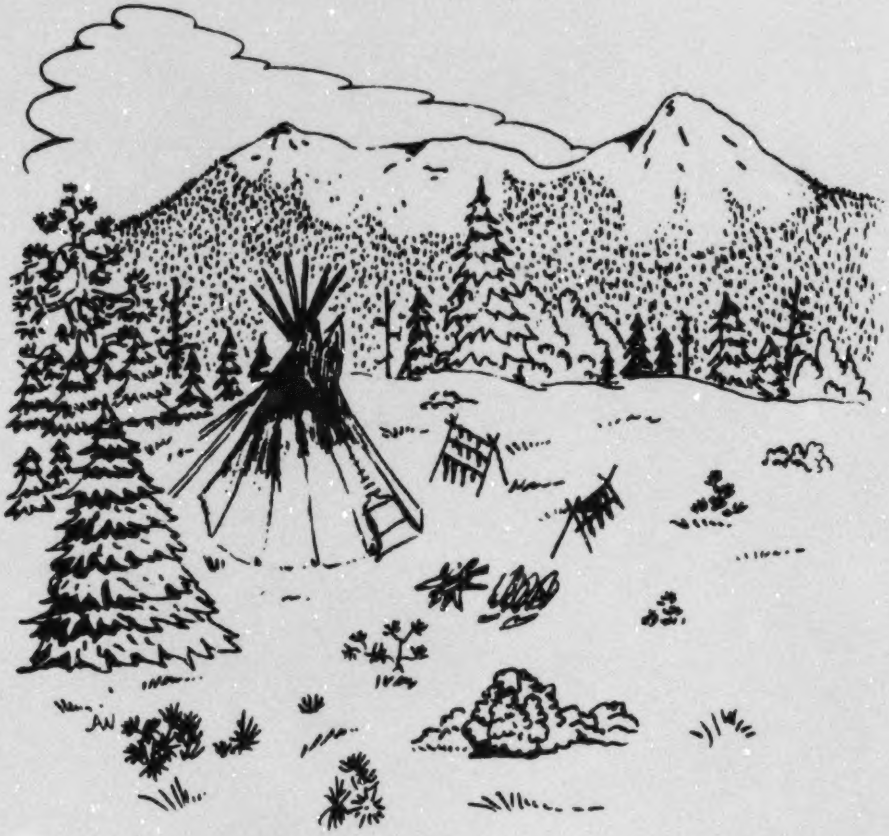

Coyote and Fox had their tepee set up by a large meadow.

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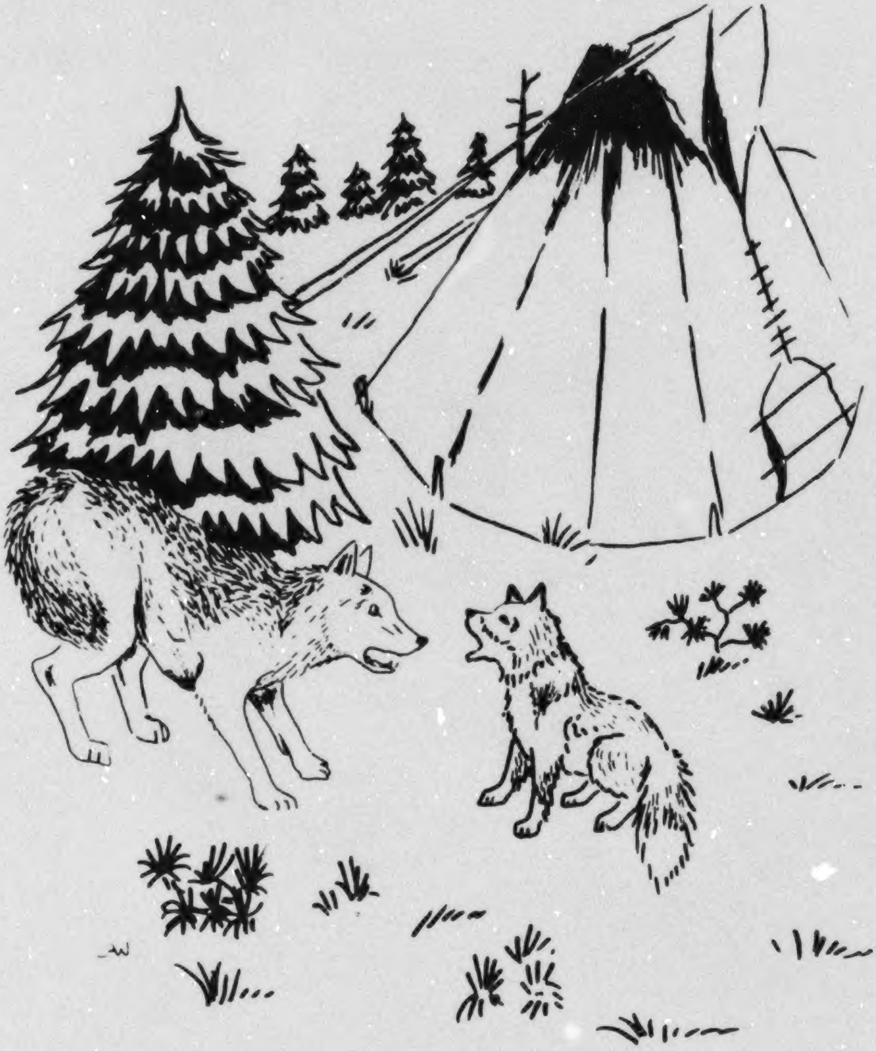
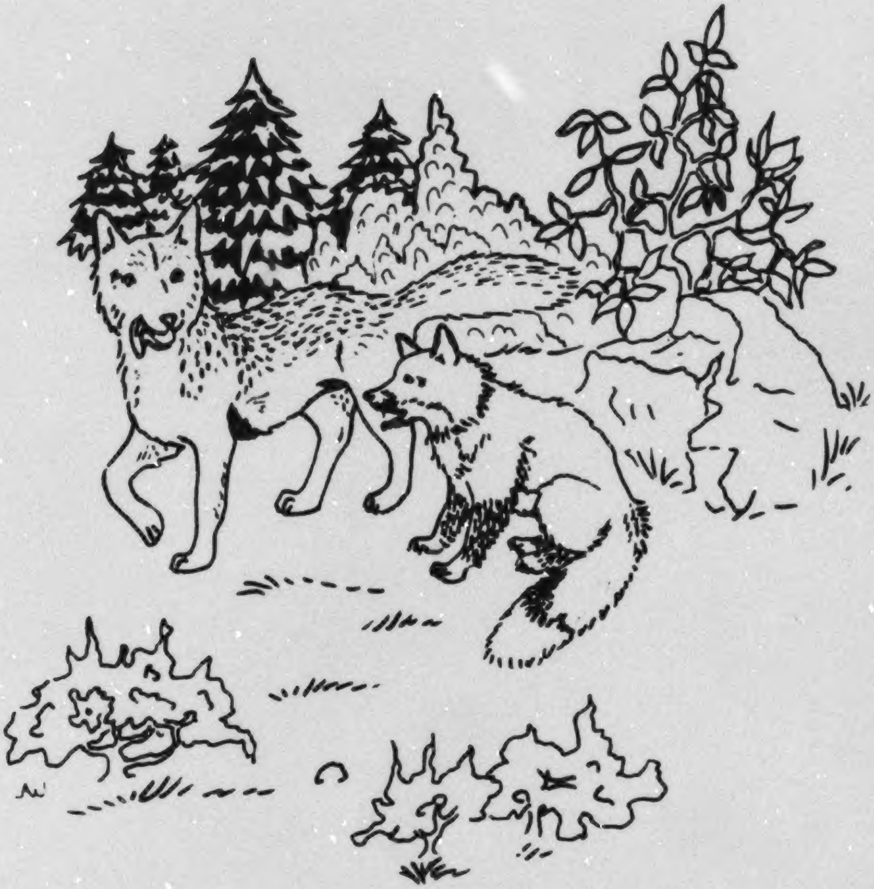
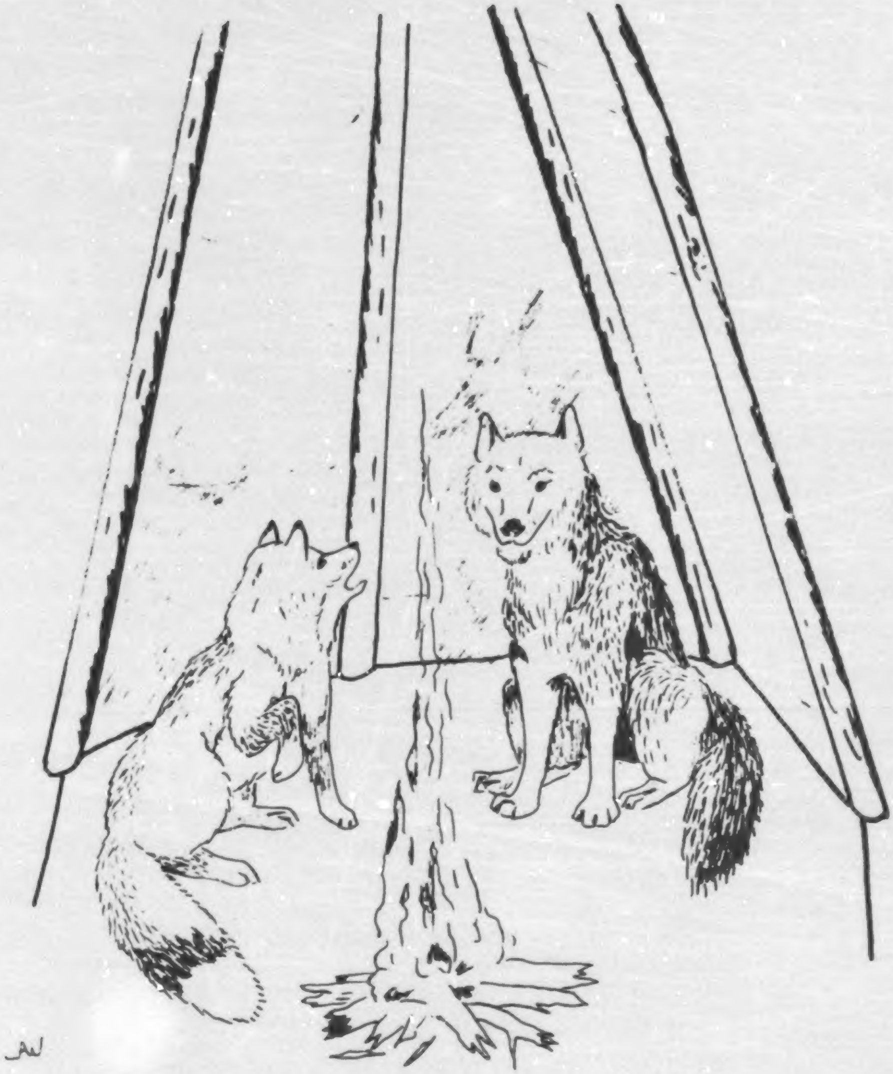


Early in the morning they would go out looking for food. They were in need. Food was hard to find. One day Coyote came back near camp. Fox was singing.

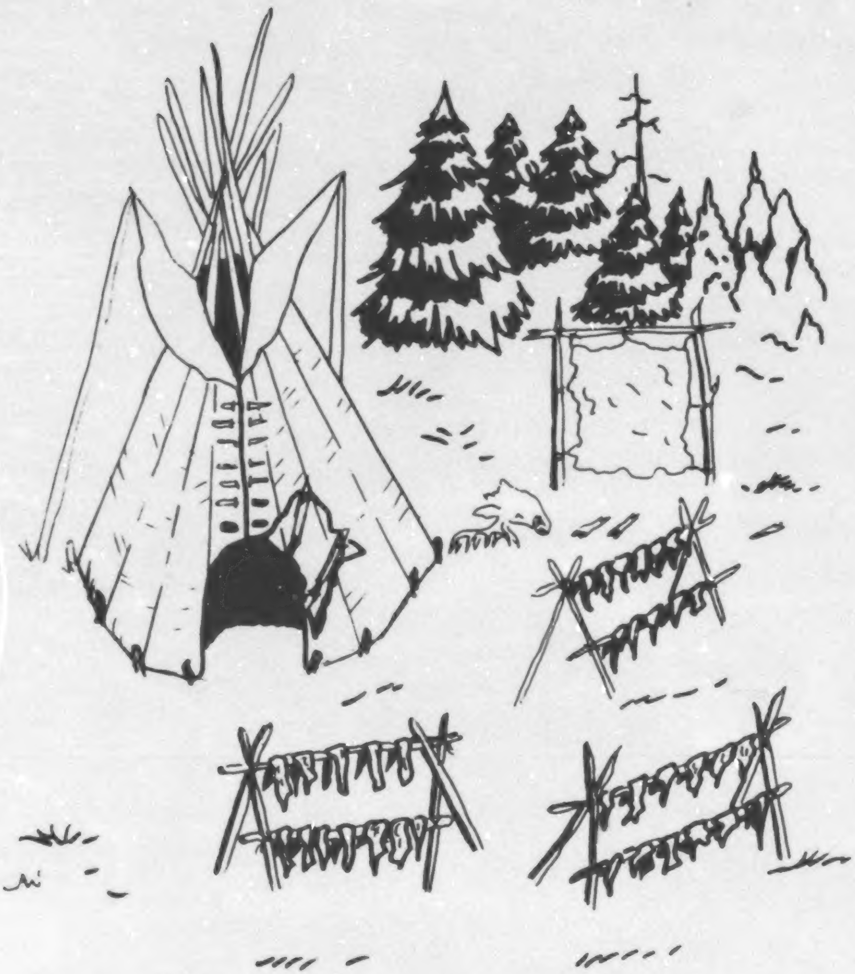


He thought this was unusual. That wasn't Fox's way. Coyote went in and sat there. Right away he looked at Fox's lips. His lips were oily. He thought, "He has been eating something greasy."

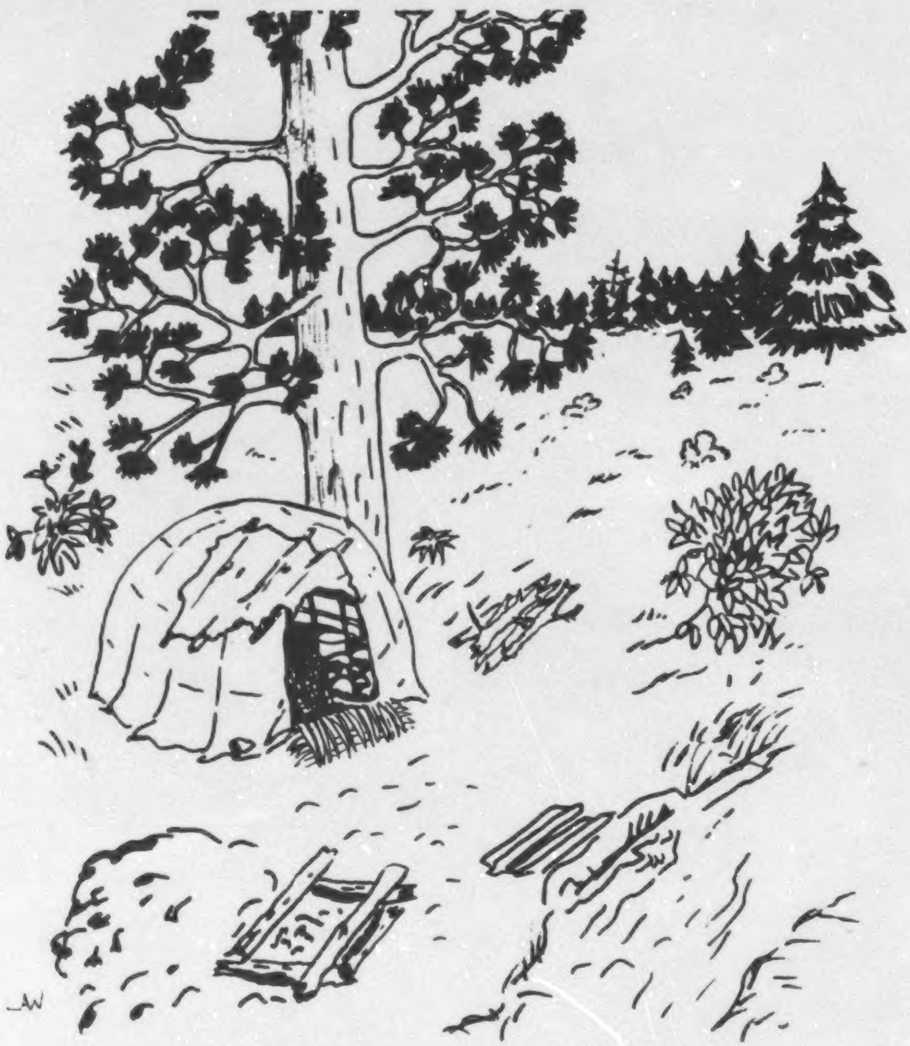
C



"My brother, what made your mouth so oily?"
"No, I don't have an oily mouth."
"Yes, your mouth is oily from fat."

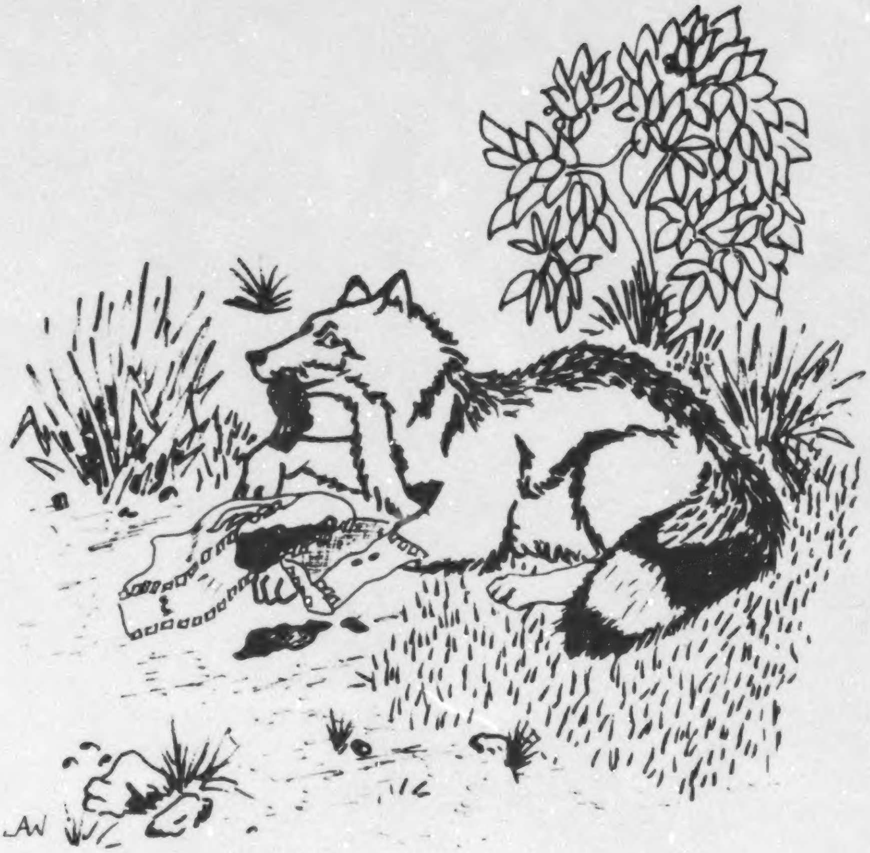


"It is because you are so crazy that I hid it from you. Over in a clearing I saw a tepee. A lone man was getting a lot of deer. He had a number of dry meat racks full of meat. In his tepee the piles of parfleches with pounded meat were high. He sure was getting a lot. I went out of the trees into a clearing and saw smoke from a meat rack. He had a lot of tepees lined up way over there."



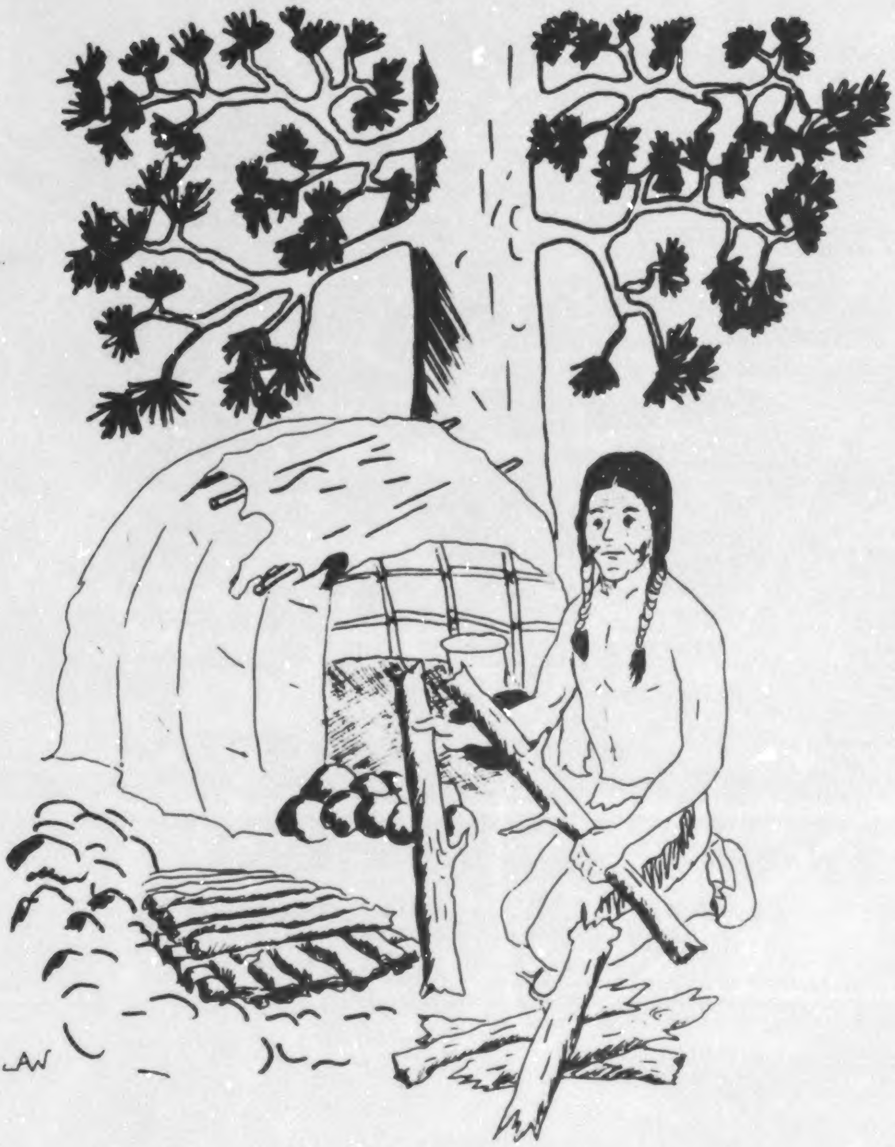
"Right by the edge of the meadow there was a sweathouse. That was where the man was making a fire. He was using intestines for wood. The grease was just pouring out. I talked to him but he wouldn't talk to me. I watched him until he turned his face from me. I touched the grease that was pouring out."

"Ah, quit that! You're dirty! Go to my house and eat! There is a lot of dry meat!" he hollered at me.

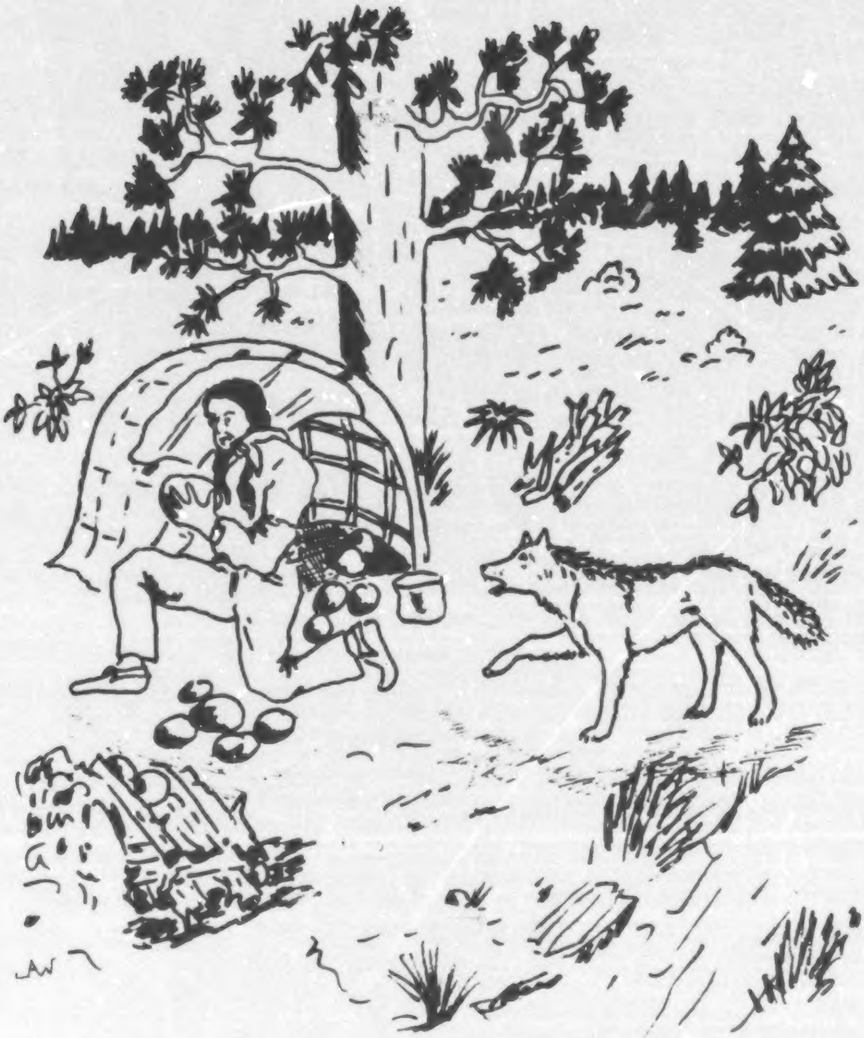


"I went in and ate until I was full. I went back out. He was already sweating. The sweathouse covering was made from a thin layer of skin taken from the inside of a hide."

Coyote told him, "Well then, in the morning you stay home. I'll go this time."



Early in the morning Coyote left. He knew the place now. He got out of the trees. The man was just making a fire at his sweathouse.

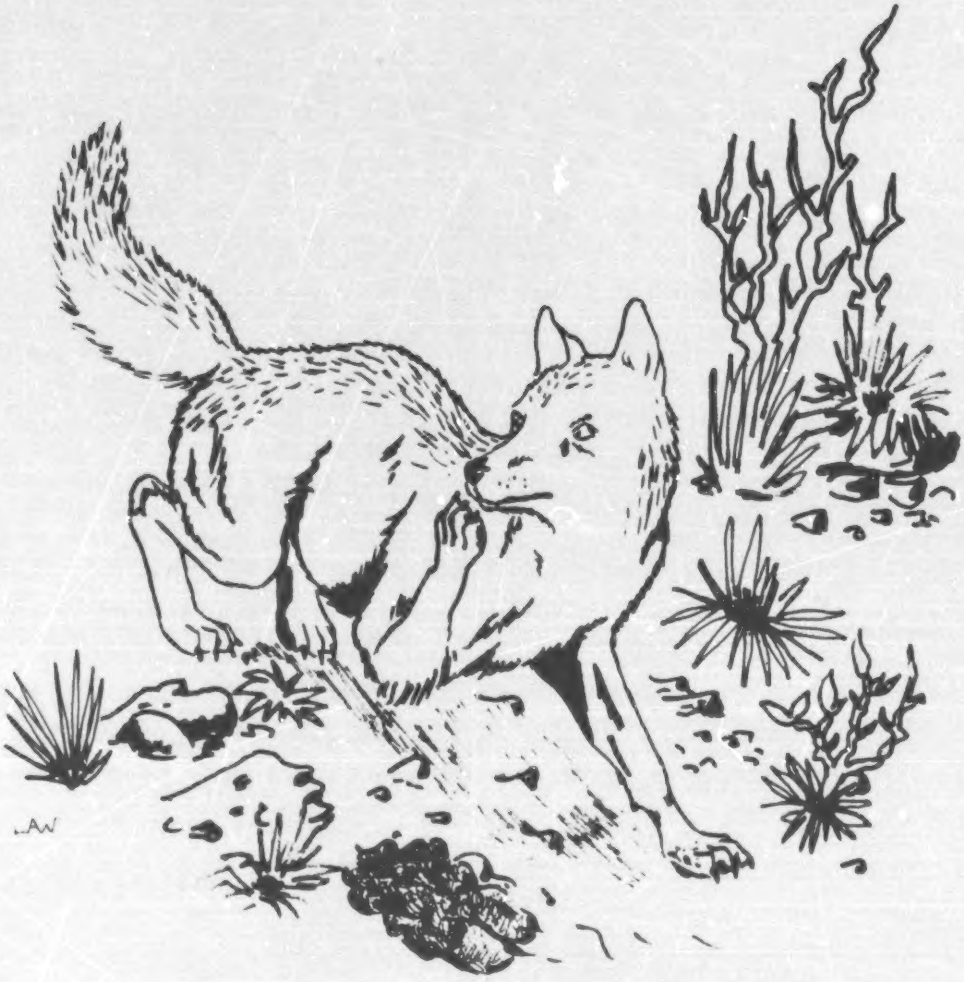


"Ah! Good morning! You're already making fire for a sweat."

The man didn't talk to him.

"Did you hear? I am talking to you."

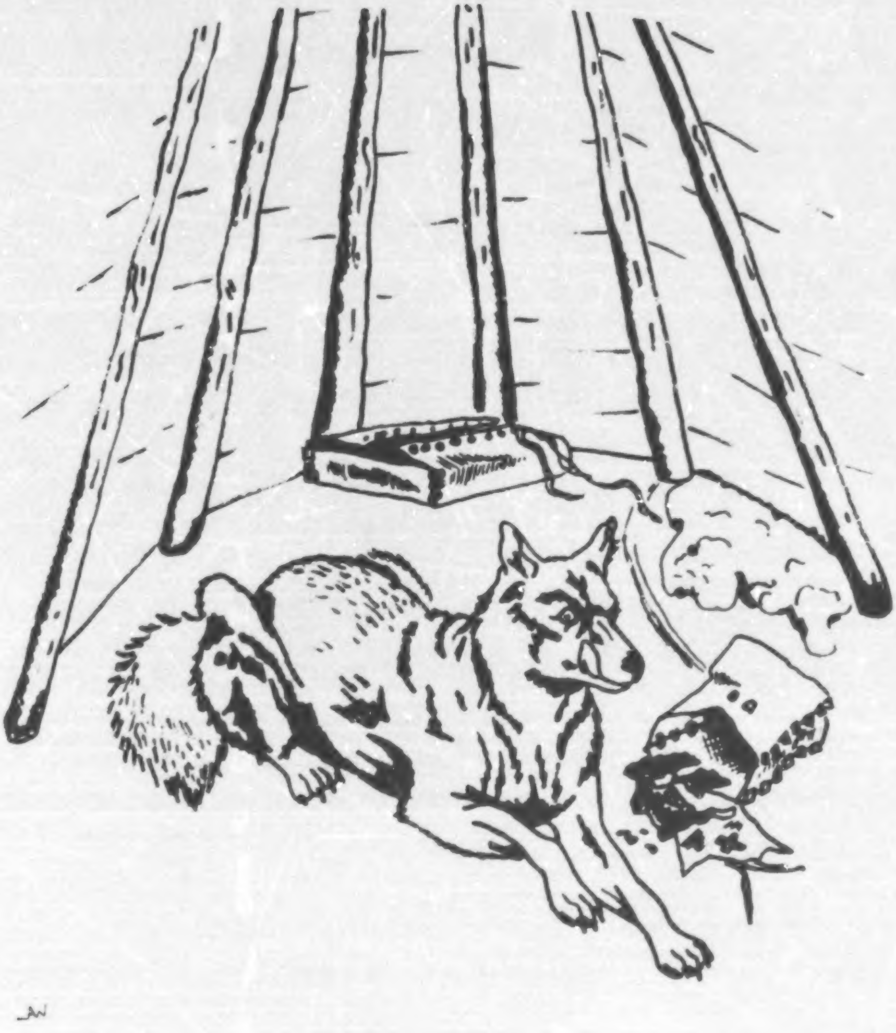
The man never talked to him. He didn't even pay attention to him. He was busy with his rocks.



Coyote sneaked up and stepped on the grease. It stuck to his feet. He oiled his hands and raised them to his lips.

"Ha! You're dirty! Quit that! Go to my tepee and eat!"

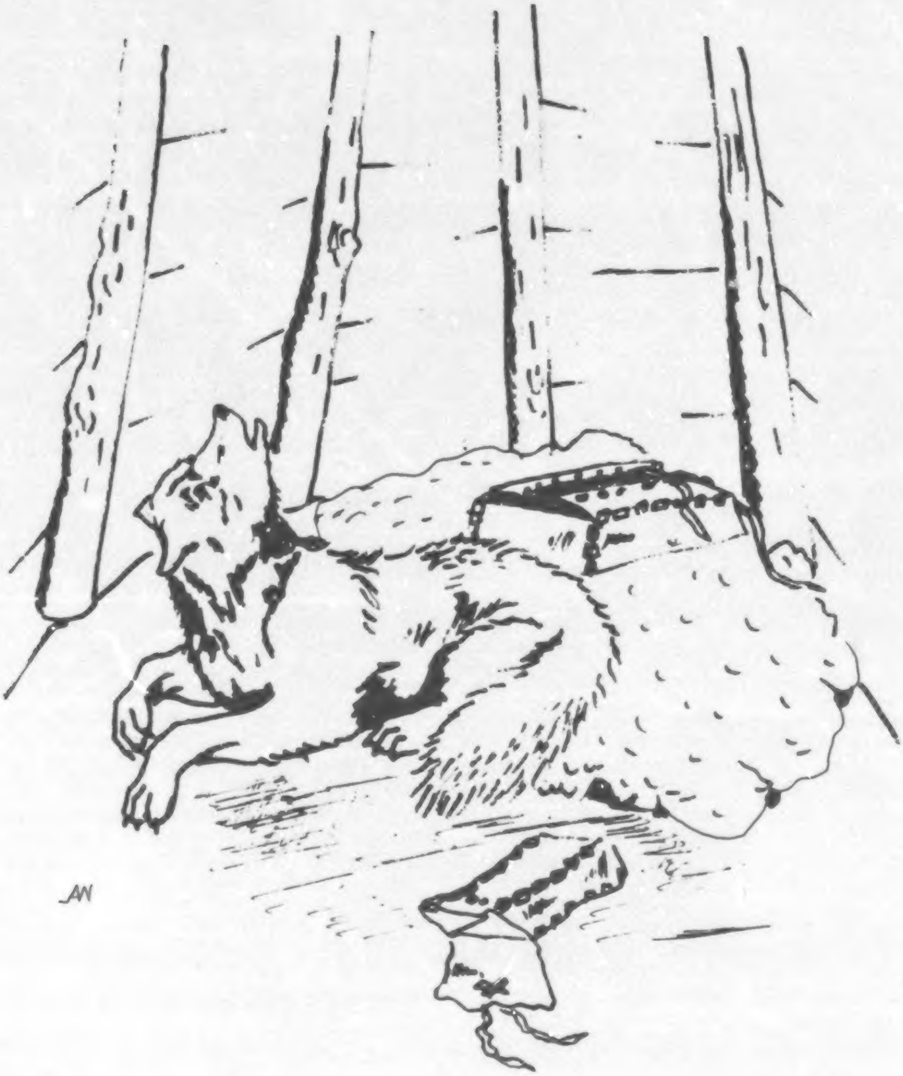
"Ha yo! You are right."



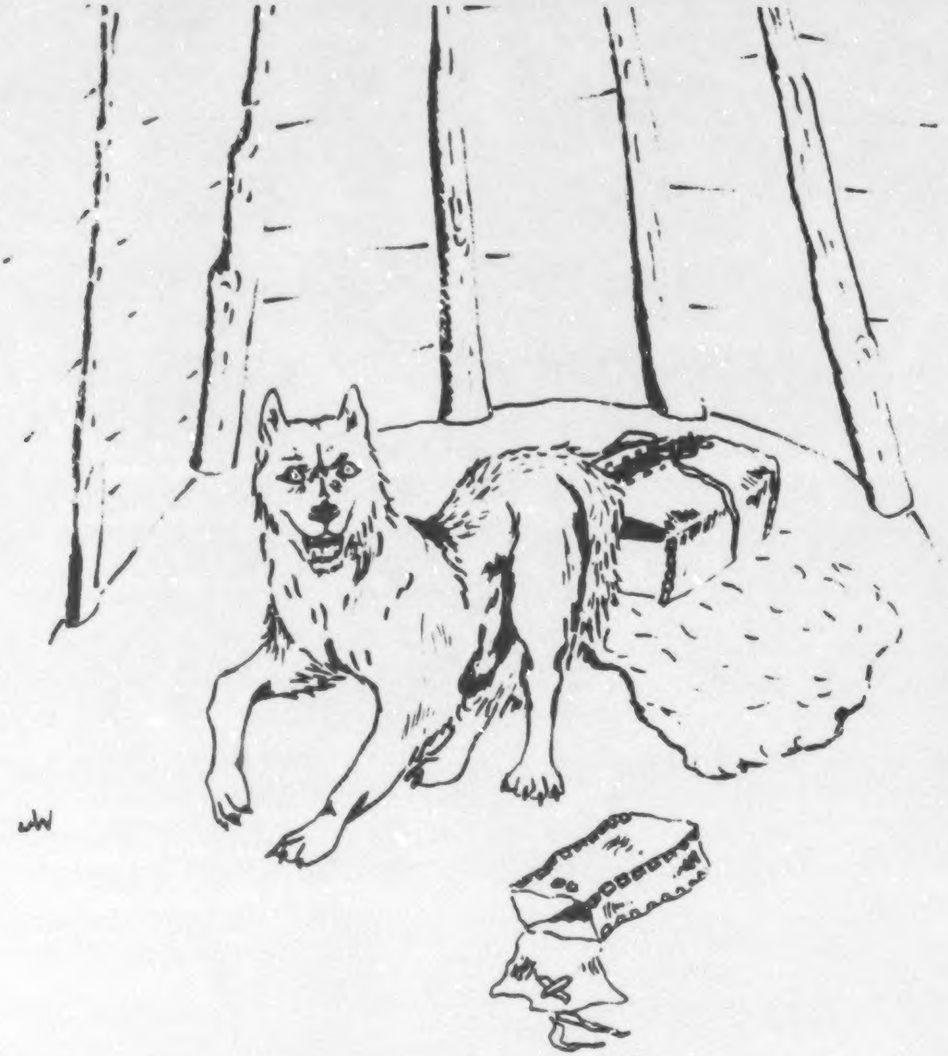
Coyote went. There was a lot of food. Finally, he finished eating what he had taken.

"There, that's enough!"

He went back to the sweathouse. He took two big rocks and waited for the man to come out. Just as the man came out, he hit him over the head until he died. He dragged him to some bushes and threw him in.

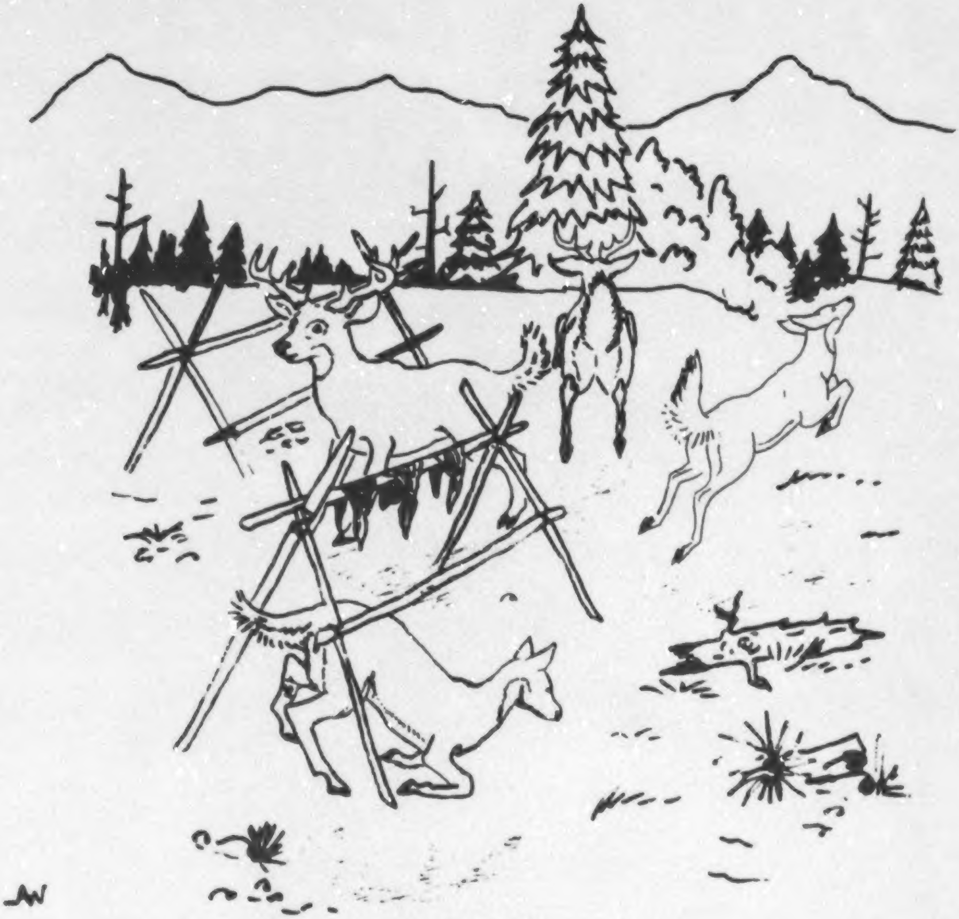


"Now all of this meat belongs to us," he thought. He went back into the tepee and lay down and sang his song.



Suddenly, he heard something saying, "The deer are running! The deer are running!" Coyote was startled. He sat up. It was coming from where he had thrown the man. He slowly went towards him. He was lying there dead. As soon as Coyote turned his back, the man would holler again, "The deer are running! Wha, wha, wha! I am dead and I can't run again!" Coyote ran back to the tepee.

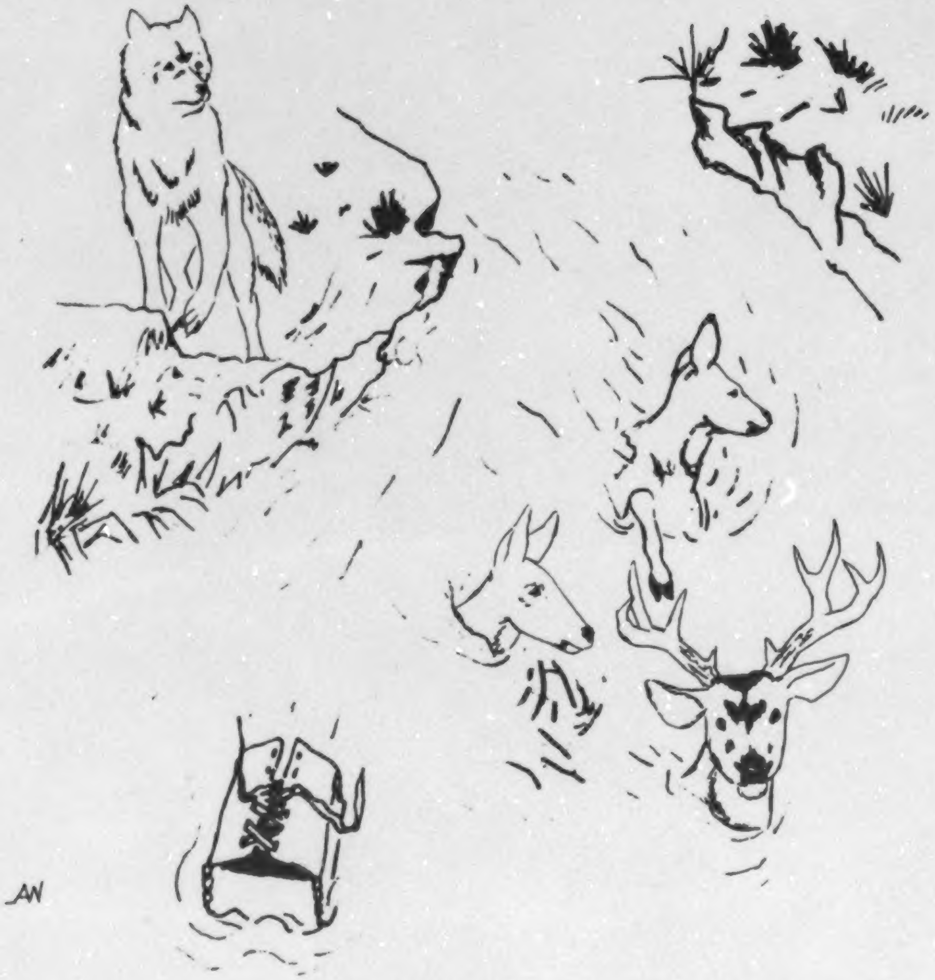
The man that he had killed was a woodtick. That is what had been killing all the deer.



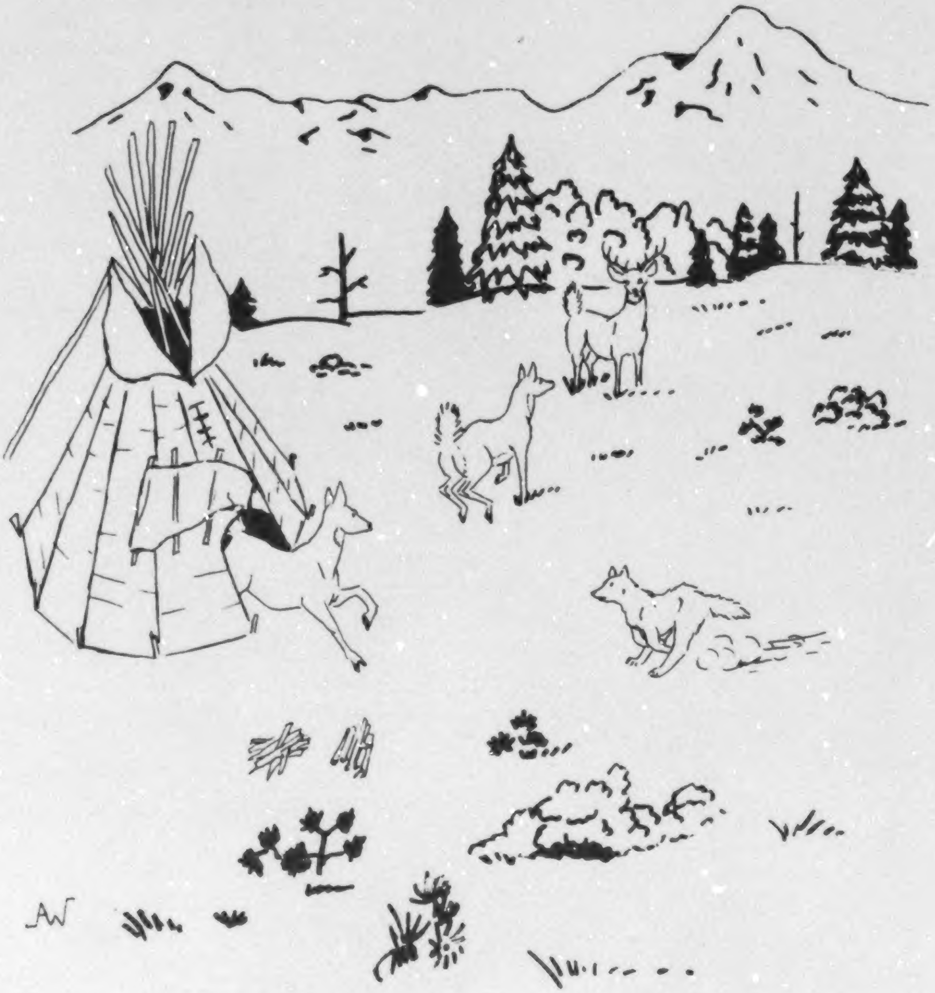
Suddenly, Coyote heard deer running, lu, lu, lu and snorting. There would be a snap, then the sound of the deer running. What he heard was the dry meat falling off the racks, turning into deer and running away.

He jumped up and ran out. The meat was just about gone. The deer were running all over.

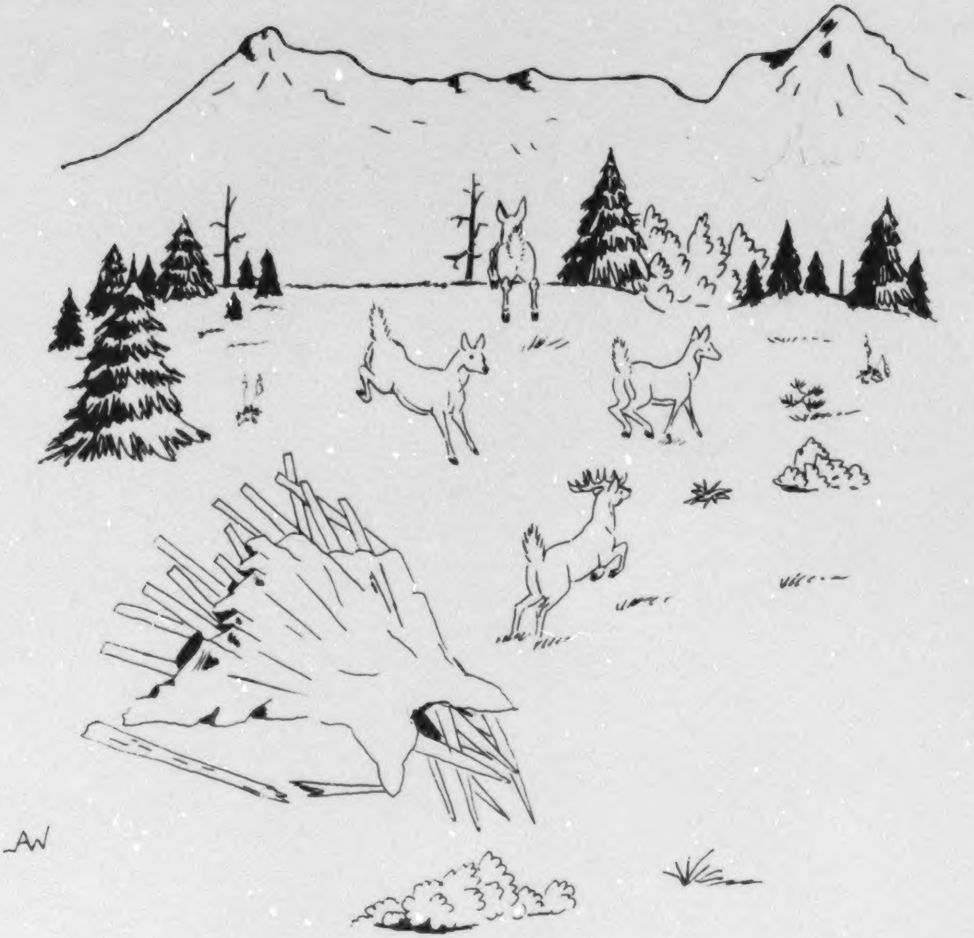
Woodtick was hollering.



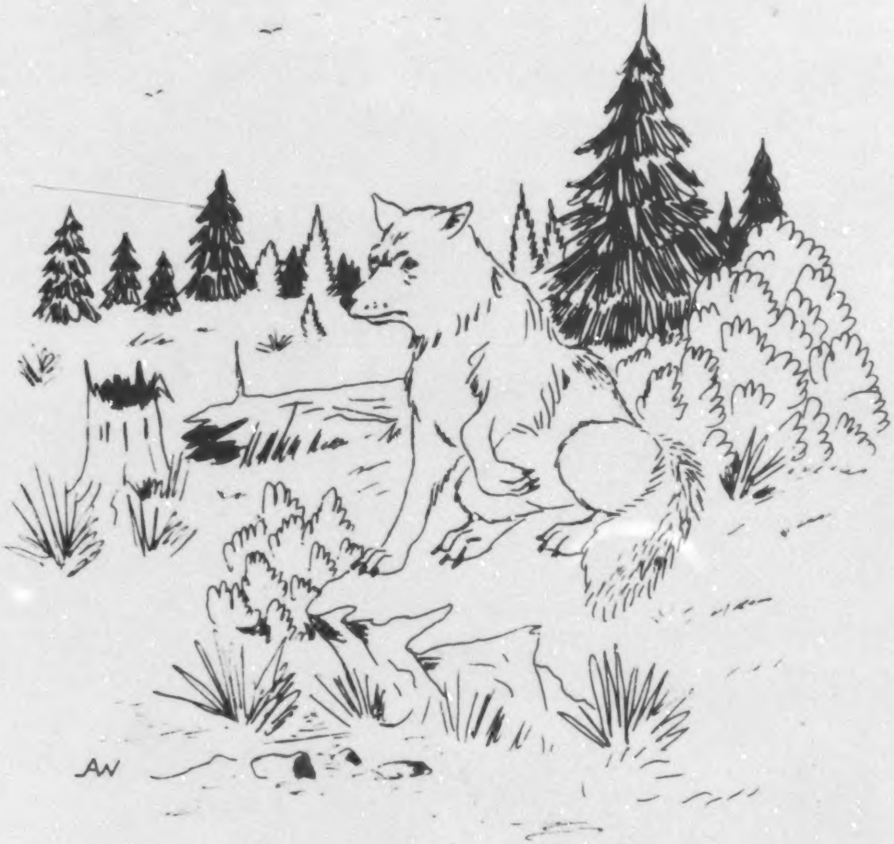
Coyote ran back into the tepee, grabbed some parfleches and ran back out. He threw them into the water. Just as soon as they splashed, they would turn into deer and swim across the water.



Coyote ran back into the tepee. One deer came running out knocking him over. The deer ran all around him. He got up, ran and opened the door. Nothing.



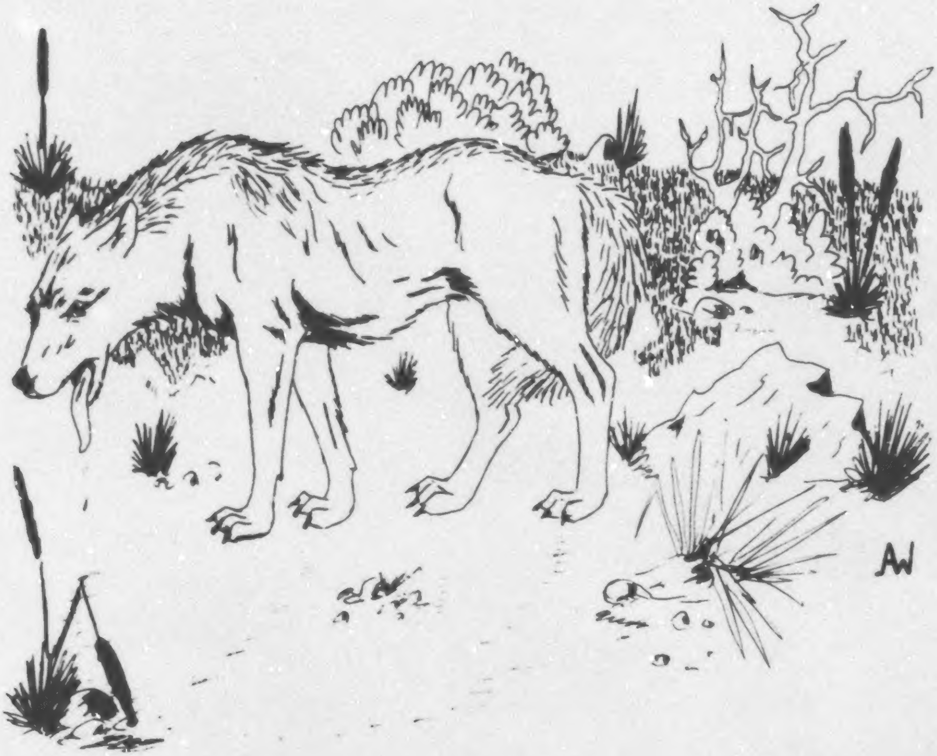
The tepee fell down and turned into a deer and took off running. The dry meat racks turned into deer, too and ran off. Soon everything was gone.



He heard the woodtick among them. Soon it was quiet. Everything was gone.

He went over to where he threw the man. He was gone.

Coyote sat there. Soon he got a stomach ache. The meat he had eaten turned back into a deer. Swoosh! It too ran out. His stomach was empty now.



When he got back, his Brother told him, "That is why I was hiding it from you. You are too greedy."

Coyote ended up hungry again.

ALAMEDA ADDISON

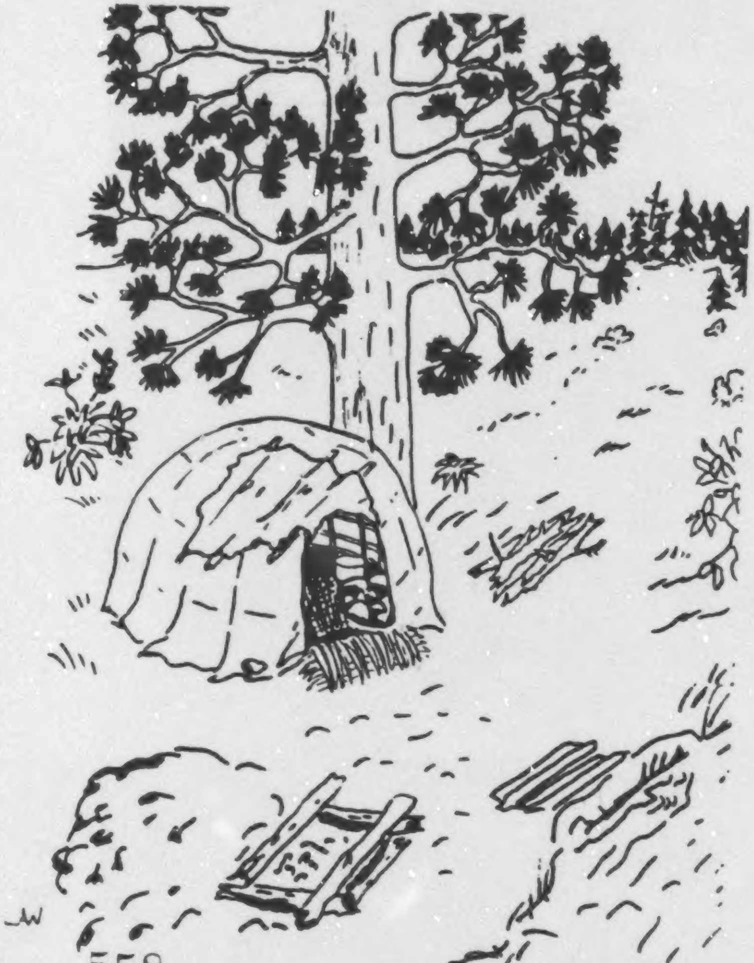
JOHNNY ARLEE

ANDY WOODCOCK

☆GPO 1982—593-665

Offering Good Thoughts

AIM **To better understand the purpose of a sweatlodge and how one can offer good thoughts to others**



SWEATLODGE

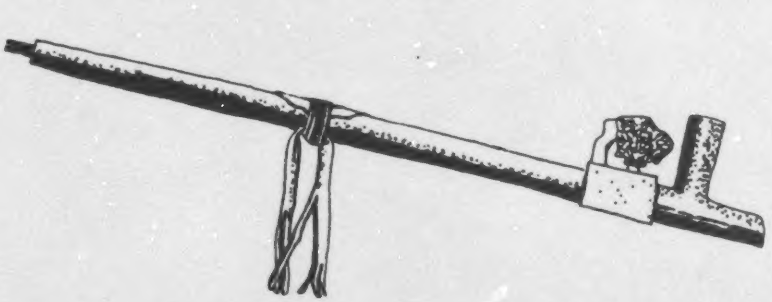
The sweatlodge is used mainly by the Plains and Plateau tribes as a purification ceremony. An effort is made to remove bad thoughts from the mind and cleanse the body. Prayers and songs are offered to the Creator as individuals sit in the lodge.

The sweatlodge, made from willow branches, is a small dome-shaped structure. The frame is completely covered until there is no light inside.

Rocks are heated in a fire outside the sweatlodge and carried inside. Water is poured over the heated rocks creating hot steam inside the lodge. For this reason it is important that a sweatlodge be built near water.

Not all rocks can be heated. Some may explode.

Discuss other ceremonies which you may know of which help a person cleanse the body or mind.



LITTLE WAYS TO OFFER GOOD THOUGHTS

One way of offering good thoughts is to let the people you care about know how much they are appreciated. Consider all the people who help make your school or classroom a good place to be.

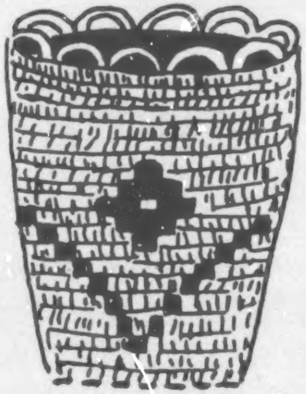
You might try to do some of the following things:

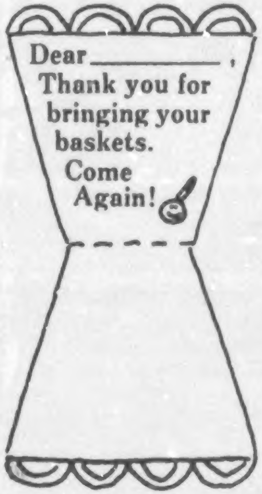
When parents, elders or other guests visit, try to make them feel comfortable. If possible, offer coffee or a bite to eat. A custom of many tribes is to make sure visitors do not go away hungry.

- When someone pleases you, let them know about it.
- Sometimes we take people for granted. Let people know you care by remembering them on birthdays or Christmas. Send them cards when they ill.
- When someone we love or depend on misses a day, let them know you really missed them.
- Write a note or letter thanking people who gave their time for you. This is a nice way of telling people you appreciate them.

SEND A NOTE

Let's say a basketmaker comes to your class to show you baskets. If they speak a language other than English, maybe your note could be written in their language. A note written on a basket design would be remembered and make that person feel good for what they had taught you.





Dear __________,
Thank you for bringing your baskets.
Come Again!

What kind of thank you note would be good to send to the following people?

janitor
teacher aide
potter
beadworker
tribal official

grandparent
quiltmaker
drummer
bus driver
cook

Level IV Book 16

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THE INDIAN READING SERIES
Stories and Legends of the Northwest

Coyote and the Cowboy

Level IV Book 16

By members of the Fort Hall Reservation Committee

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Developed by the Pacific Northwest Indian Reading and Language Development Program
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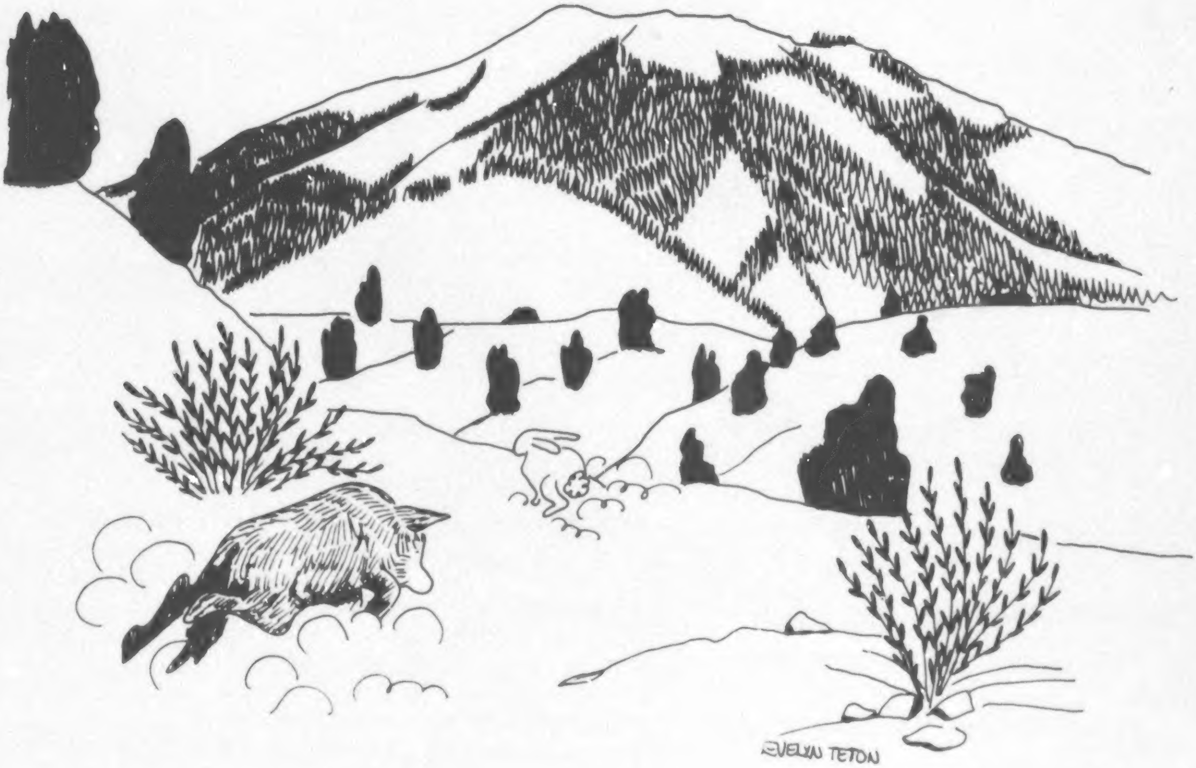
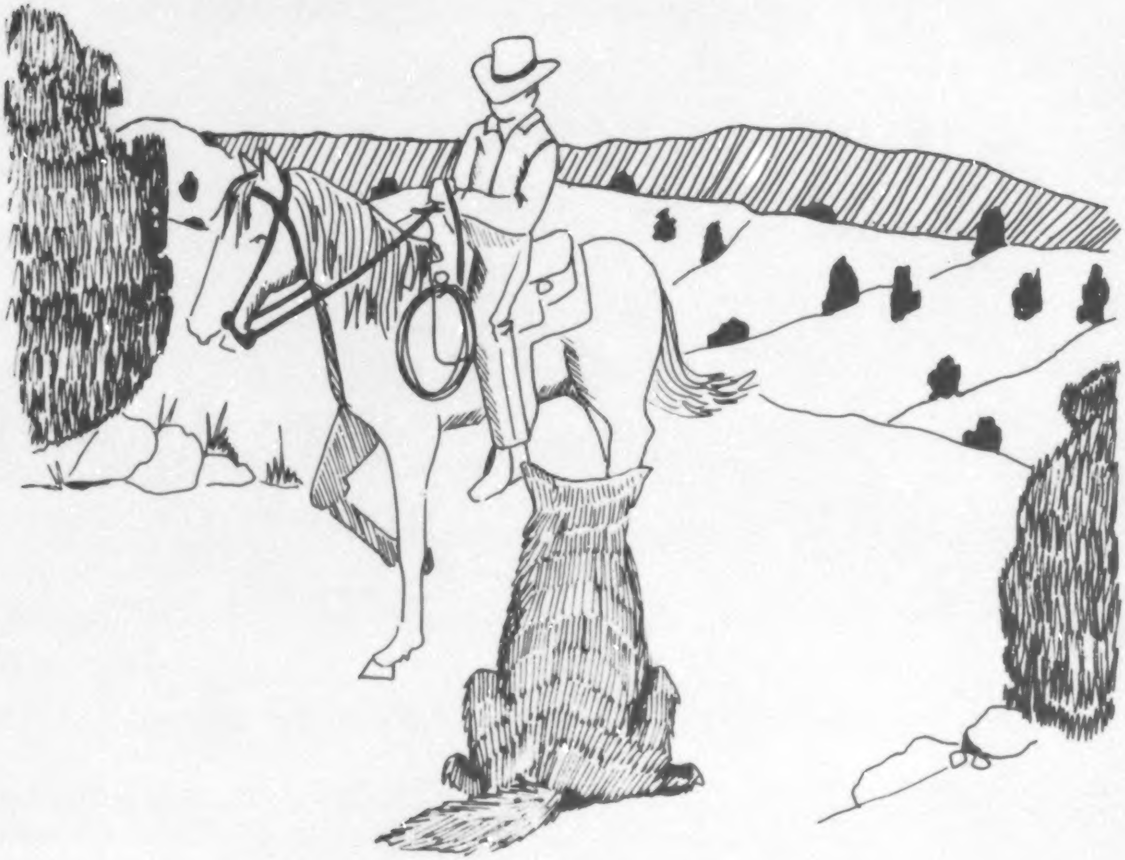
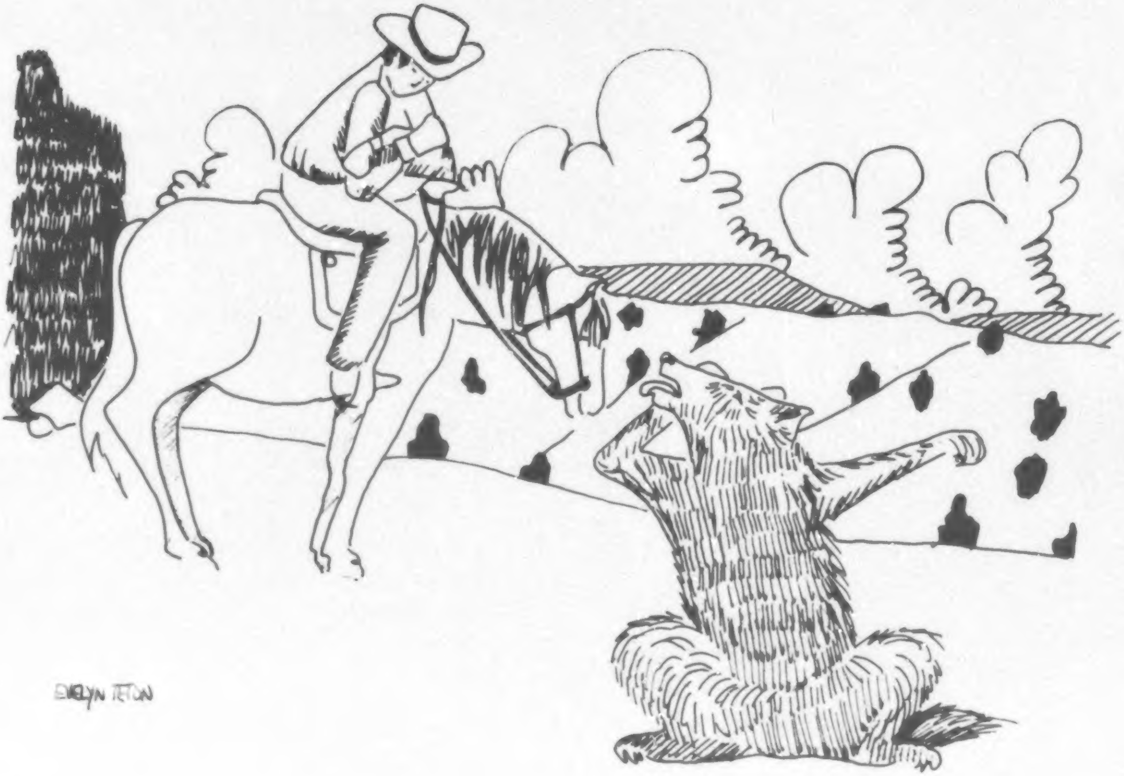


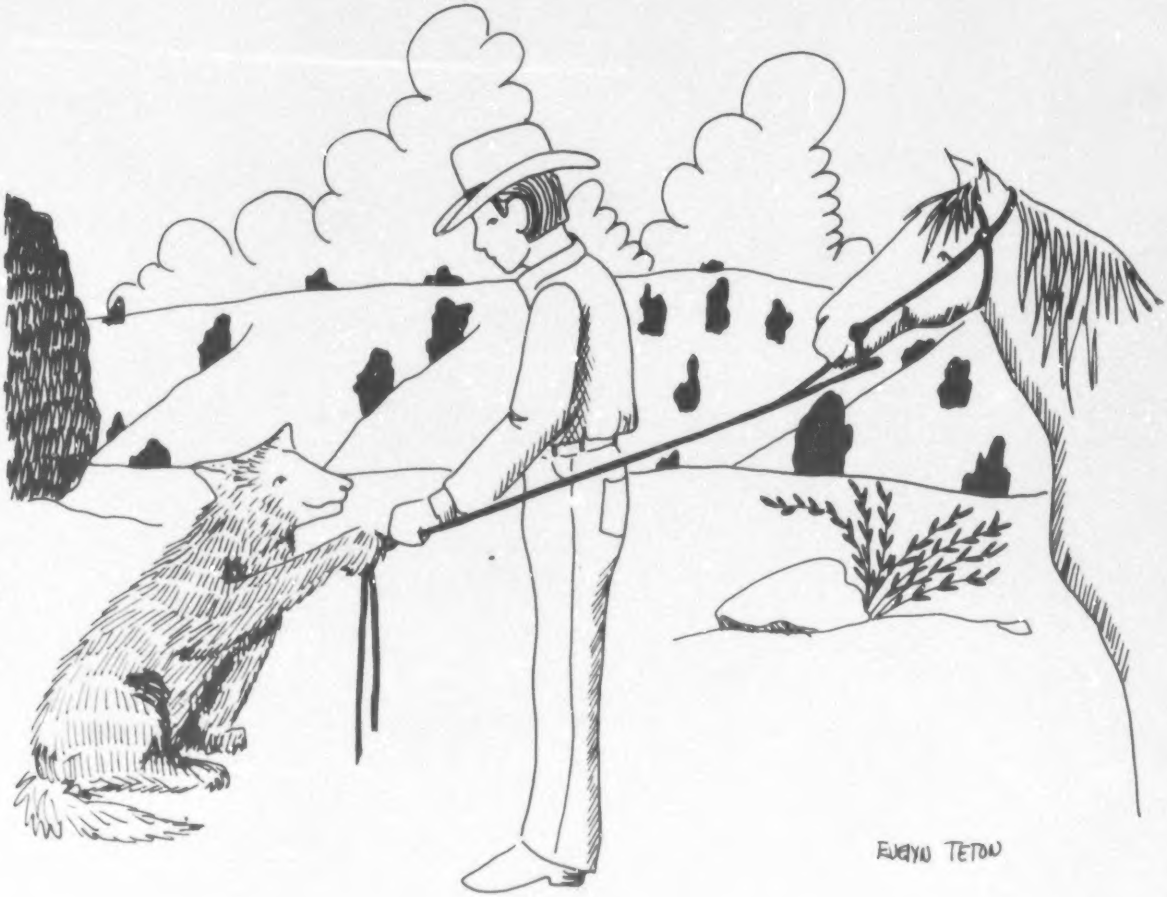
On Mt. Putnam there are a lot of cedars and buck bush where coyotes can have a barrel of fun chasing smaller animals around.



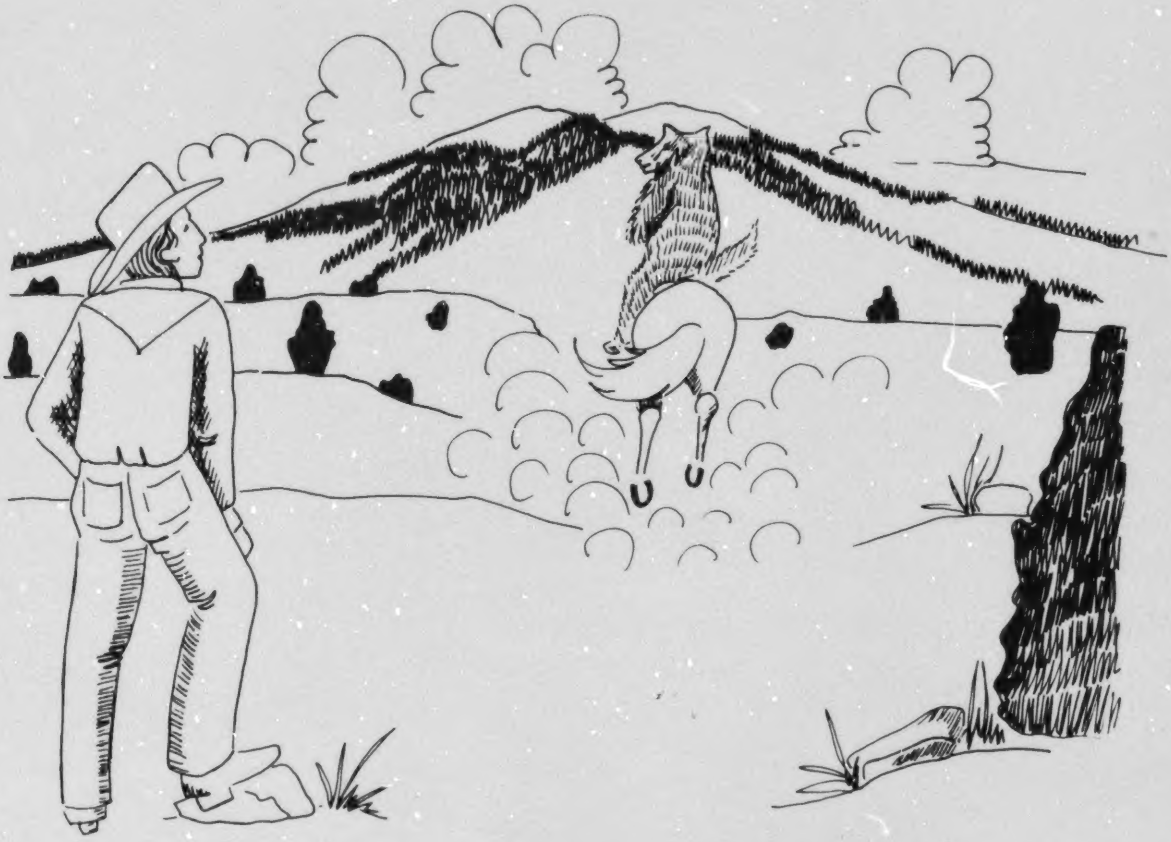
One nice day, Mr. Coyote was sniffing around when a cowboy came upon him. The cowboy just happened to be on that same hillside looking for stray cows. This cowboy had heard several stories about what a sly trickster this old coyote was.



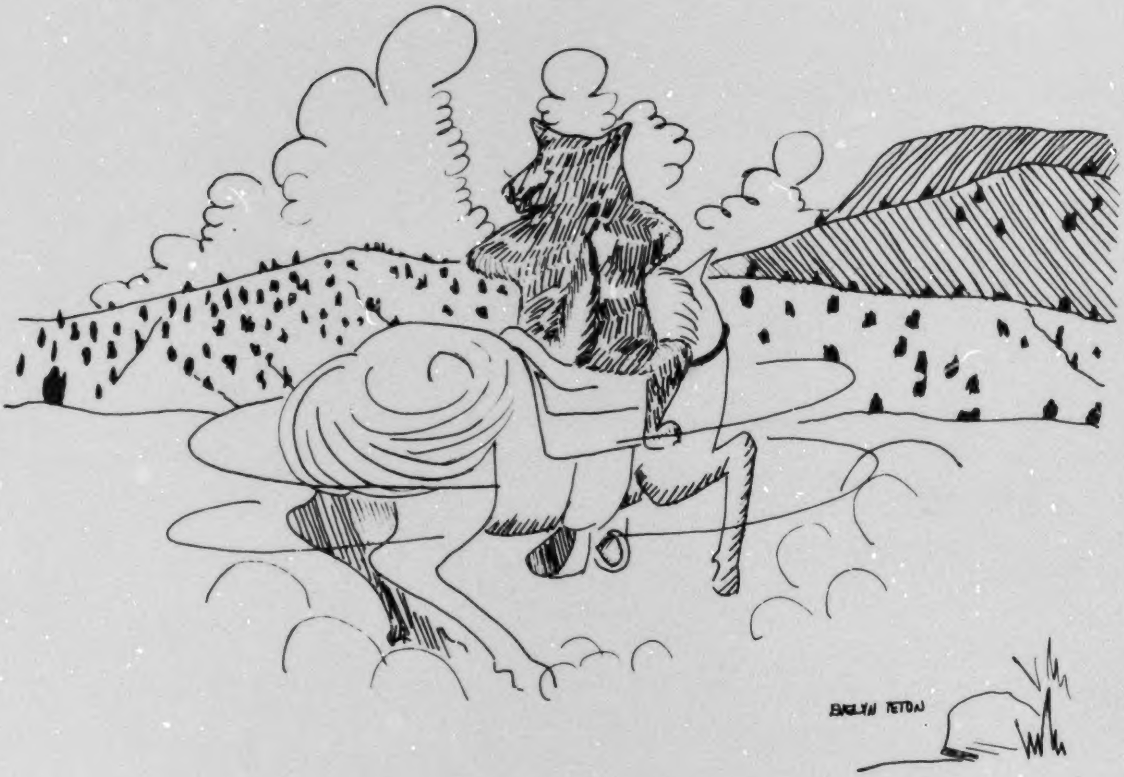
He rode up to Mr. Coyote and said, "I heard you are the slyest and the trickiest of all animals. How would you like to have a contest with me? Let's prove who is the trickiest." Coyote said in a mournful voice, "Oh dear, oh dear, I left my power to outsmart people at home. If only there was a fast way to go get it, we could have a contest."



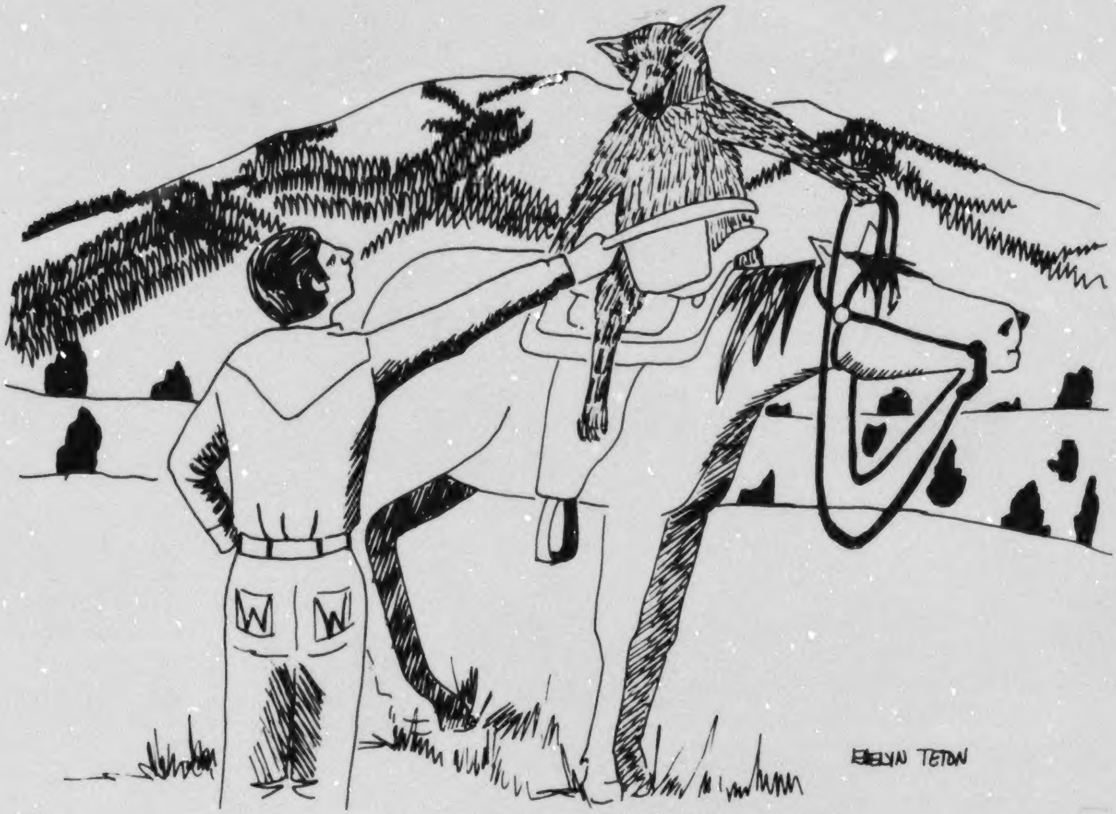
After a few minutes Coyote said to the cowboy, "If you let me use your horse, I could hurry home to get my special power." Finally, the cowboy agreed to let Coyote use his horse. He climbed off and handed the reins to Coyote.



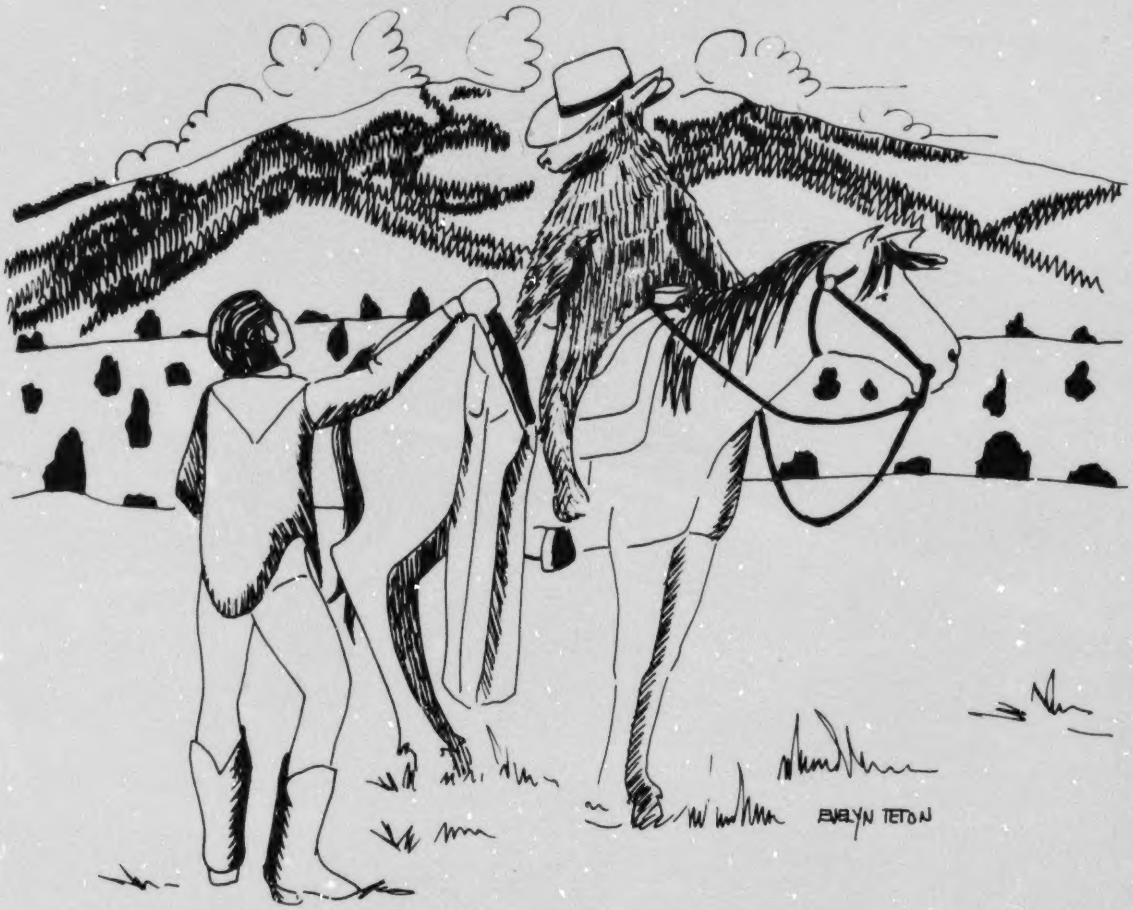
Coyote jumped on the horse and took off.



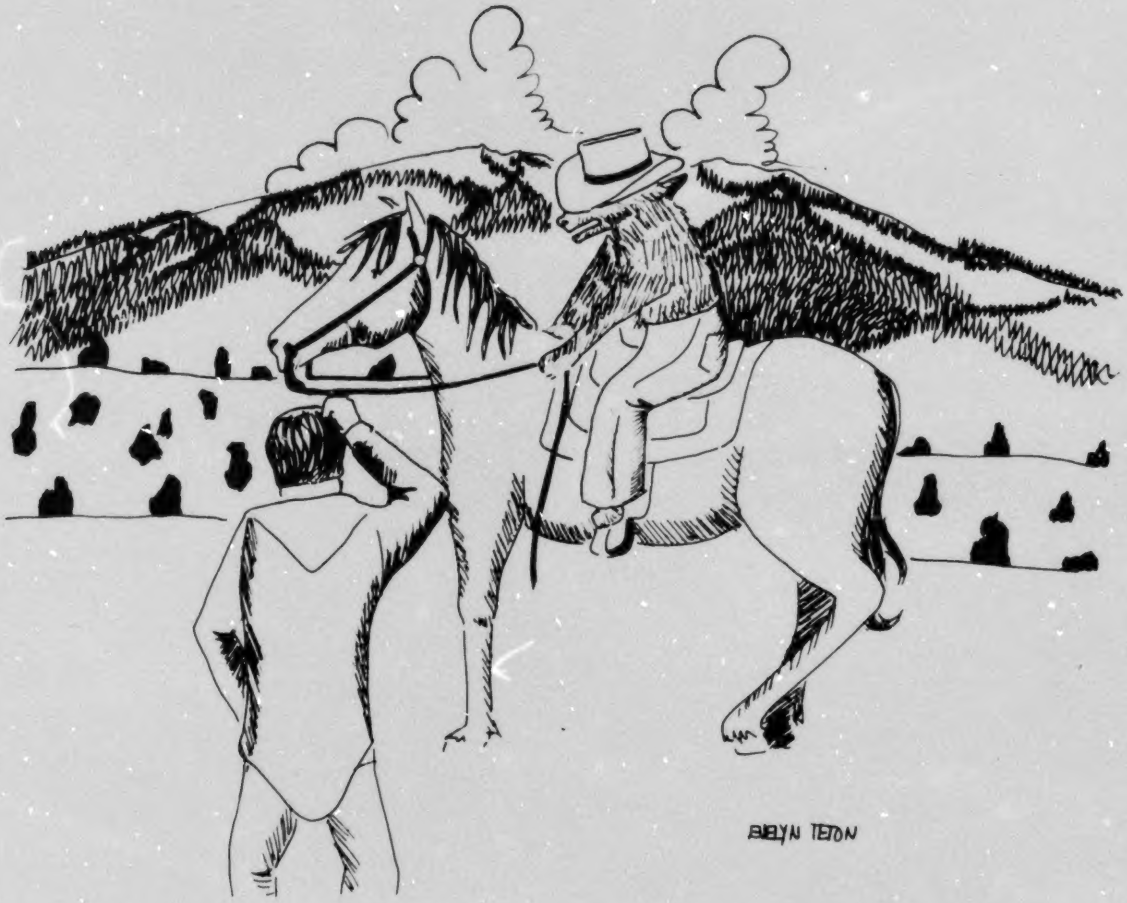
He got a short distance from the cowboy and then yanked on the horse's reins. He did this on the opposite side of the horse, so the cowboy couldn't see what was happening. The horse whirled around and stopped.



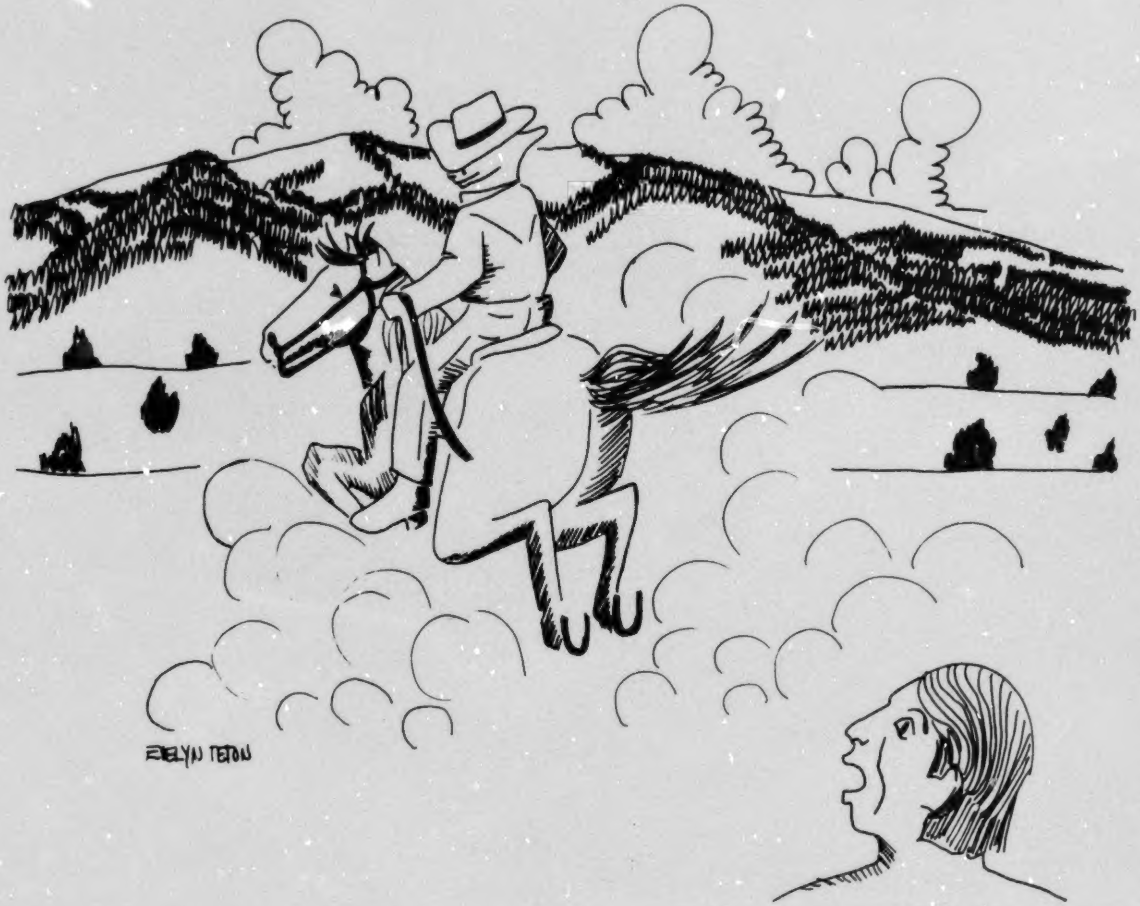
Coyote said, "Maybe the horse would go if I wore your cowboy hat." The cowboy took off his hat and handed it to the coyote. Coyote took off again and after a short distance yanked the reins causing the horse to whirl and stop.



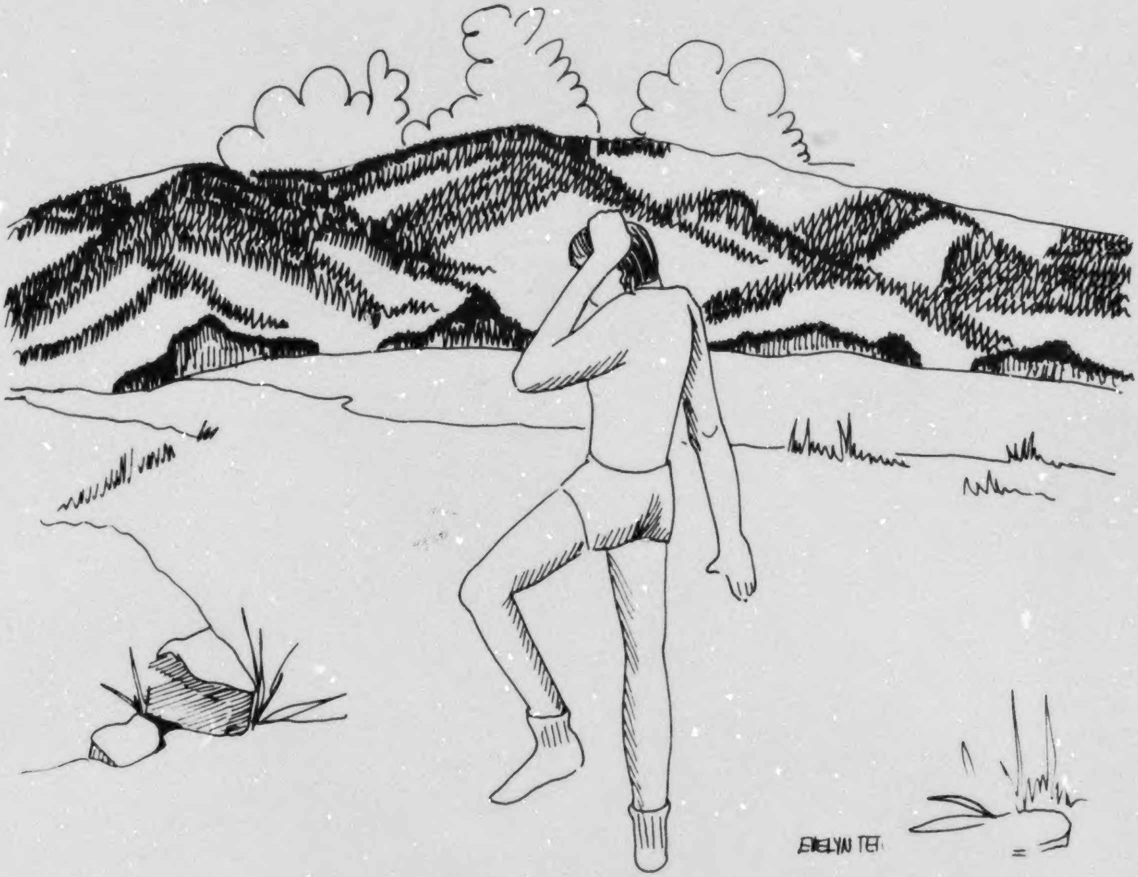
Coyote told the cowboy, "If I wear your Levi pants, maybe the horse will go." The cowboy didn't know what to think. He really wanted a contest with Coyote to see who could outsmart the other, so he took off his Levi pants and gave them to the coyote.



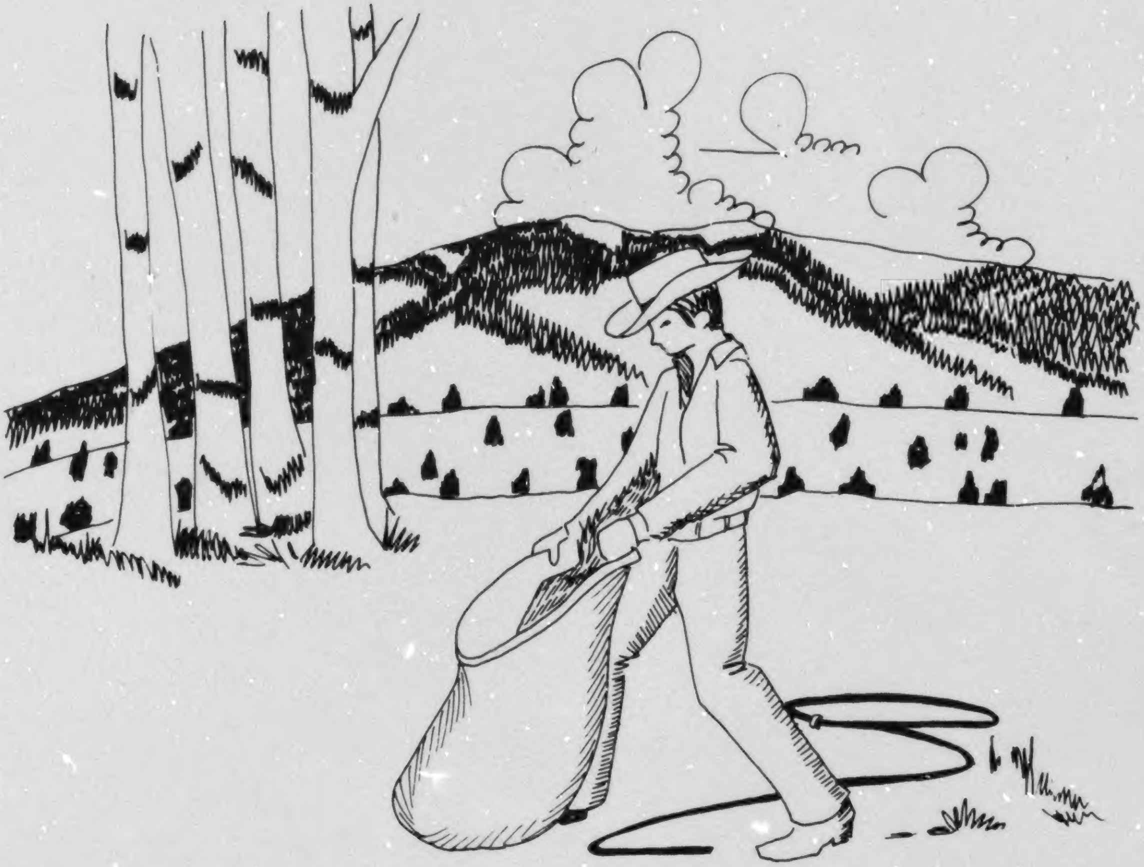
Once again, Coyote set off to get his power. As he rode away for the third time, he yanked the reins and stopped the horse. Coyote said, "If you give me your shirt, the horse will surely think that I am you. Then he will go for me." The cowboy scratched his head wondering what was wrong with his horse. He said, "I guess it's worth a try," and gave Coyote his shirt. Old Mr. Coyote was up to something. The cowboy wanted the contest so badly that he went along with all that Coyote asked.



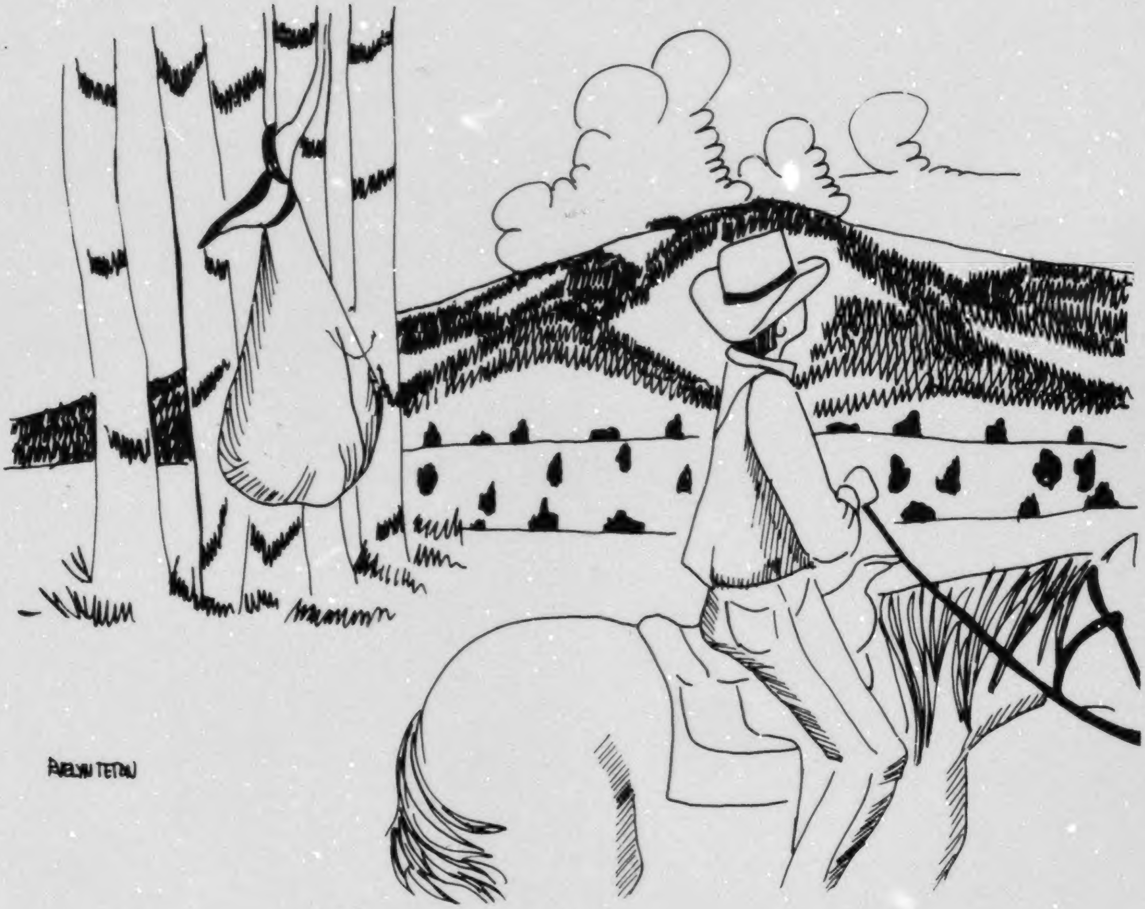
After Coyote talked the cowboy out of his boots, he took off like a gust of wind. Looking back over his shoulders, he called out, "I'm slyer and trickier than you. I fooled you. I have your clothes and your horse."



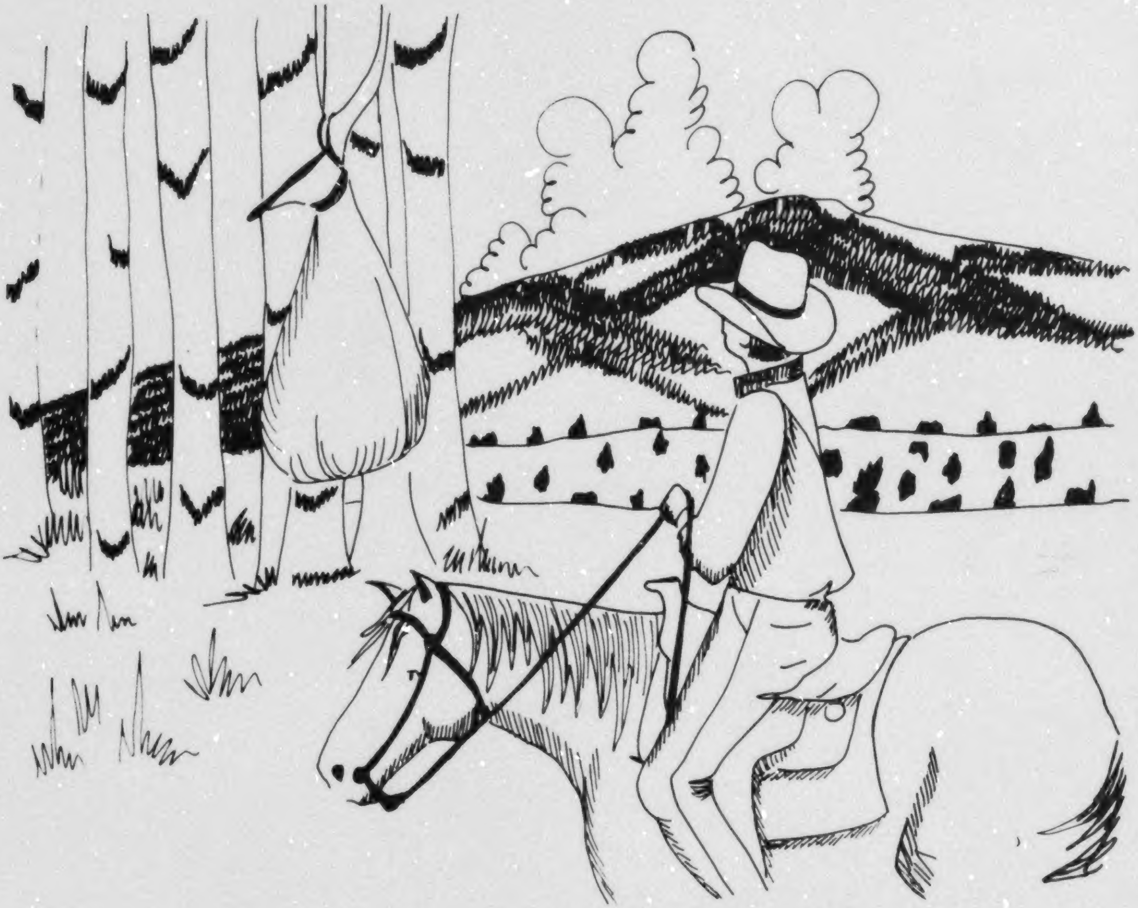
The cowboy was really mad about being tricked. To make it worse, he had no clothes or horse. That old Coyote had out-tricked him. So he set out to try and catch that coyote afoot.



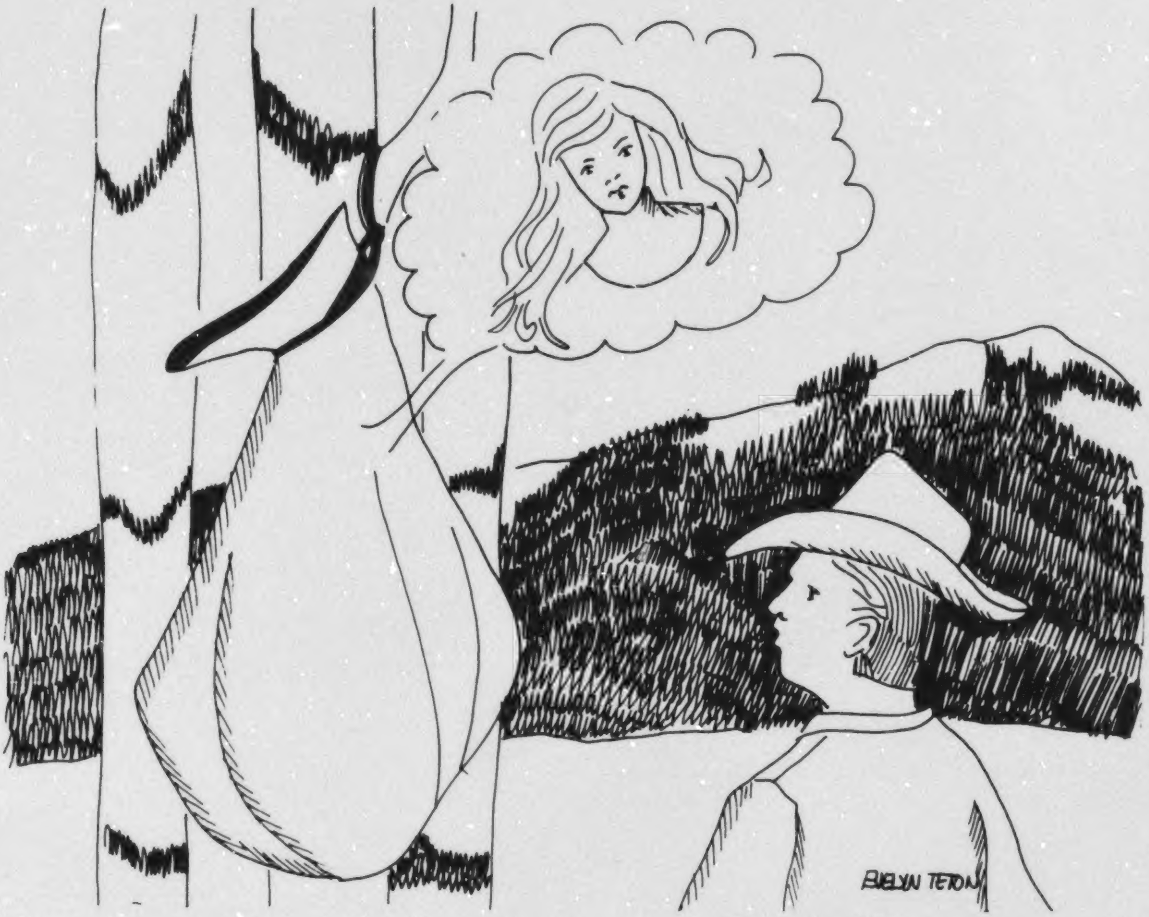
After a few days, he accidentally stumbled upon Coyote. He was still so mad at Coyote, that he roped him, stuffed him in a gunny sack and tied him to a big quaking aspen tree.


EVELYN TETON

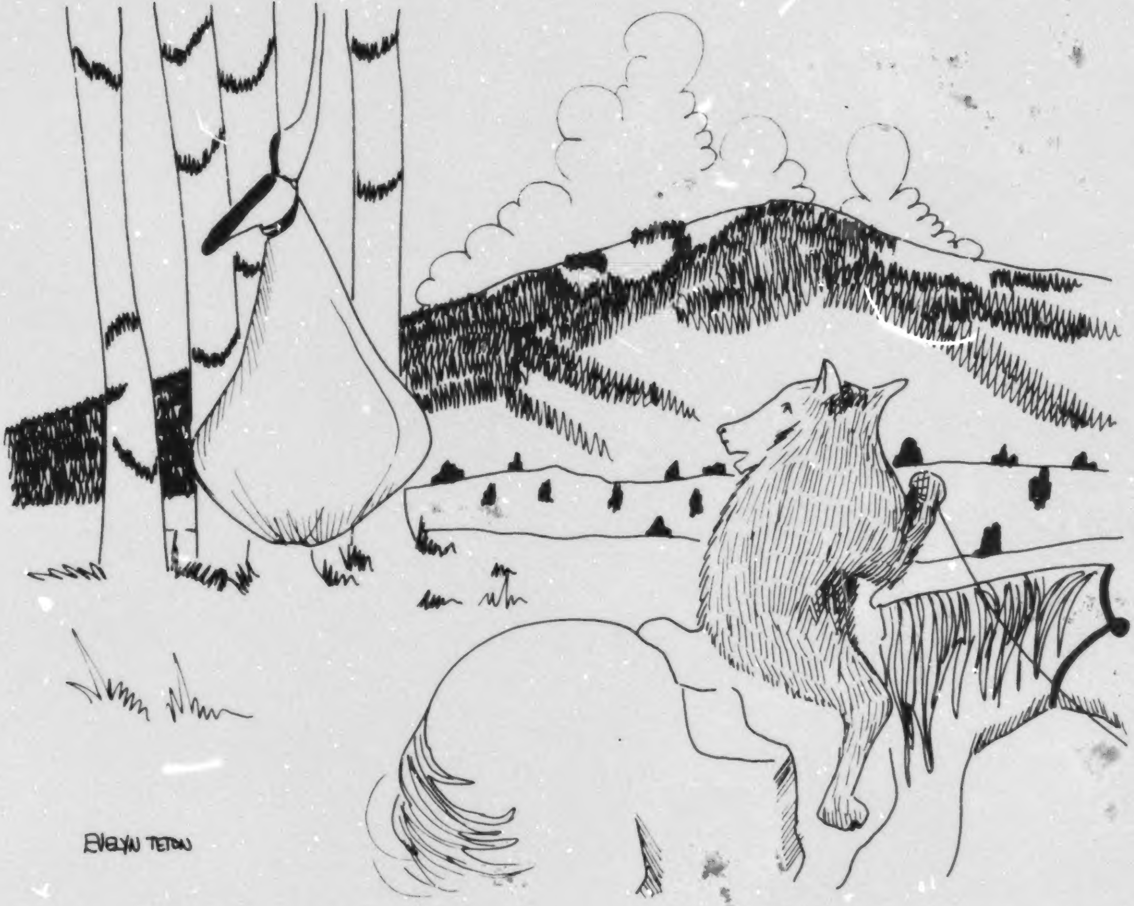
As the cowboy rode off, he told Coyote, "I hope you starve to death!"



This left Coyote in a bad situation. But being very sly and tricky, he just waited for someone else to come along. After a couple of days, sure enough, along came another cowboy looking for stray cows. He noticed the gunny sack hanging in the tree. He rode over to see what it was. As soon as he got near, Coyote started telling him a big tale.



He told the cowboy, "I was hung here by someone who promised me to a beautiful woman. He has gone after her. When they return, I will have to marry her." Then he told the cowboy, "But I have changed my mind. I don't want to get married, even if she is beautiful." The cowboy thought, "This sounds like a good way to get a wife." He had been lonely and was looking for someone to be his companion. This woman was beautiful, too! Coyote suggested, "Let's trade places, then you can have the beautiful woman."



It didn't take long to convince the cowboy, and it didn't take long for Coyote to get out of that sack. He hung the cowboy up in the tree to take his place. He climbed up on the cowboy's horse. As he rode off, he called back to the cowboy, "You were easier to fool than the first cowboy." Then he rode off over the hillside looking for someone else he could trick.

Magic Tricks

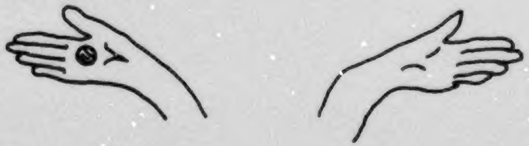
AIM ➡ **To be really tricky person and amaze your friends**

Coyote was a pretty tricky character. How tricky can you be?

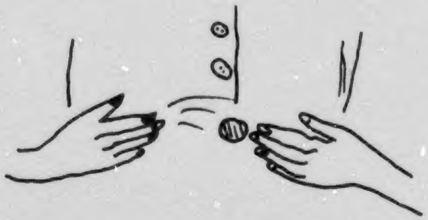
You will need:

a coin (nickle)

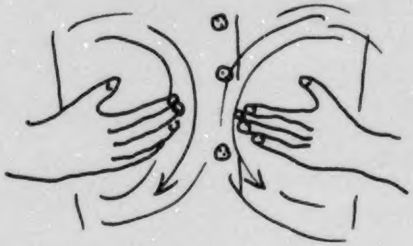
⊕ Show the coin in one hand. Show the other hand empty.



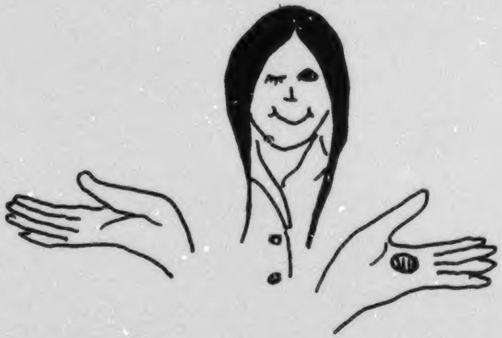
- Press palms to stomach quickly, throwing the coin to the other palm and catching it. This will require some practice.



- Rub palms around on stomach but do not let the palms touch each other.



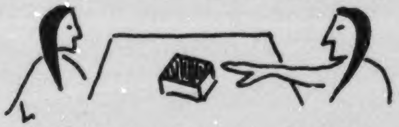
- Extend palms outward to your viewer. They will see the coin in the opposite hand.



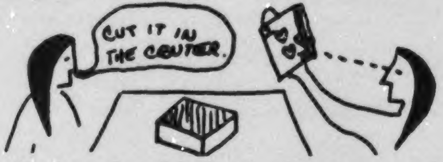
You will need:

a deck of cards

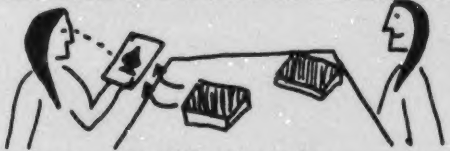
Place a stacked deck of cards before your audience of one or two people.



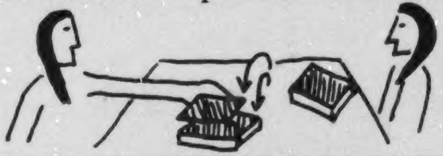
- Cut the deck of cards any place your audience suggests. You should glance at the bottom card of the deck in your hand and remember this card. It will be your cue card.


CUT IT IN THE CENTER

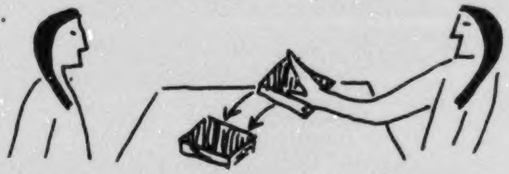
- Your audience should draw the top card on the table and look at the card and remember it.



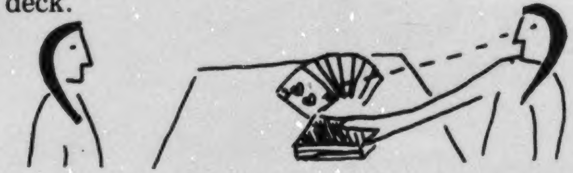
- The audience should place the card back on the deck.



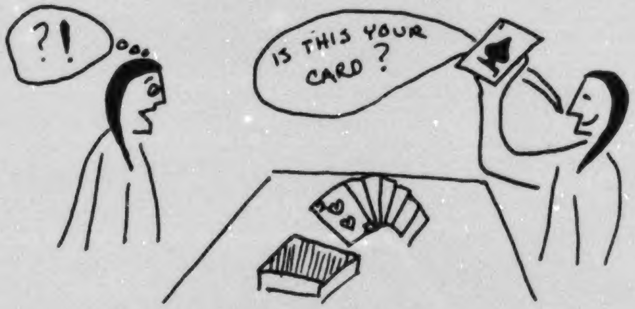
- Put the deck back together the way it was taken apart.



- Flip the cards over one-by-one very quickly until you see the cue card that was on the bottom of the deck.



- Pause and say, "The next card is the one you selected."



- Flip over the next card. It should be the one that the audience was supposed to remember.

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EVELYN A. TETON EVENING

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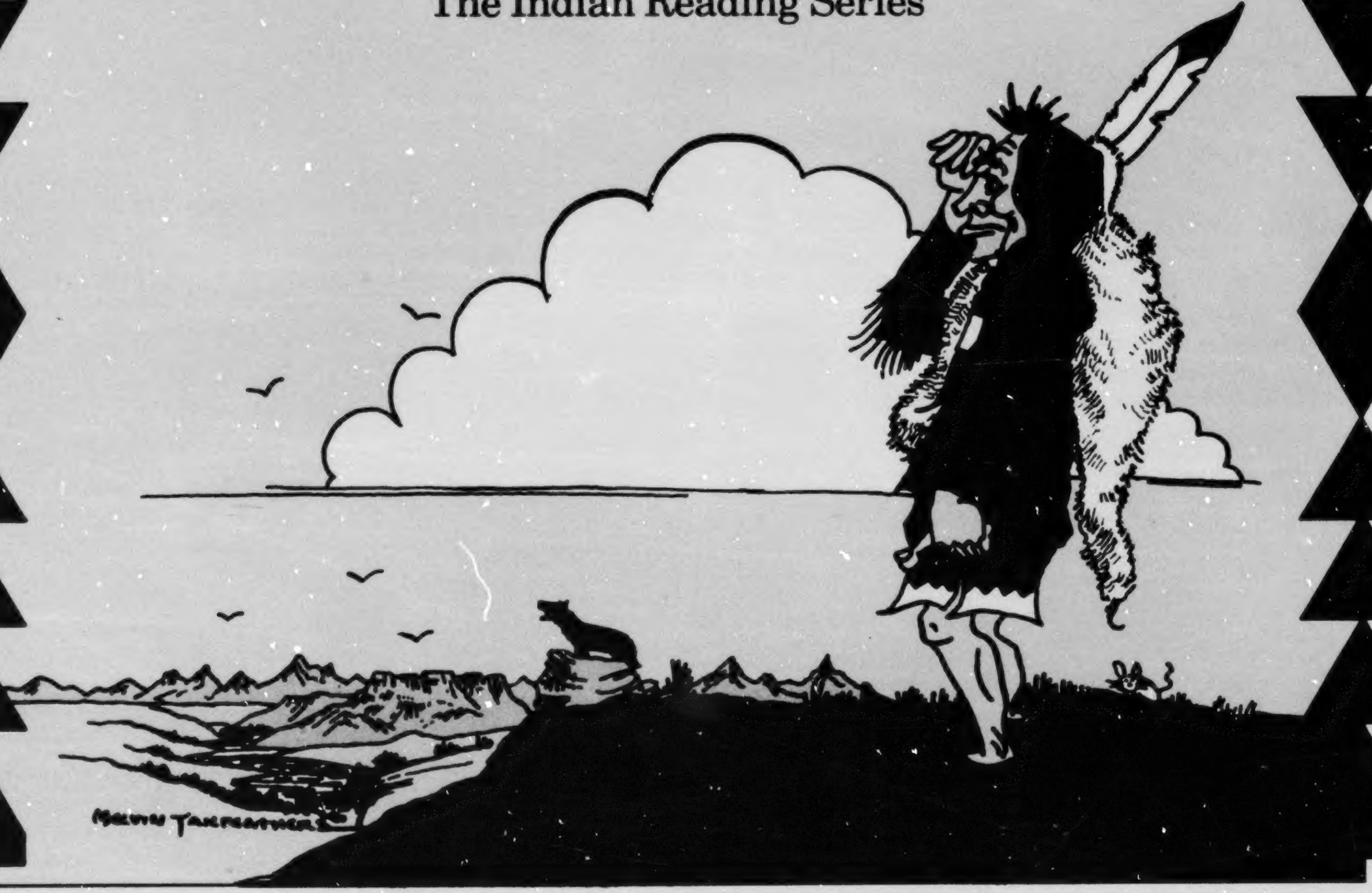
Napi's Journey

The Indian Reading Series



Level IV Book 17

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THE INDIAN READING SERIES
Stories and Legends of the Northwest

Napi's Journey

Level IV Book 17

Developed by the Blackfeet Indians

Written by:

Carmen Marceau
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Northwest Regional Educational Laboratory

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Northwest Regional Educational Laboratory, 300 Southwest Sixth Avenue, Portland, Oregon 97204

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Printed and bound in the United States of America

Napi is a legendary figure in the Blackfeet Indian culture. He can do anything and anything can happen to him. There are a great number of stories about him passed from generation to generation.

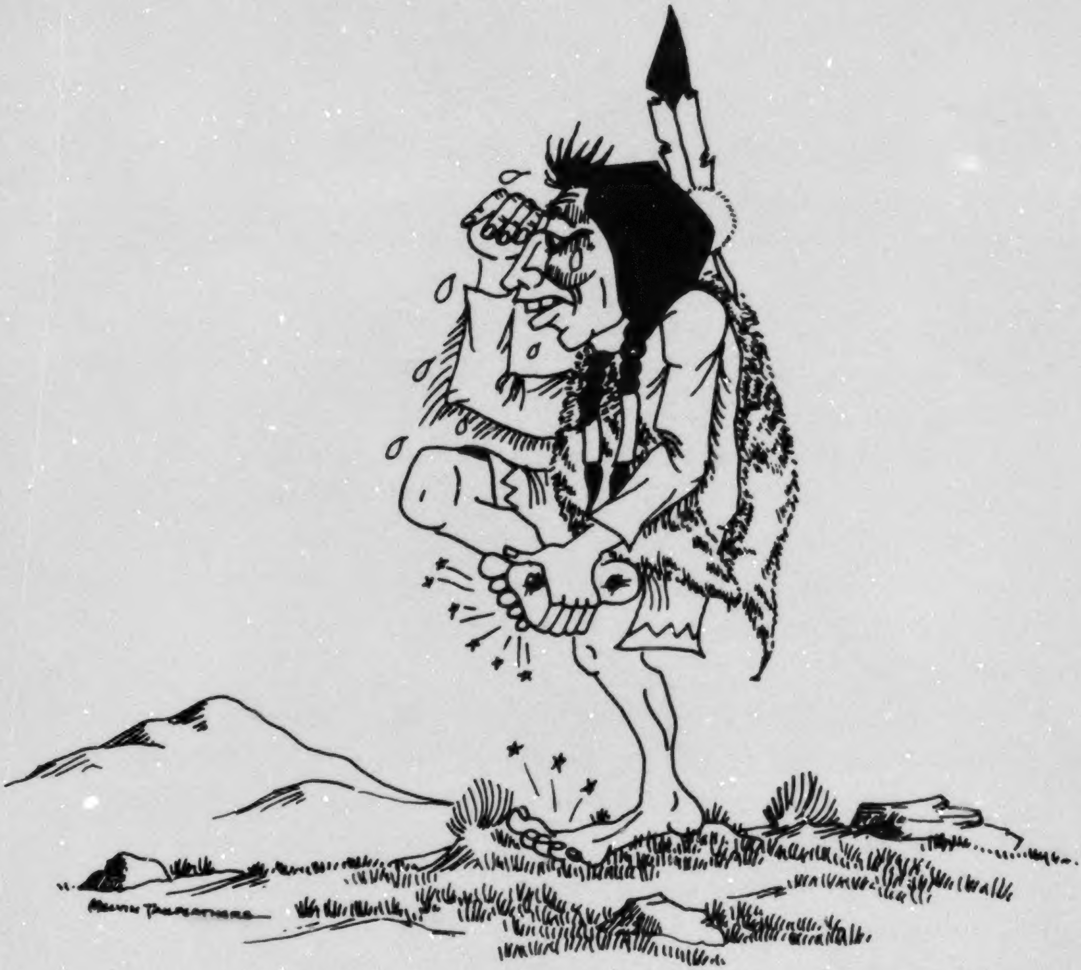
The following story is just one of the many stories told. Many times there are several versions. Some things have been added and other things left out.

Napi's Journey is an example of an Indian way of telling stories. It could be an example of many incidents or situations throughout a lifetime. It is not necessary to tell these stories in a certain order. Very often only one of the incidents of Napi's Journey may be told, perhaps for enjoyment or to emphasize a certain lesson about life.

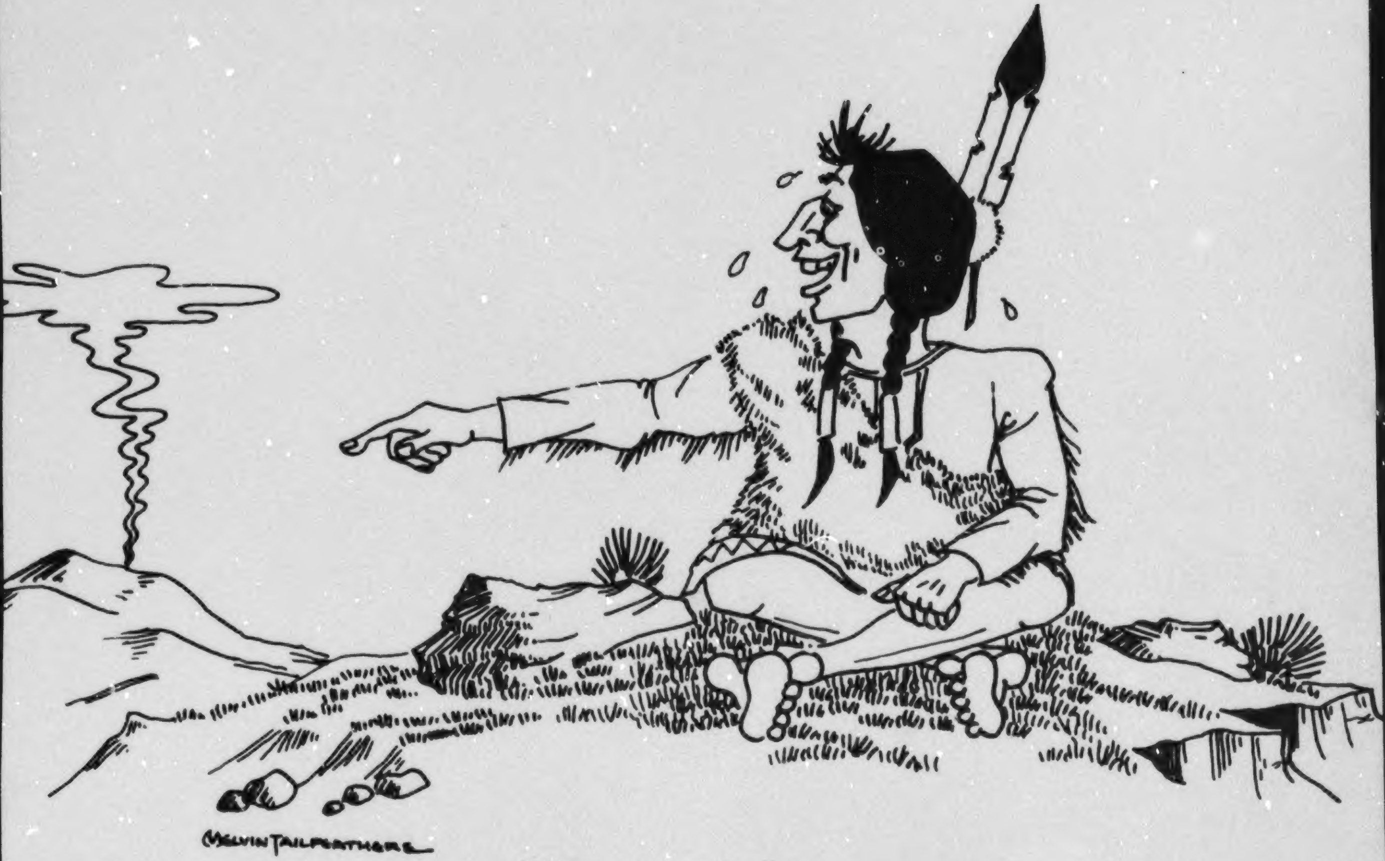
Much of the information in this story has been shared by Joseph Old Chief and arranged by the authors. Many thanks to Joseph Old Chief who is one of the elders on our reservation and knows a great deal about our culture. Our stories could not be carried on and enjoyed by others if it weren't for our elder people whom we appreciate very much.

This is a comic type story, yet it brings one close to the world of nature.

Napi (naw-pee) like saw-see

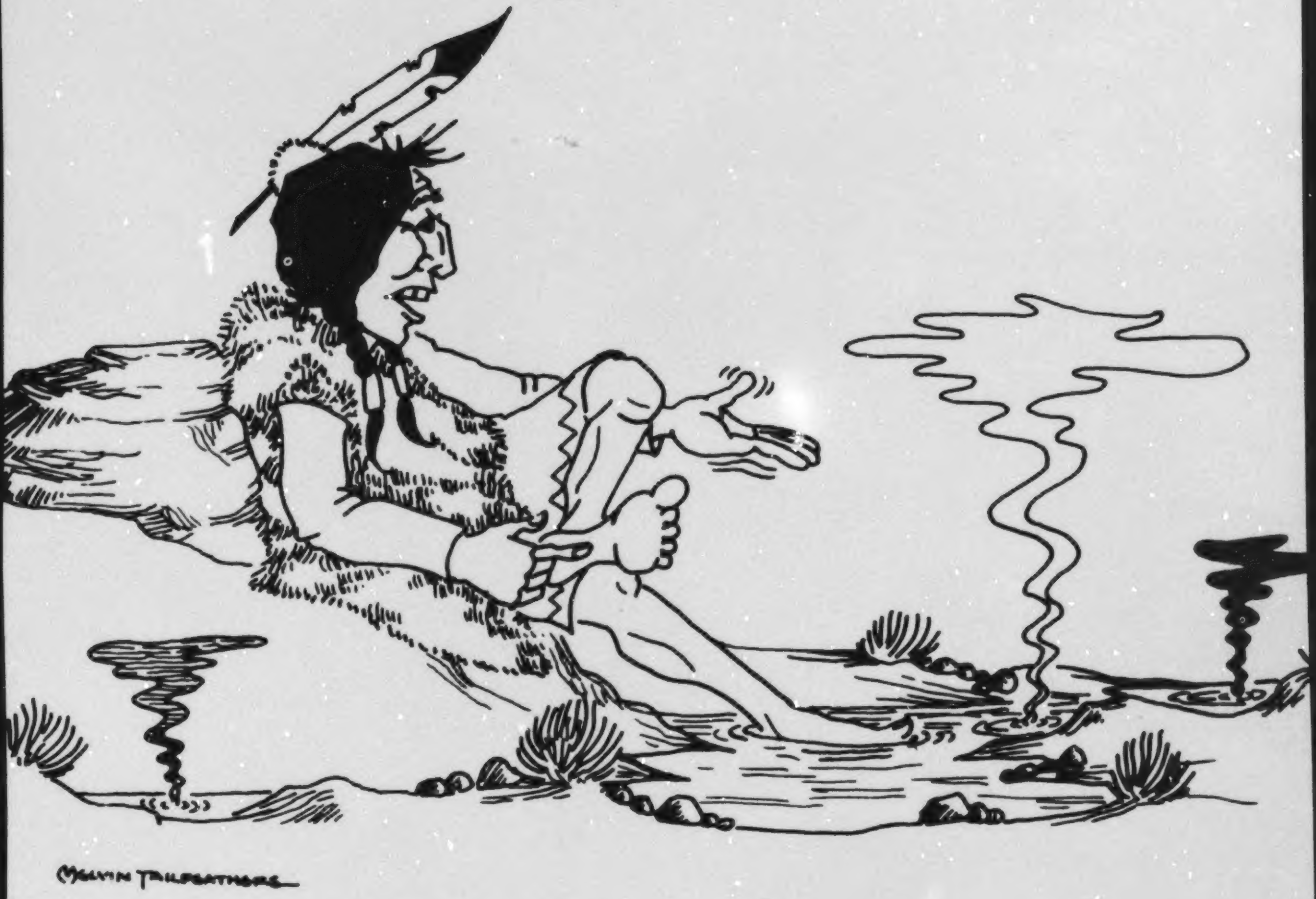


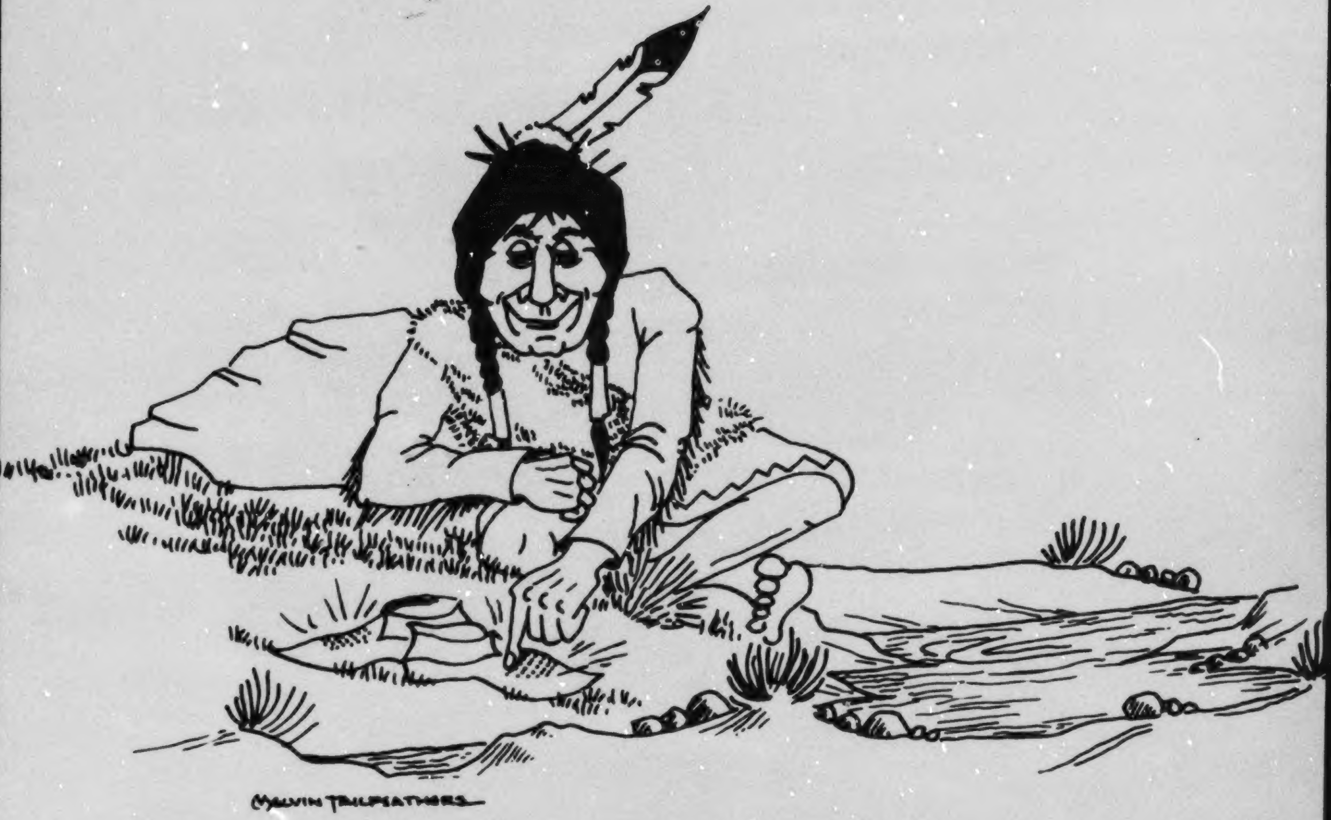
One hot summer day, Napi was walking around. It was so hot, beads of sweat were dropping from Napi's body. His face was burning as with a fever. He didn't have any moccasins. His feet were hurting and were blistering. He looked over yonder and saw a hill. He said, "I think I'll go over there and look around."


MELVIN TAILFEATHERS

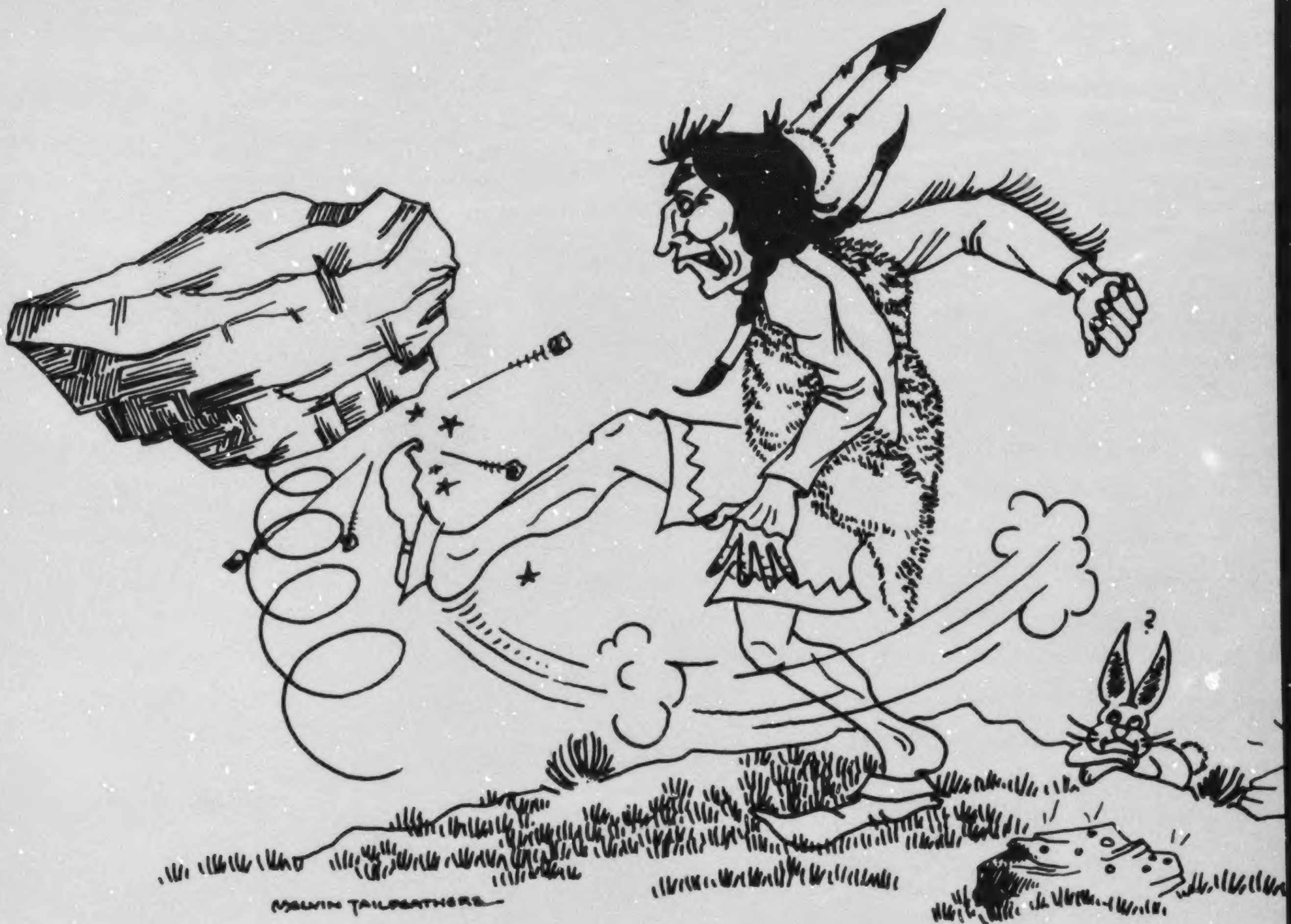
While Napi was sitting on the hill, he saw another hill. Smoke was coming out of that hill. "I think I'll go over to that hill and see if I can get some moccasins."

After Napi got to the hill, he noticed there was a spring of water. Yellow smoke began to come out. He put his hurting feet into the springs and began to cool them off. He started to cry. Looking toward the yellow smoke, he said, "Could you help me out and give me some moccasins?" Right where he was sitting, just ahead of him, another colored smoke came out and it was blue. After Napi got through crying, he looked around. To his amazement, another colored smoke appeared, which was red.


MELVIN TAILFEATHERS



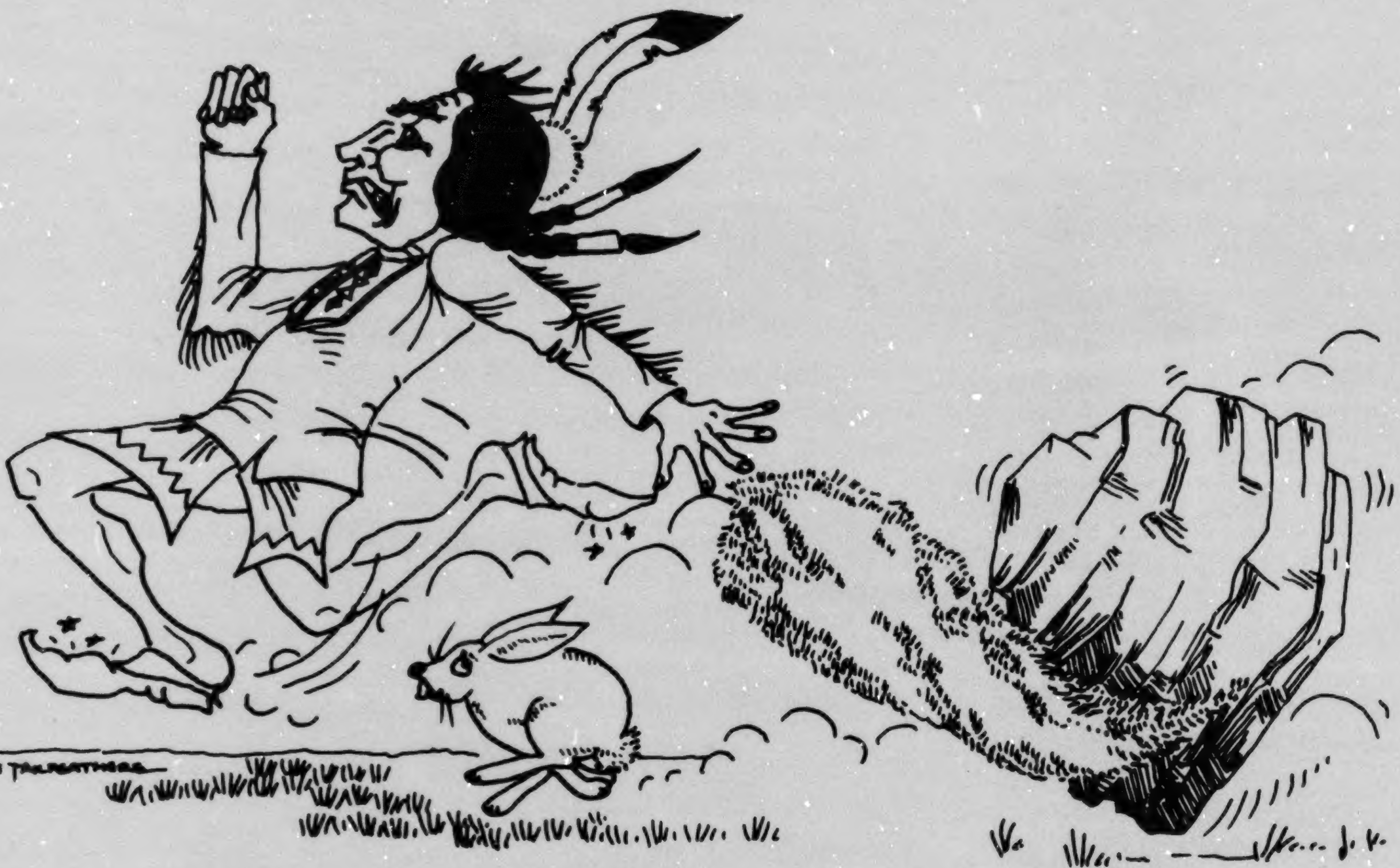
Napi closed his eyes. He had a feeling something was put in front of him. He opened his eyes and looked around. He saw a pair of moccasins in front of him. They were beaded with yellow, blue, and red beads. Napi was afraid the colored beads were going to be erased off his moccasins. He started to make marks across the beads and the beads began to shine.



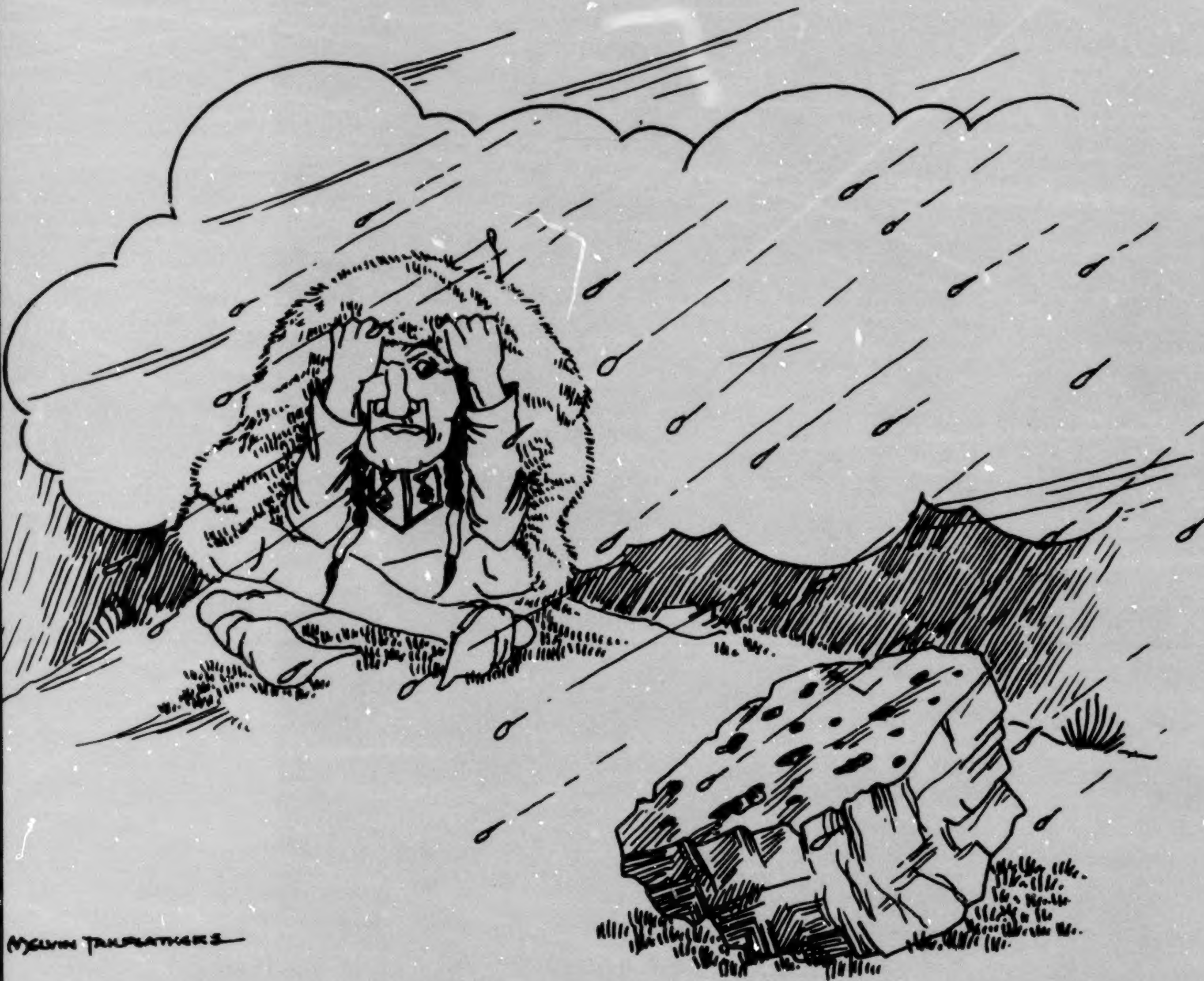
Napi tried on his moccasins. They were too small and he got mad. He jumped up in a rage. He kicked the first rock he came to. Then he kicked another rock. Napi said, "This is the way you are going to look!" That is why some rocks look like they have little holes in them. Other rocks are different colors and some rocks shine. That's because of some of Napi's beads.

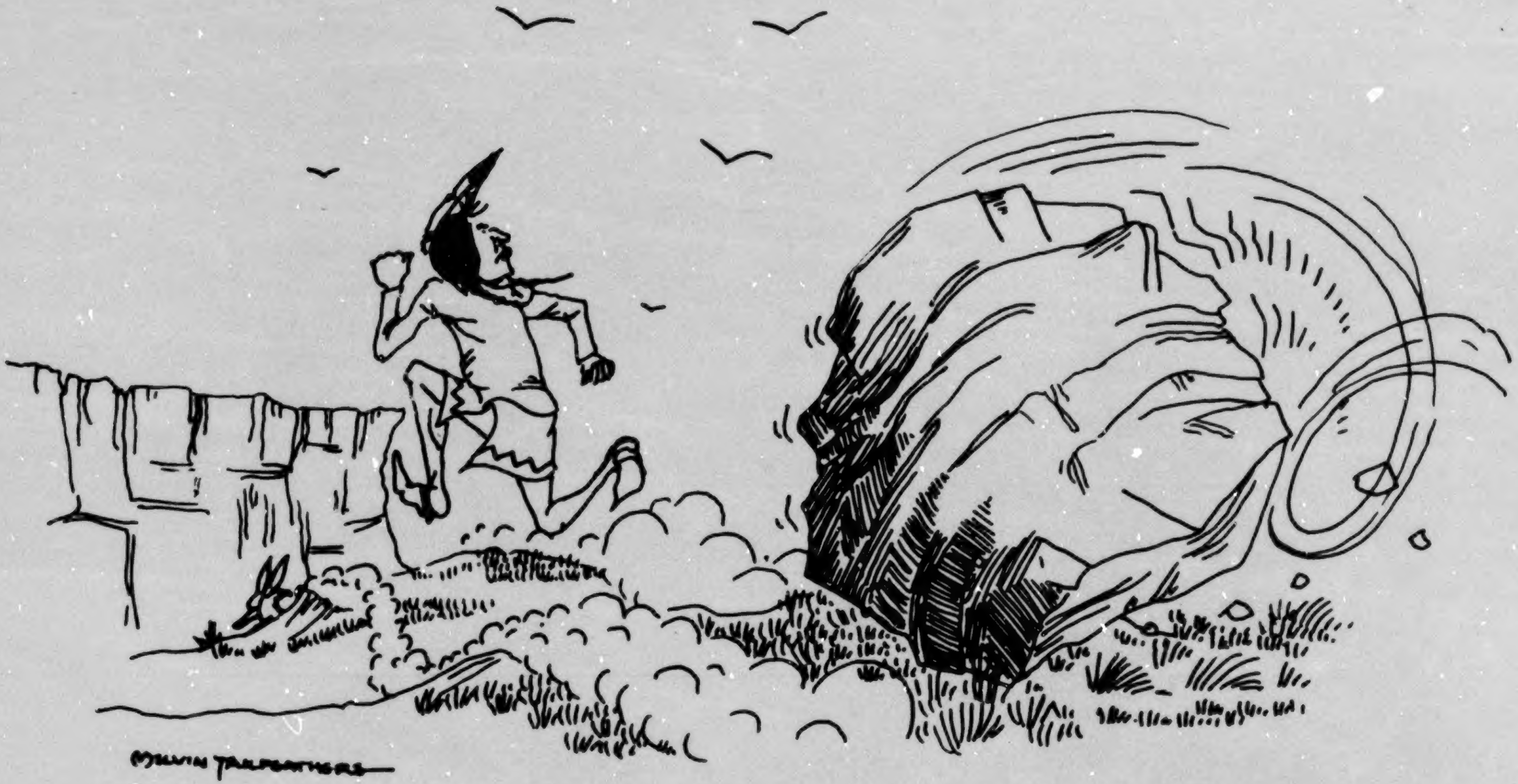
Napi's foot was hurting even worse because he kicked the rocks. This made him even more angry. He kicked the red rock as hard as he could. This made the red rock very angry. The red rock said, "Brother, nobody kicks me."

The red rock started to chase Napi. It rolled after him faster and faster. Napi ran a long way. His feet were hurting. He was getting tired and hot. He told the rock, "Brother, if you quit chasing me, I'll give you my buffalo robe." Napi jerked off his buffalo robe and threw it on the rock. The rock stopped by him.

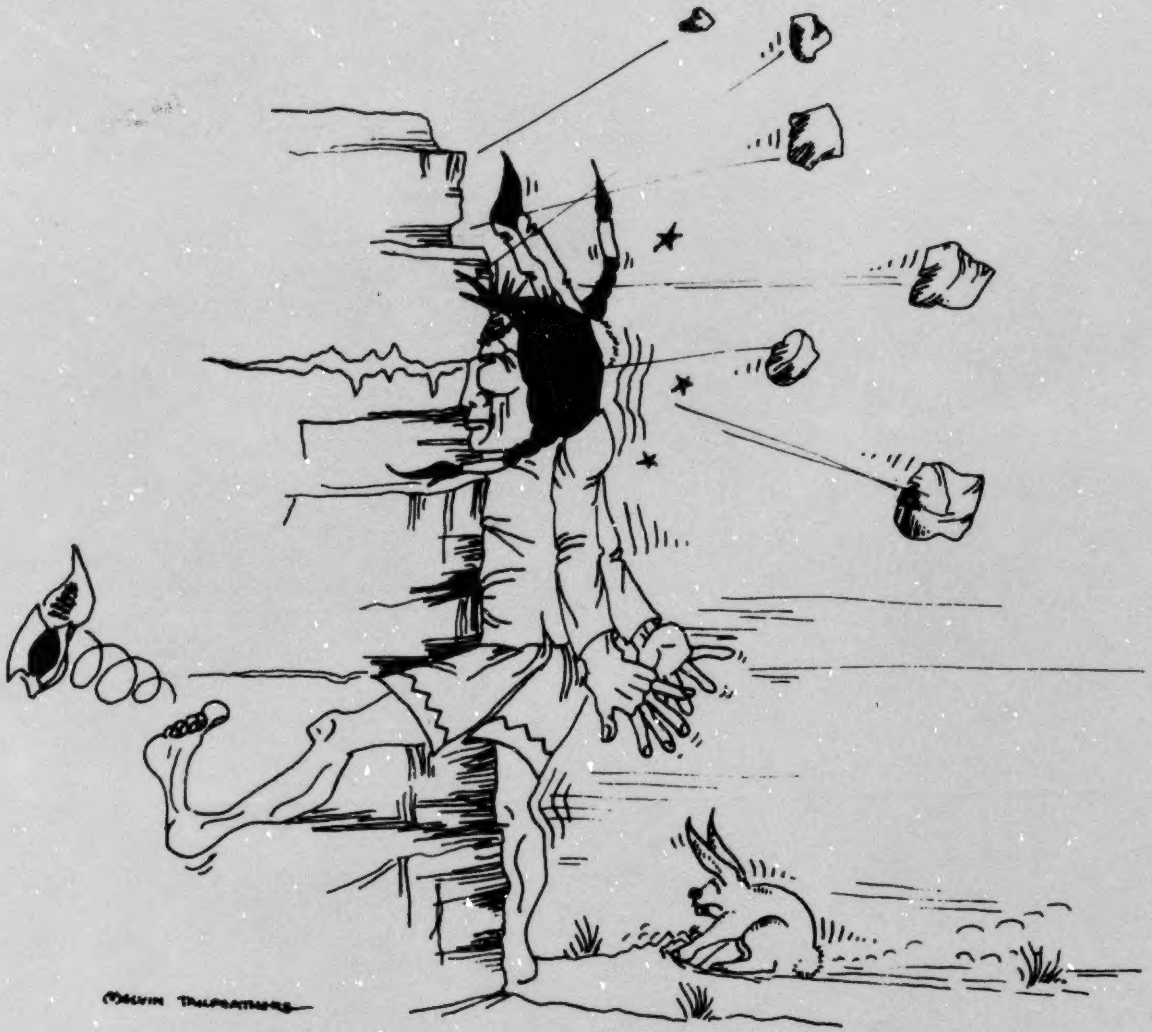


Napi was so tired and hot, he went and sat on a little hill to rest. While Napi was resting, he didn't notice, but clouds began to form in the sky. Suddenly it began to rain. He thought to himself, "I think I'll just go get my robe from my brother, the rock, because I'm going to get all wet." He didn't care about the rock. He jerked the buffalo robe so quickly, the rock turned upside down. He put the buffalo robe on. After the rain and hailstorm were over, the rock had little holes all over the bottom of it. That's why when you turn a rock over, you will often see little holes in the bottom of the rock.

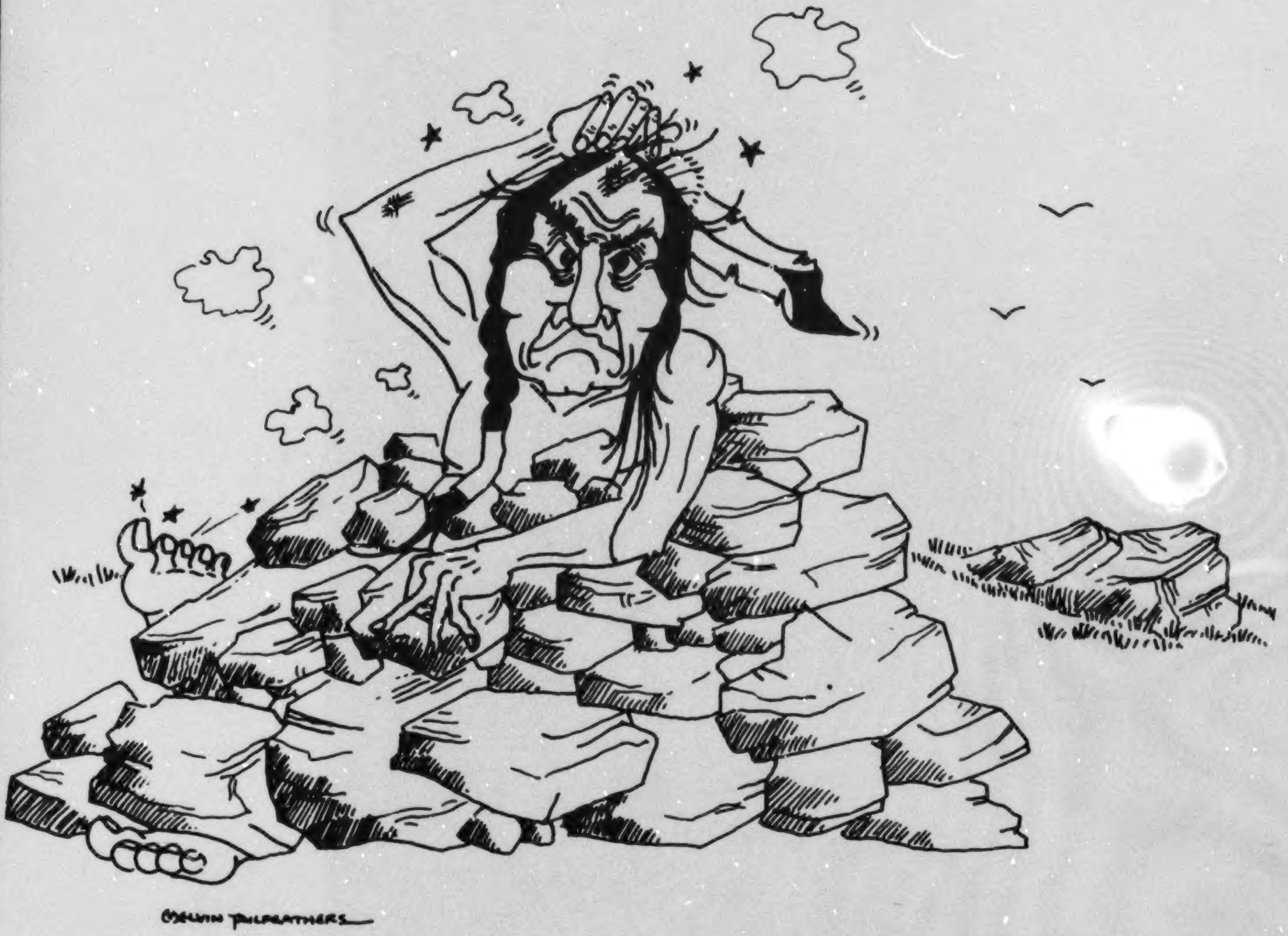

MELVIN TAILFEATHERS



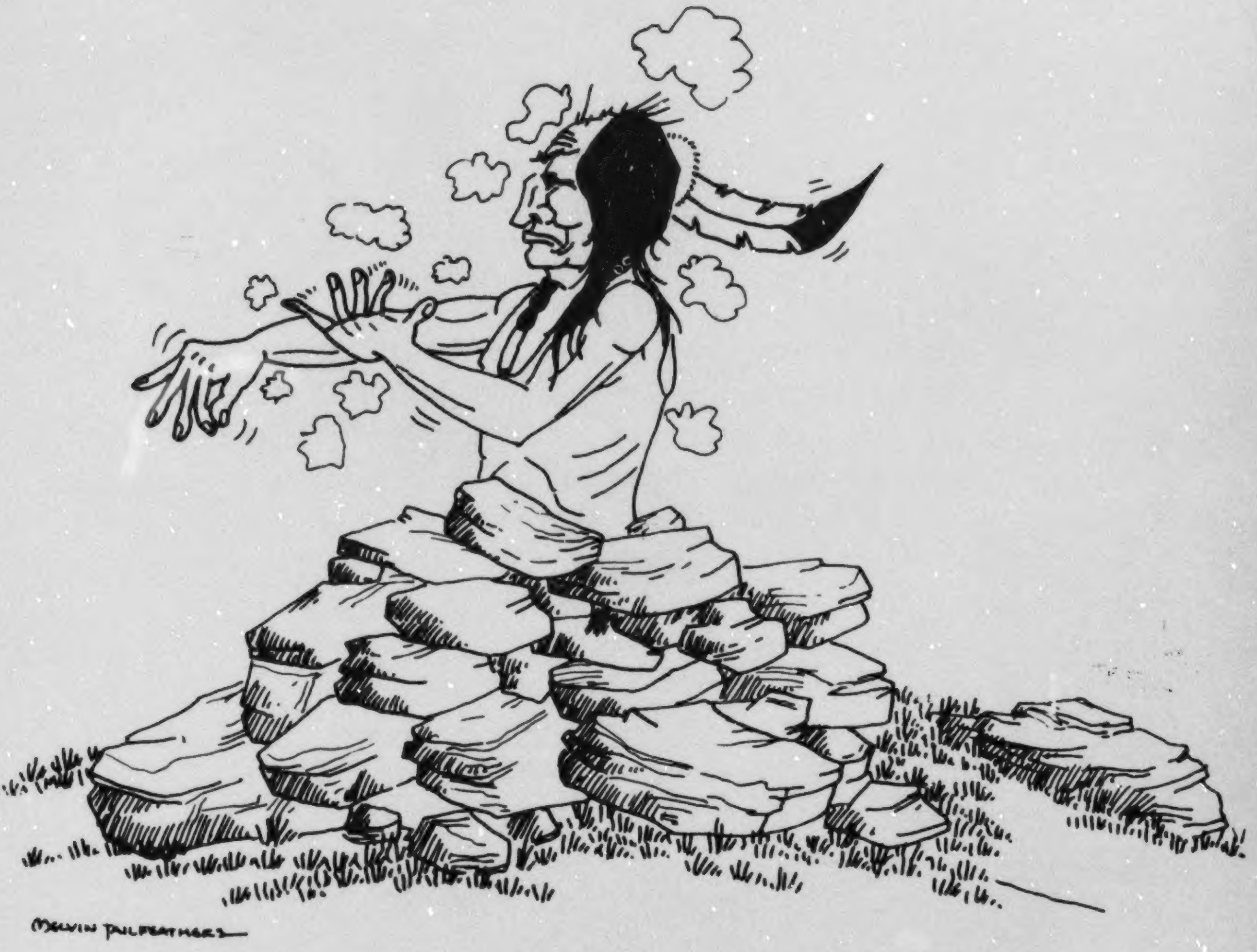
The rock told Napi, "You took your buffalo robe back, and now I'm going to chase you." Napi gave the buffalo robe back to the rock. He took off and the rock started to chase him. The rock had medicine. The rock began to get bigger and bigger and heavier and heavier. It rolled faster and faster. As Napi was running, he was looking back at the rock.


MELVIN TAILFEATHERS

Napi was getting dreadfully tired and much more frightened. He was really running fast. As he was still running and looking back, he ran into a cliff. The whole cliff fell down on Napi.

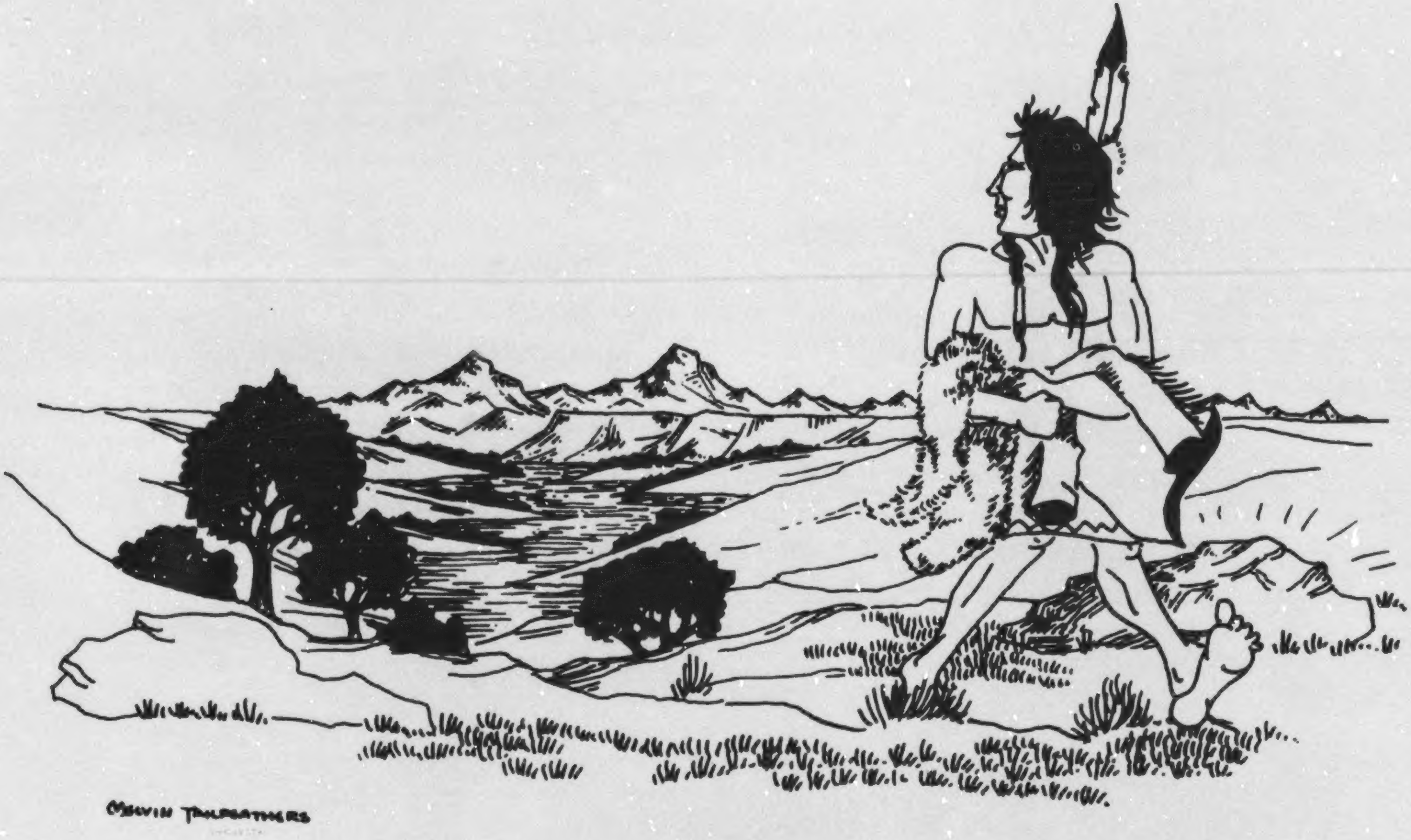


Napi was underneath the cliff. He began to crawl toward the top. He poked his head out of the pile of rocks. He asked his brother the rock, "Let's quit now, brother?" The rock agreed. Now, when you go around and see different rocks and they are sitting deep in the ground, that's where Napi left his brother, the rock.



Napi crawled out from under the rocks. He stood there. One side of his hair was unbraided and some of his hair was missing. He began to brush himself off. The white clay from the cliff was all over him. That's why we have to brush ourselves off now when we get things on us. Napi caused that by running into the cliff.

Napi went far away. He discovered he didn't have all his hair. He got lonesome. He didn't have any clothes, just his breech cloth. He thought, "I'm going back to my brother, the rock, and see if I can get my hair back." While he was going back, he met the rock that had magic medicine. He said, "Brother rock, have mercy on me so I can have good luck again." Napi said, "My brother rock, if you have mercy on me and give me my robe and clothes back, I'll have mercy on you. I'll give you luck that in your future time, you are going to shine." Napi told the rock, "You are going to change your looks. From now on when it rains and clears up and the sunshine hits you, you are going to be different colors." That's why some rocks shine now. The rock had mercy and gave him the buffalo robe and his clothes back.


MELVIN TAILFEATHERS

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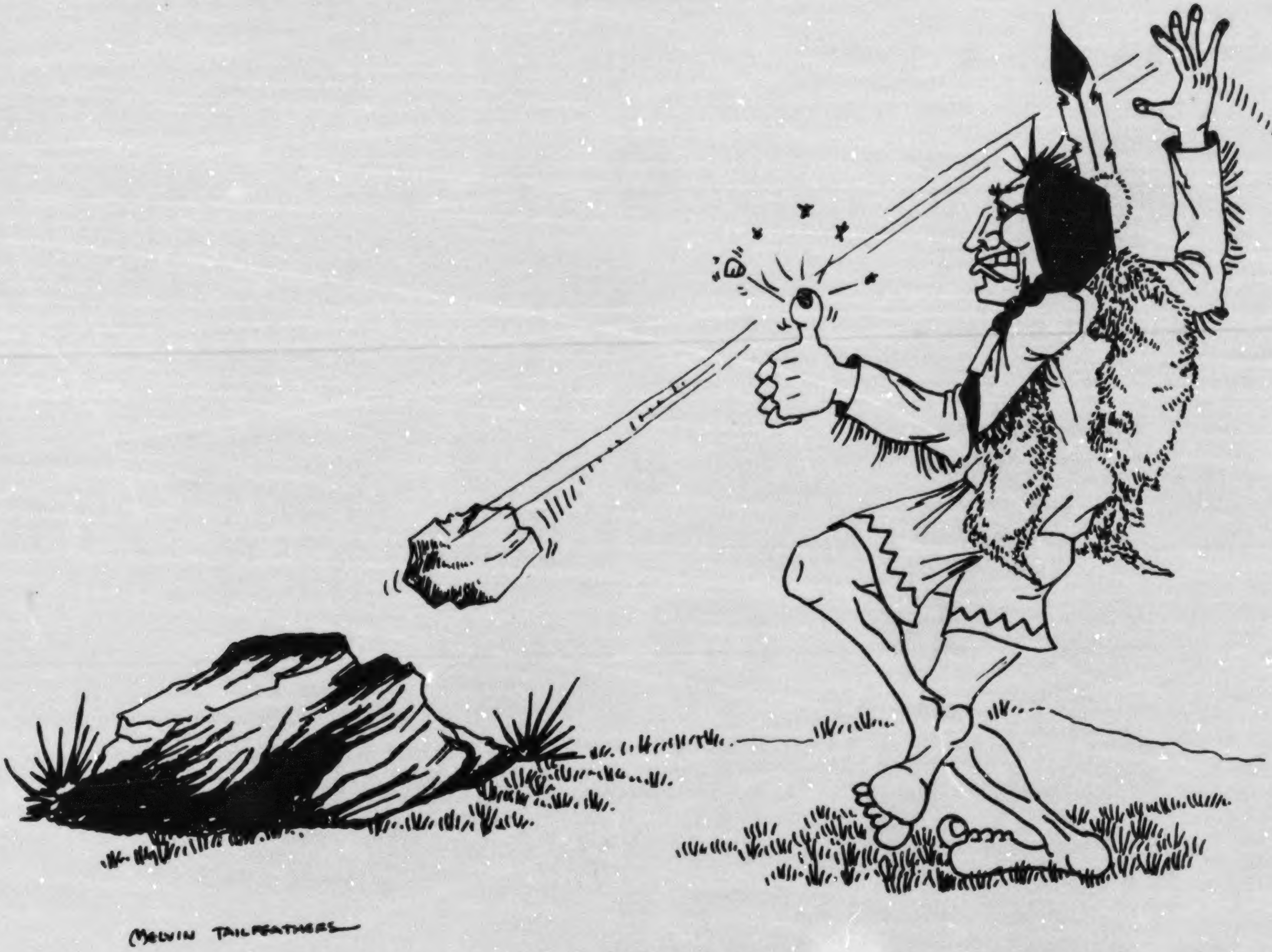
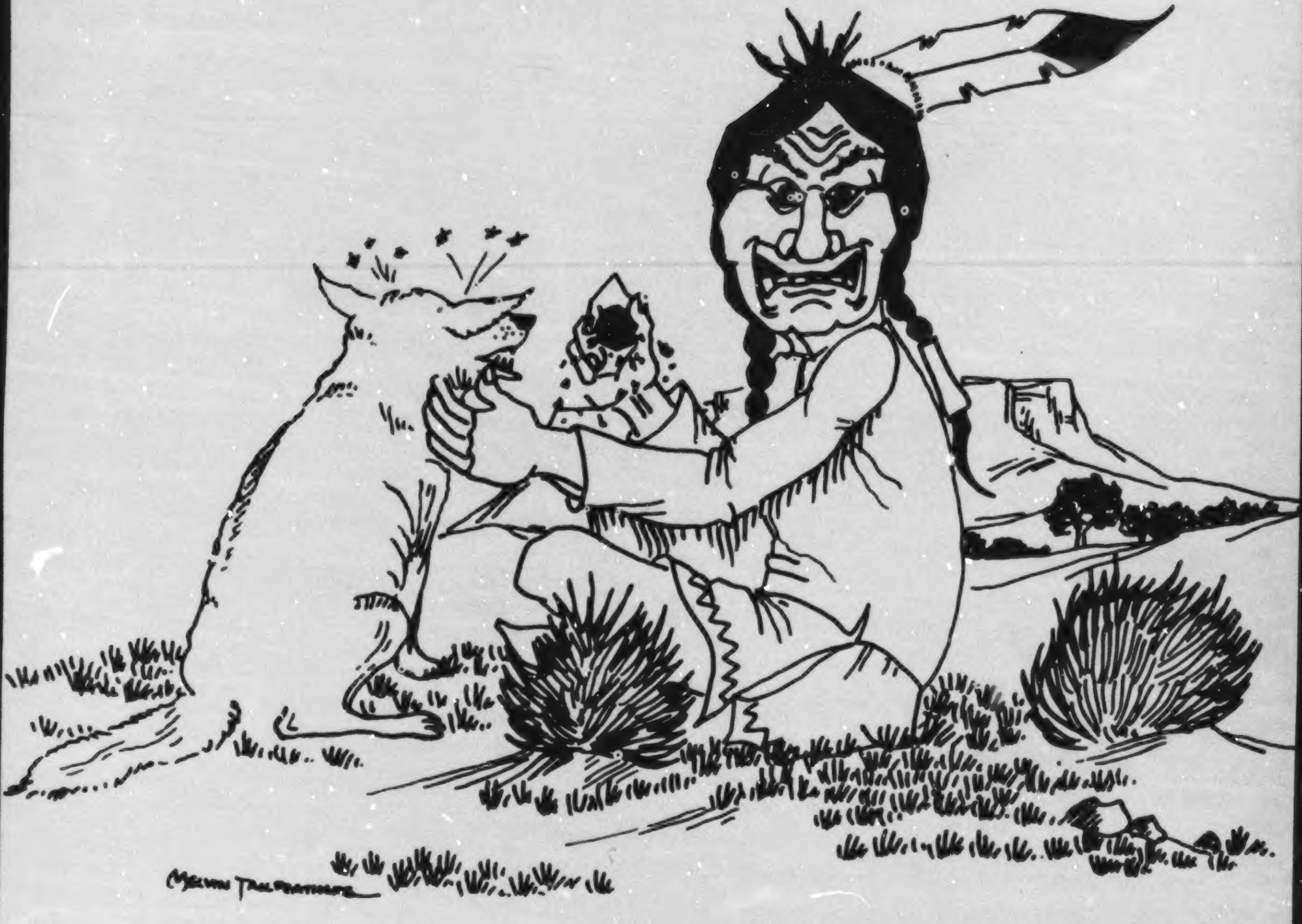
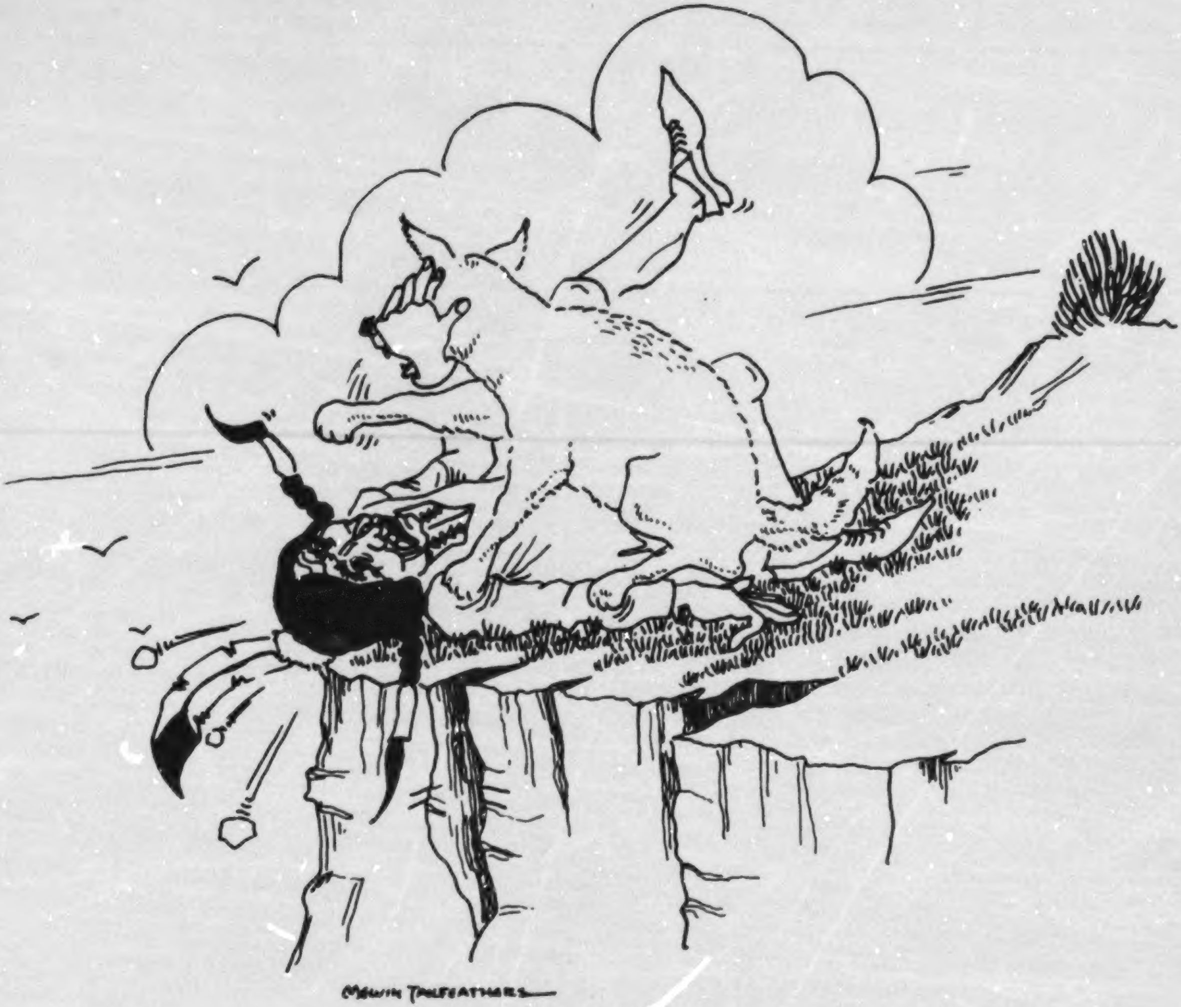
Napi went to another rock and asked the rock if he could have his hair back. The rock gave Napi most of his hair back. But some of Napi's hair was stuck on the rock. That's why some rocks look like they have hair on them. When the rock was giving his hair back to Napi, Napi got mad at the rock. He picked up a small rock and was going to hit the other rock. When he threw, he missed and hit his thumb. He knocked his thumbnail off. That's why when you hit your fingernails hard, they come off. This is the result of some of Napi's works.

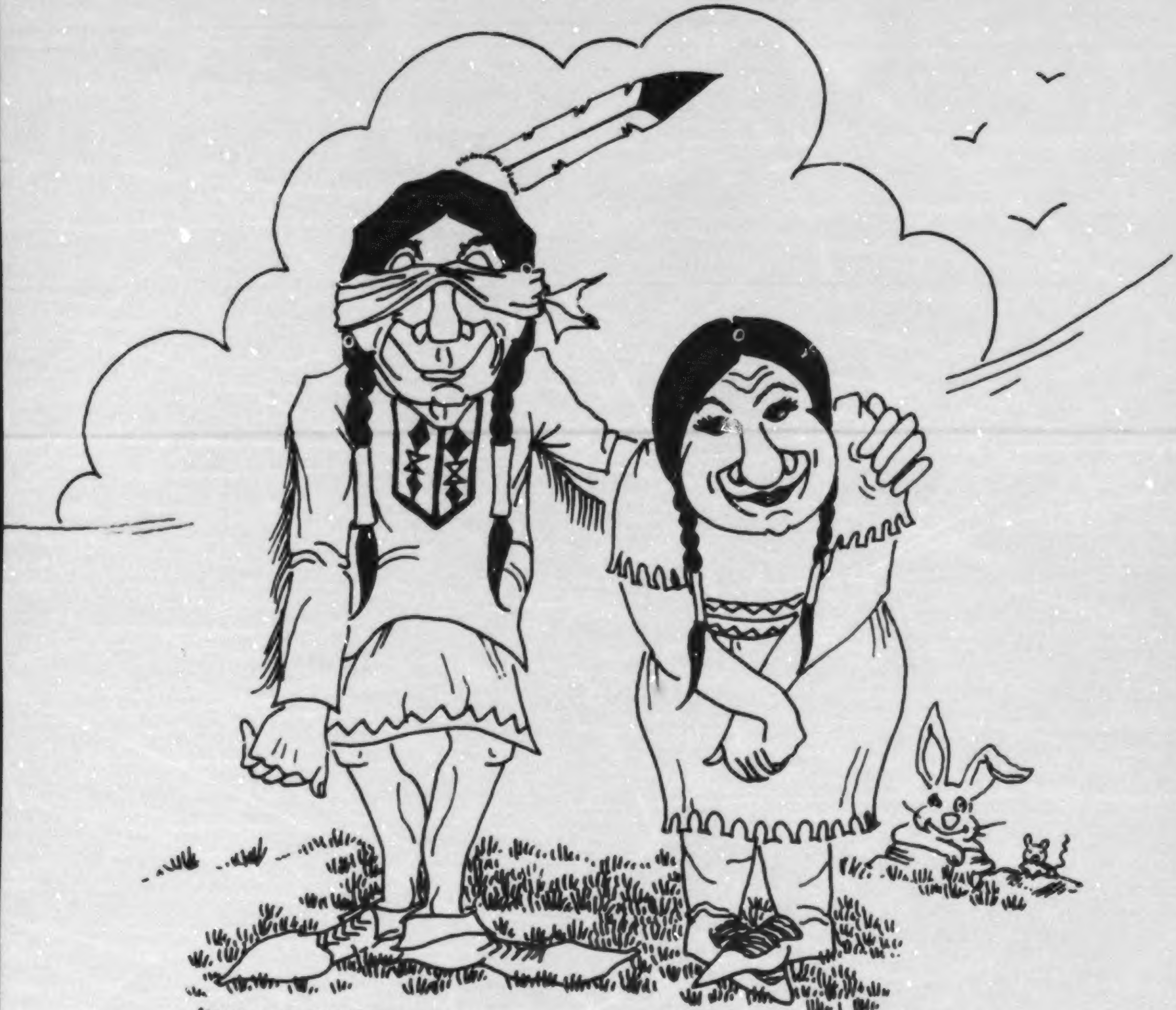

MELVIN TAILFEATHERS

Napi was walking and saw his brother the coyote. The coyote said to Napi, "Could you help me out? I can't see." Napi was in a bad mood. He took some dirt and rubbed it in the coyotes eyes. That's why we get sore eyes now. Napi left the coyote and started to walk away. The coyote started to sing an Indian song. That song really pierced Napi's ears. He couldn't keep walking. He had to turn around and go back and clean the coyote's eyes out.



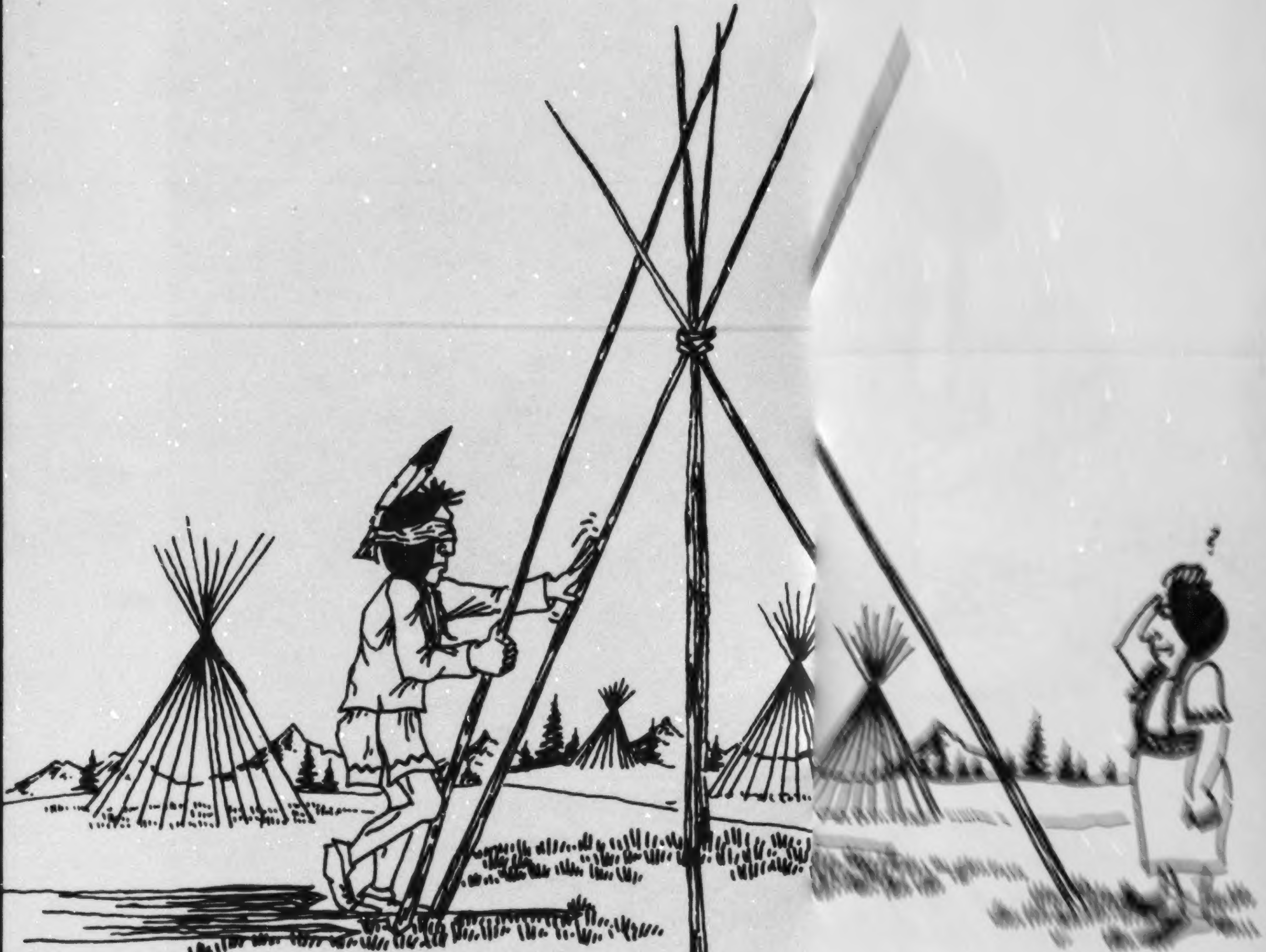


After Napi cleaned the coyote's eyes out, he started to walk away again. The coyote chased Napi and scratched his eyes out. Now sometimes people throw things in our eyes. Napi caused this, Napi went blind but he kept walking. The coyote continued to follow him. The coyote followed Napi wherever he went.



Napi didn't want anyone to see his eyes. He tied a blindfold over his eyes. The blindfold was made from soft deer hide. While he was still walking, he met a woman. He asked the woman to marry him. She agreed and they got married.

The woman told Napi, "Put up a tepee." Napi went to get tepee poles. He would put poles up and then go get some more poles. He would lose the ones he already put up. He had several sets of tepee poles assembled in different places. She said, "How come you have so many tepees put up?" Napi told her, "I put a lot of tepees up, so you can choose the one you want." But Napi was blind and he kept losing his poles. He didn't want to tell his wife he was blind.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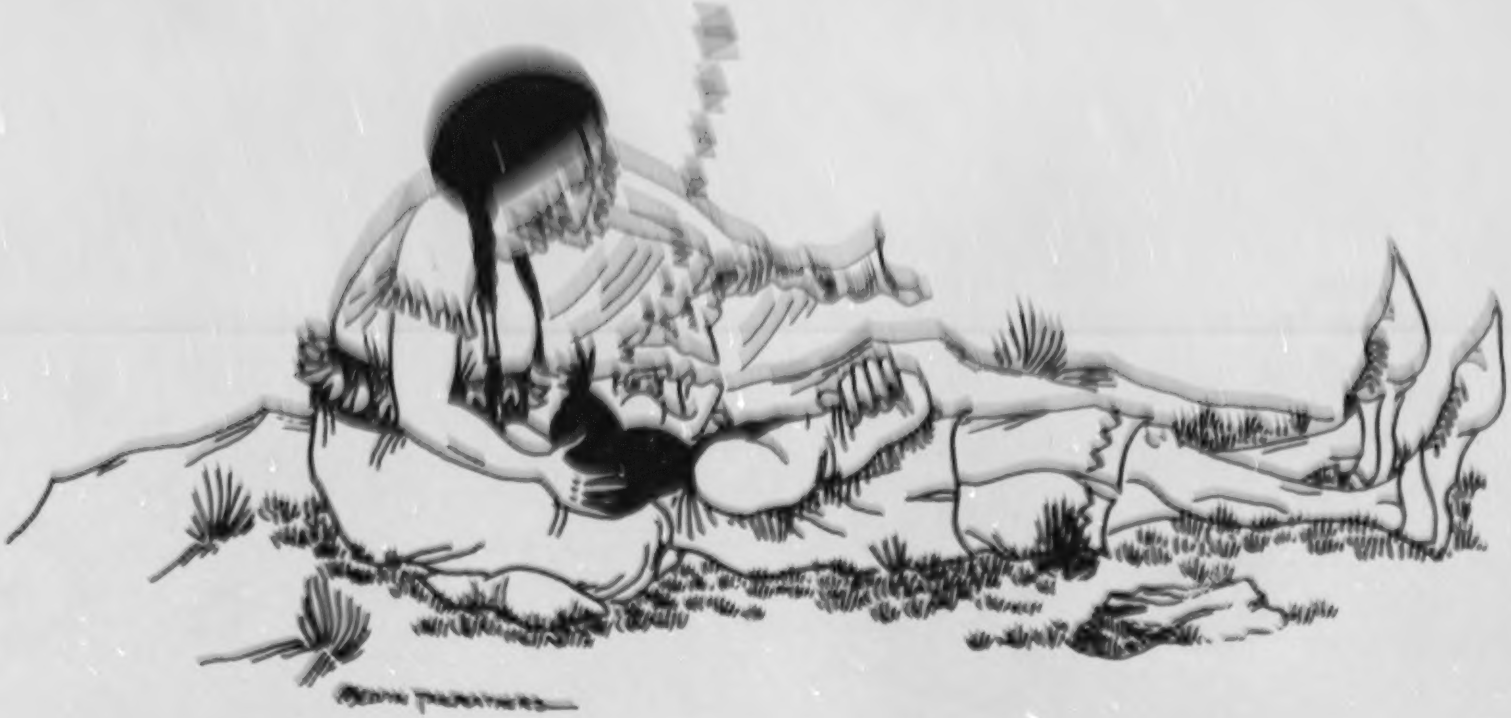
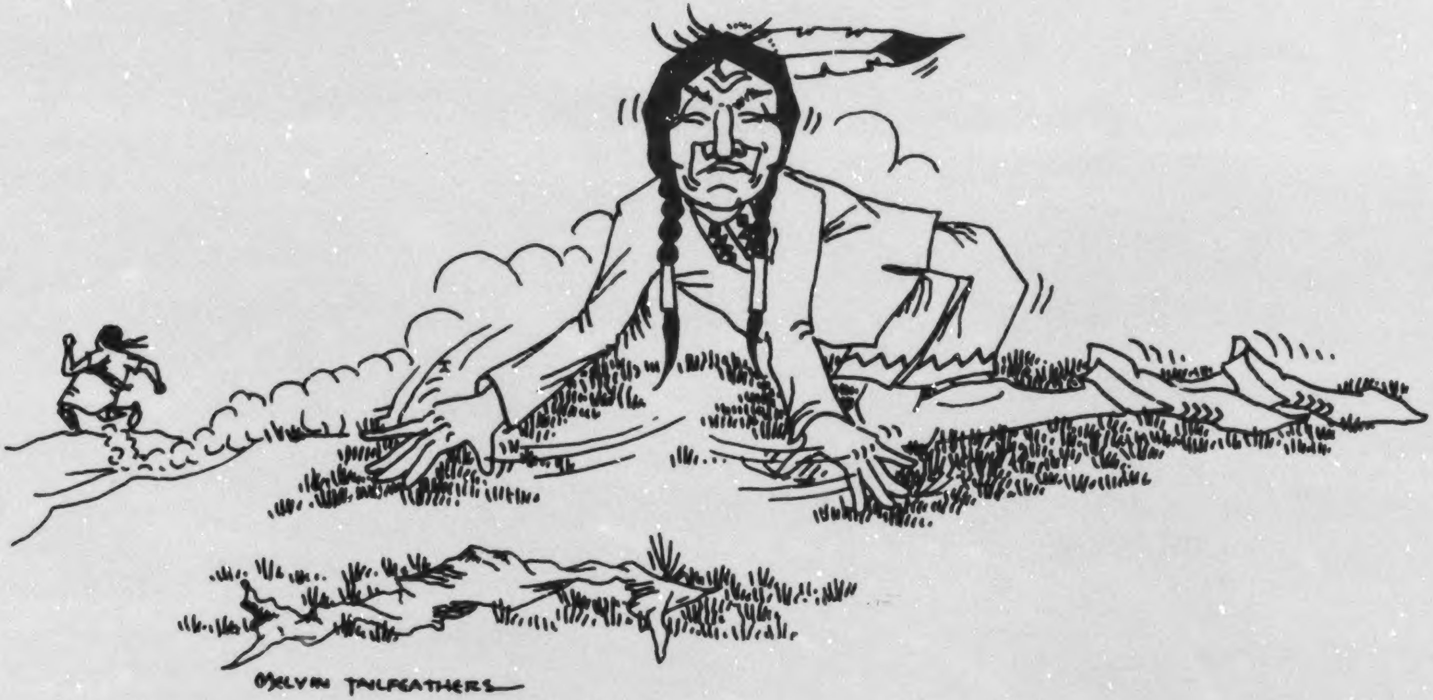
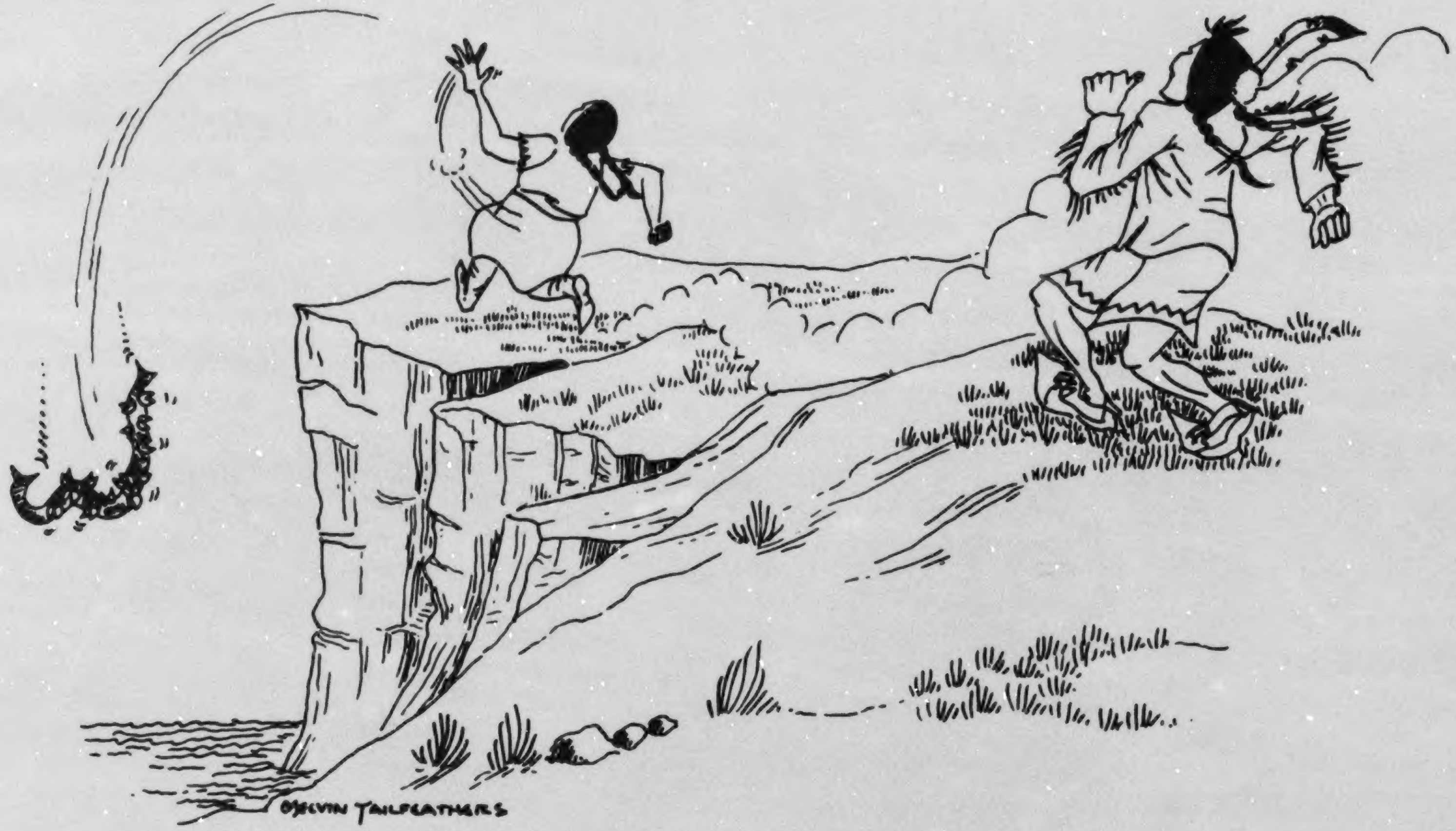
MELVIN TAILFEATHERS



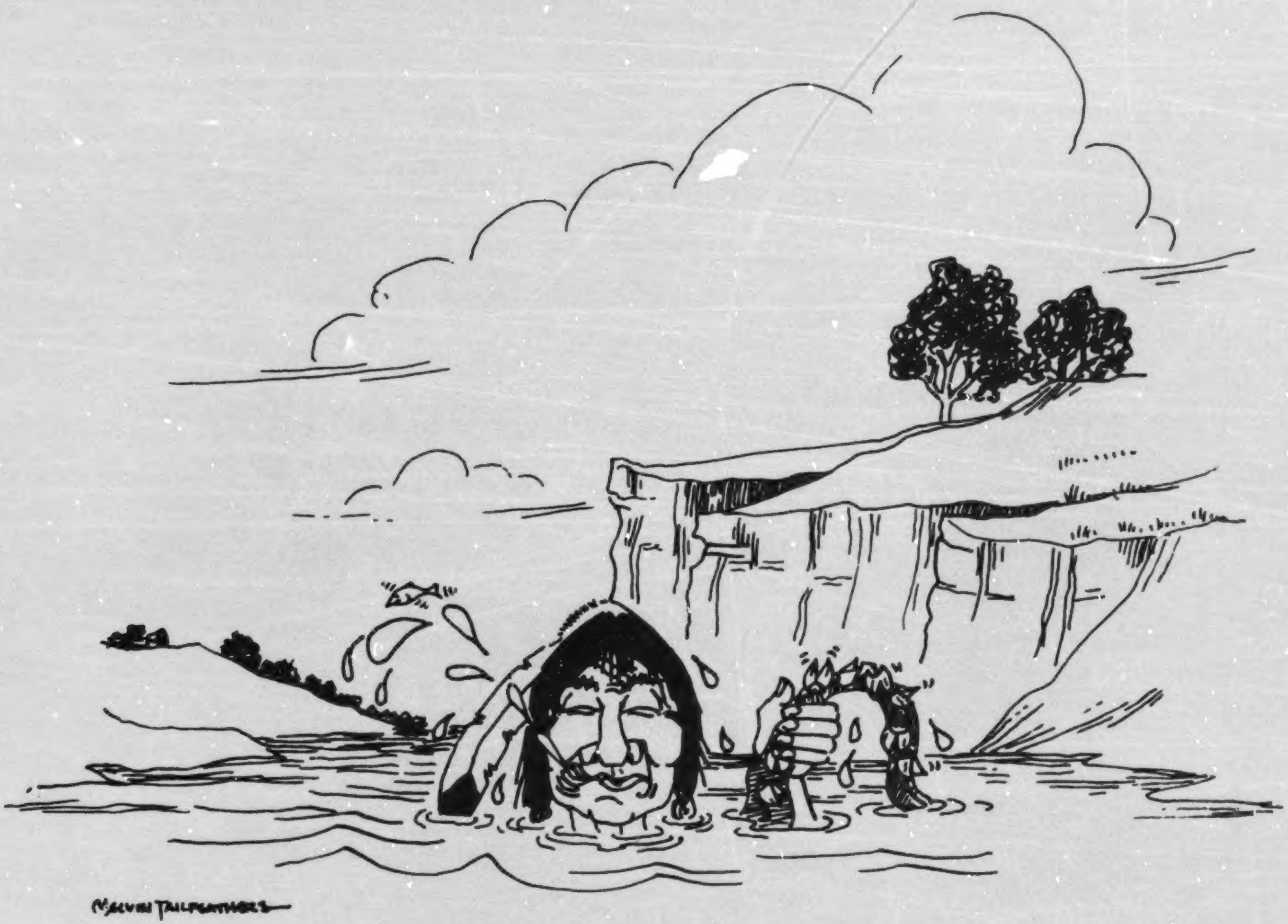
Napi told his wife, "I'm going to make a belt out of deer hooves so I can hear you wherever you go." He put the belt on his wife. He then told his wife, "Look at my head." While his wife was looking at his head, Napi fell asleep. His wife wondered why he was wearing that blindfold. She took the blindfold off. After she knew her husband didn't have any eyes, she became afraid of him. She leaped up, dropped Napi's head, and ran away.


MELVIN TAILFEATHERS

Napi woke up when his head crashed to the ground. He jumped up, felt around for his blindfold and began to chase his wife. She was wearing the hoof belt. That's how Napi knew where she was going.

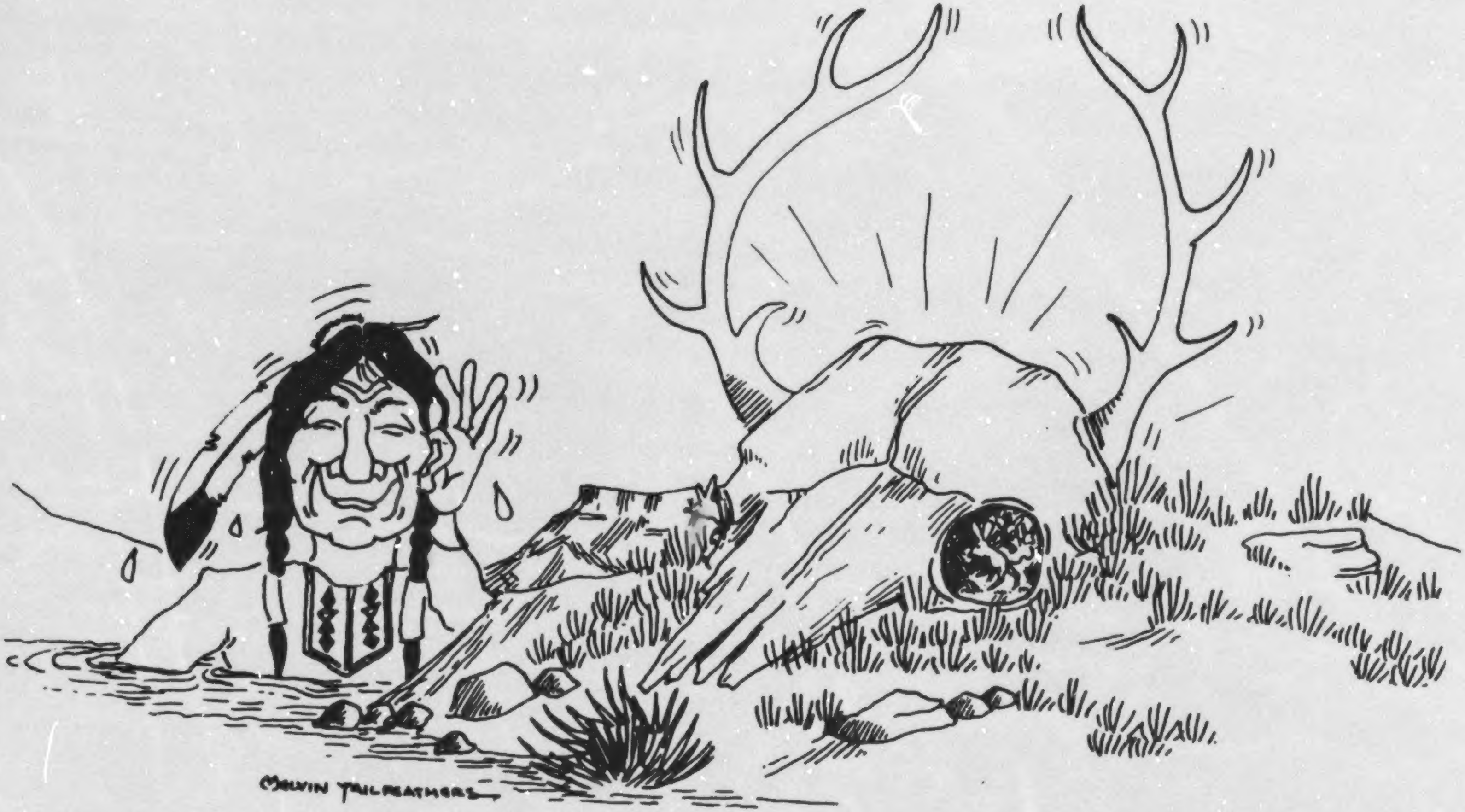


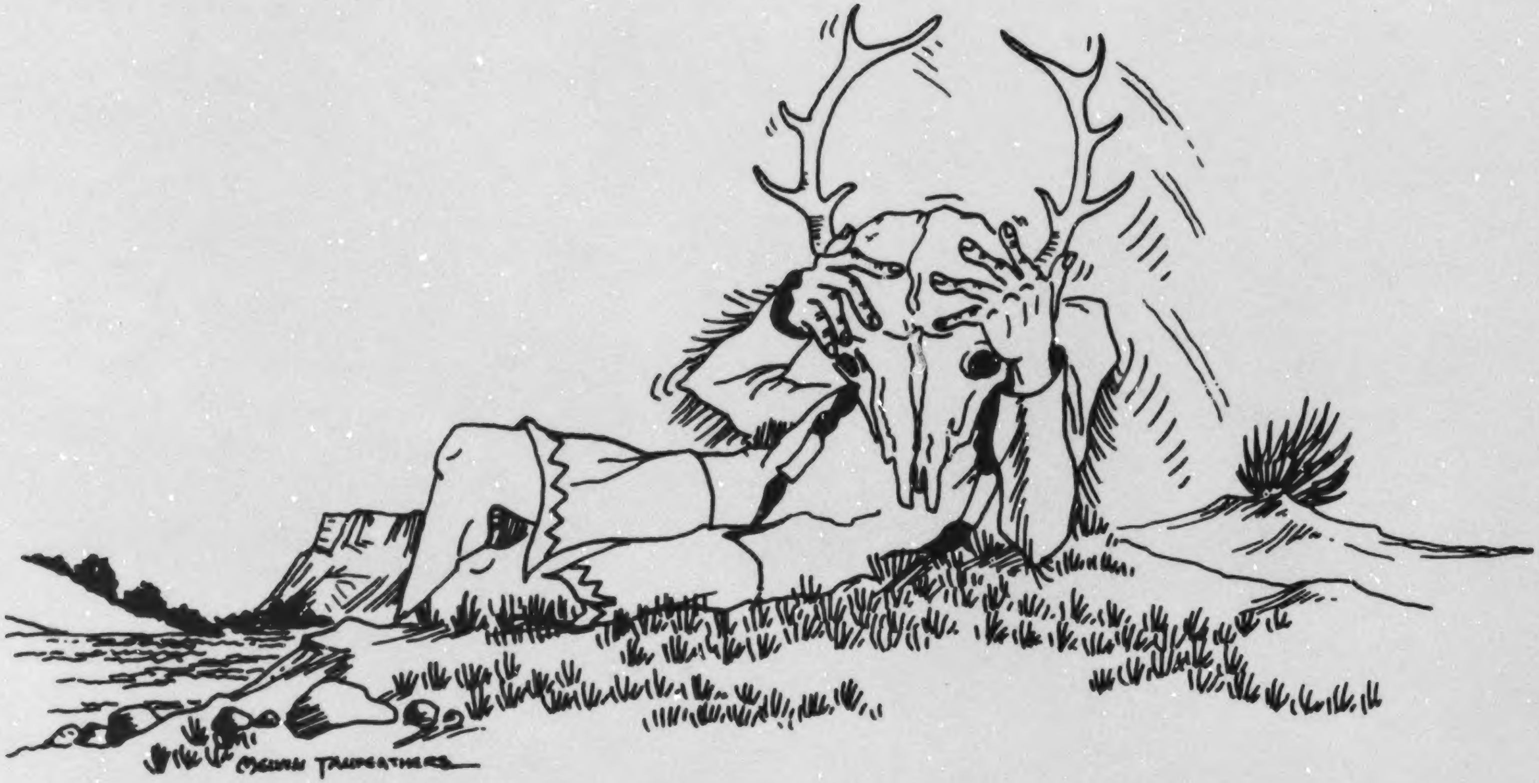
His wife was getting very tired. But Napi was right behind her. She didn't know what to do. She kept running. Her belt was making a lot of noise. She decided to take her belt off so she untied it. She ran straight toward some cliffs where a swift river was flowing in the bottom. She threw the belt over the cliff.



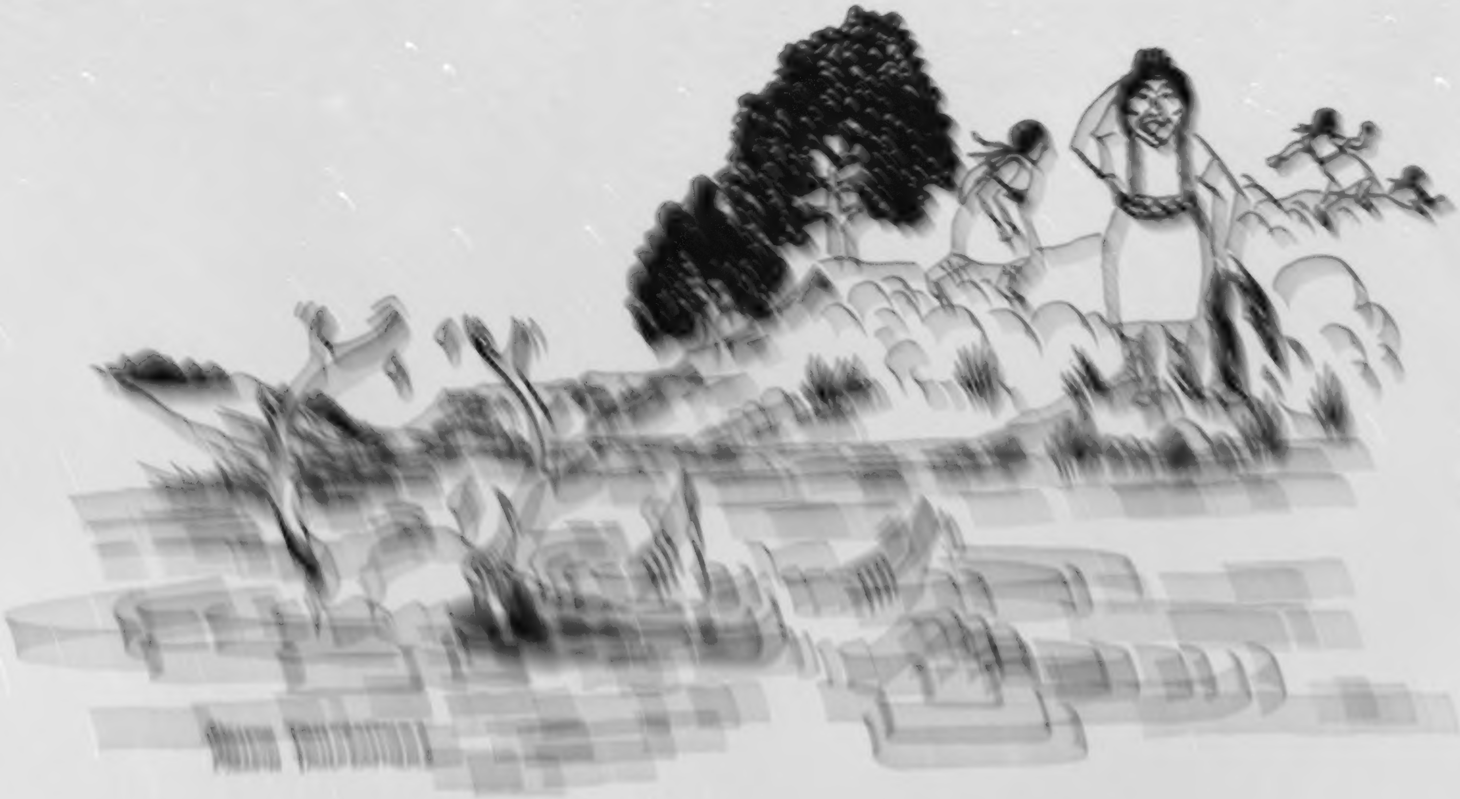
Napi thought his wife was still running. He kept running and he ran right over the cliffs. He fell down into the water beside the hoof belt. He felt around for his wife but he found only the hoof belt. He began to float down the river.

As Napi was floating, he heard some noise along the river. It was some mice playing and dancing inside an elk head. Napi managed to pull himself out of the water. He went and stuck his head inside the elk head. He said, "My brother, let me be like you and dance." The mice said, "You can't be like us because we don't sleep. We dance all night."


MELVIN TAILFEATHERS

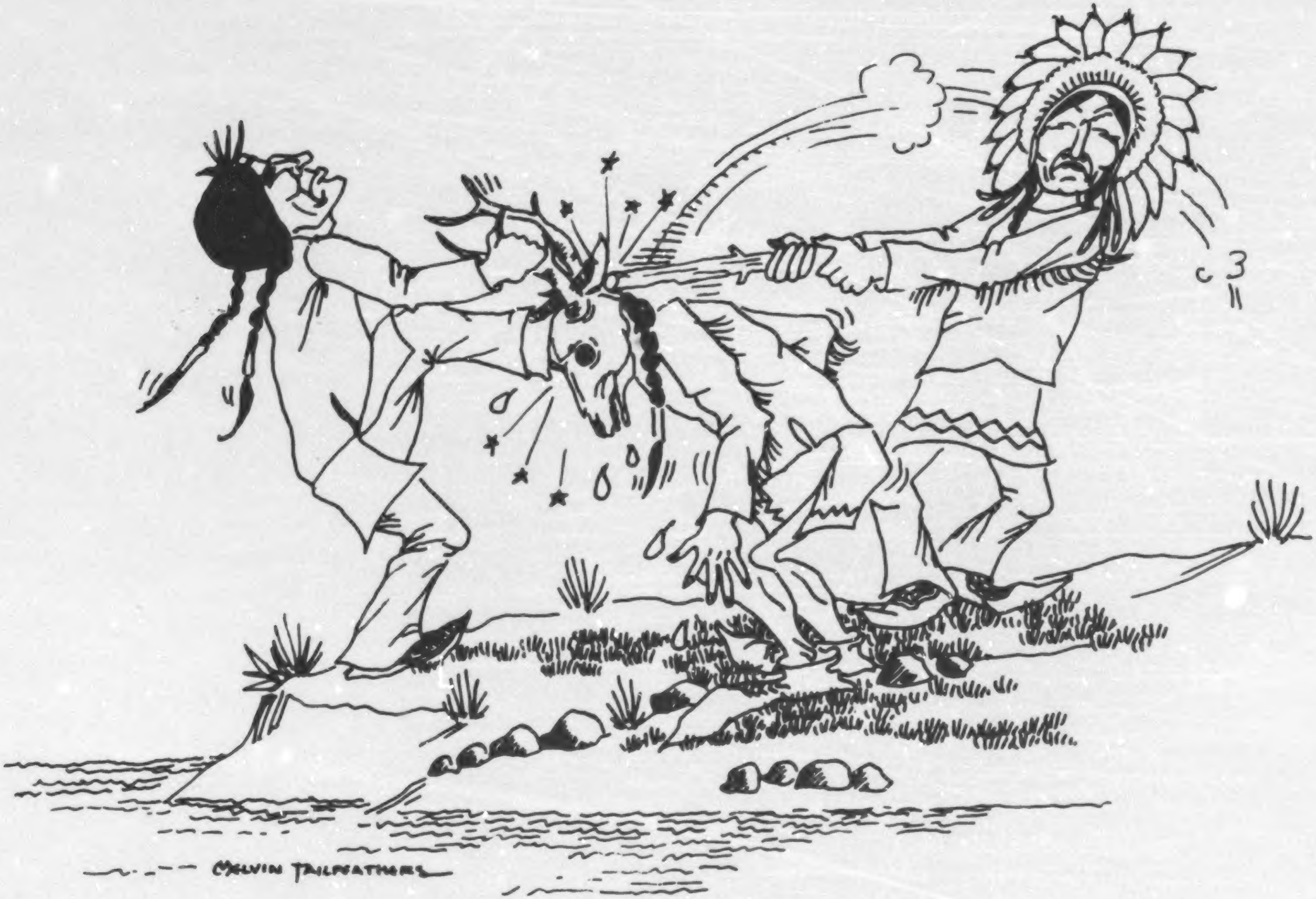

MELVIN TAILFEATHERS

After Napi fell asleep, all the mice just left him. His head was still inside the elk's head. When Napi woke up, he felt his head. He had an elk head with horns.



Napi didn't go very far, and he fell into the river again. He began to float down the river. He didn't float very far when he came to the place where some old ladies were by the river. They looked up and said, "Here comes a bull elk. Let's get out of here! He might hook us!" They were so scared, they ran all the way back to camp. They told the men, "There is an elk swimming down the river!"

The men rushed to the river. They found the elk hung up on the river bank. They pulled him out. They started pounding on the elk head trying to break it up. They finally pulled the head off. Then to their surprise, they recognized him. The man [illegible] the elk head. They [illegible] [illegible] to bring him [illegible] on. They bring the elk [illegible] [illegible] up to the [illegible]


MELVIN TAILFEATHERS

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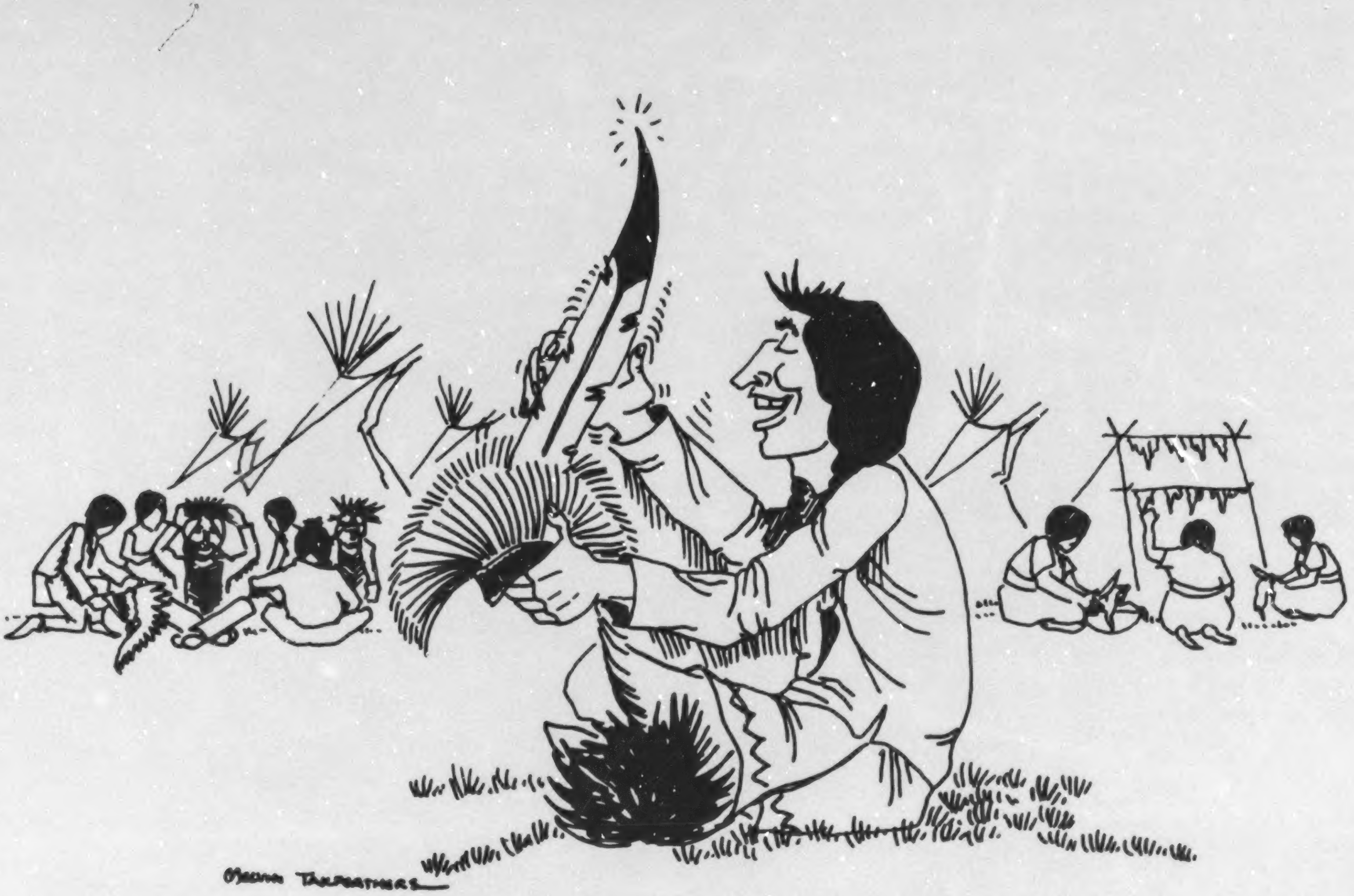
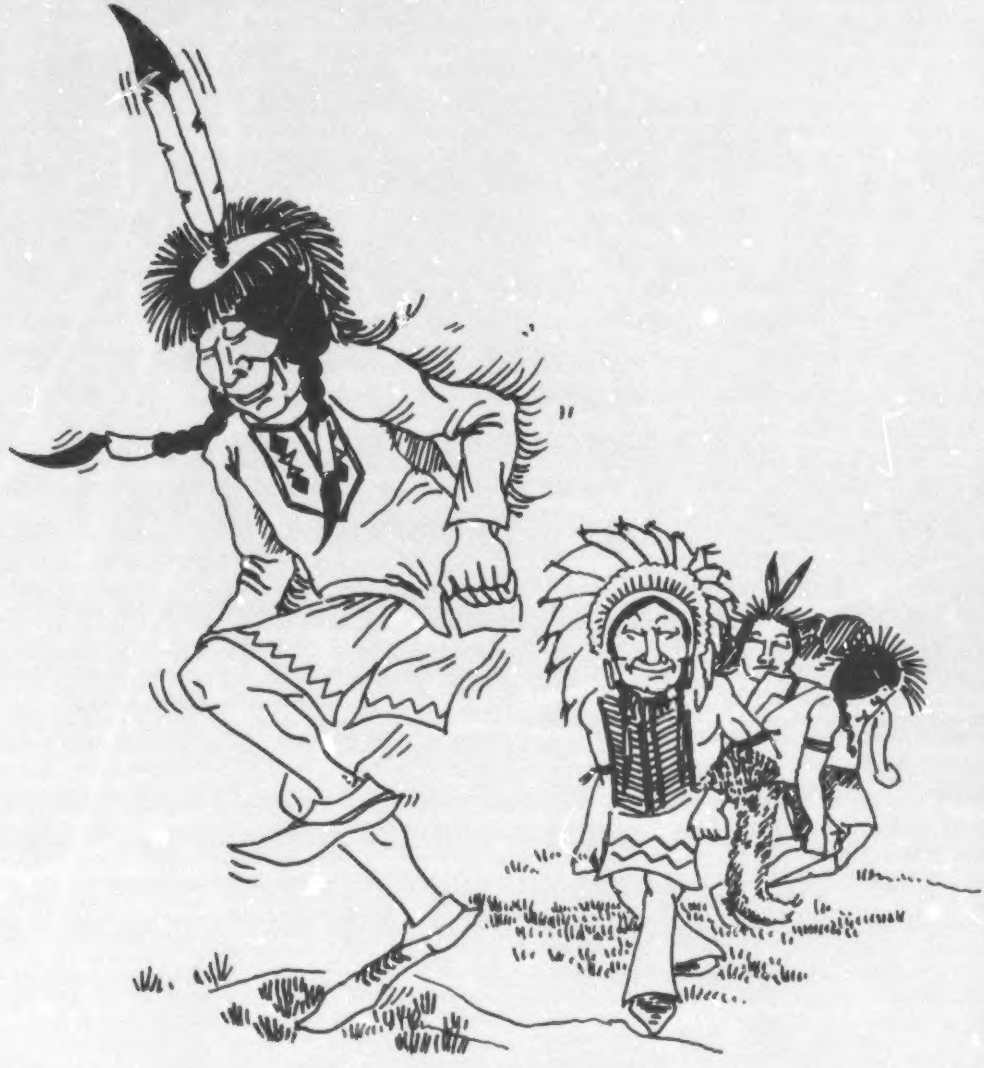
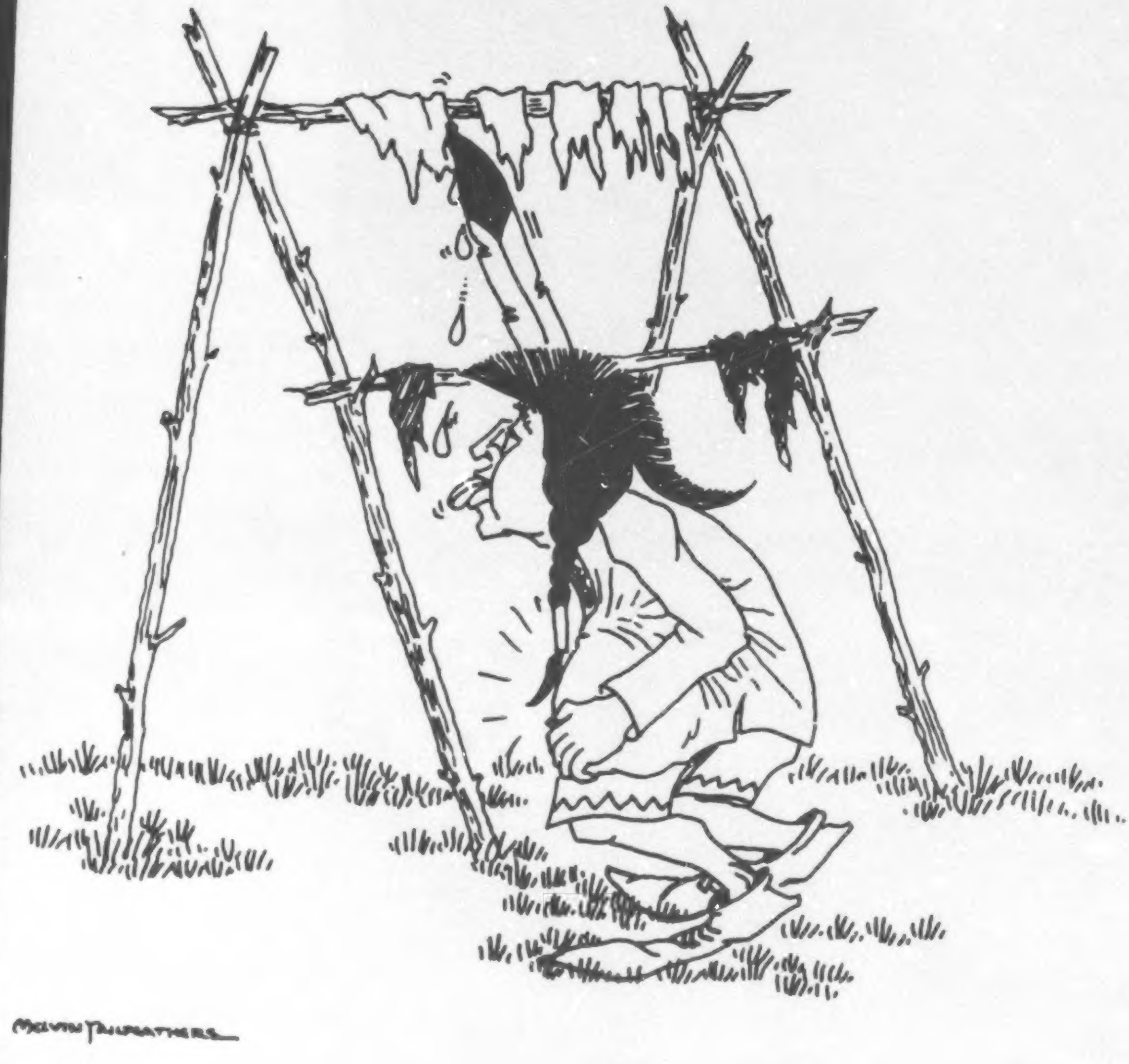
The men invited Napi to their camp. They told Napi they were going to have an Indian dance. They wanted him as the leader. The old ladies were getting the fat and dry meat ready. They were cutting the fat and dry meat in thin layers and hanging it up to dry. Napi was really hungry. Napi and all the men were getting their headdresses and other things ready for the dance. Some used eagle feathers and some used porcupine hair. Napi had an idea for his headdress. While he was working, he made an eagle feather the shape of a sword. It was really sharp.

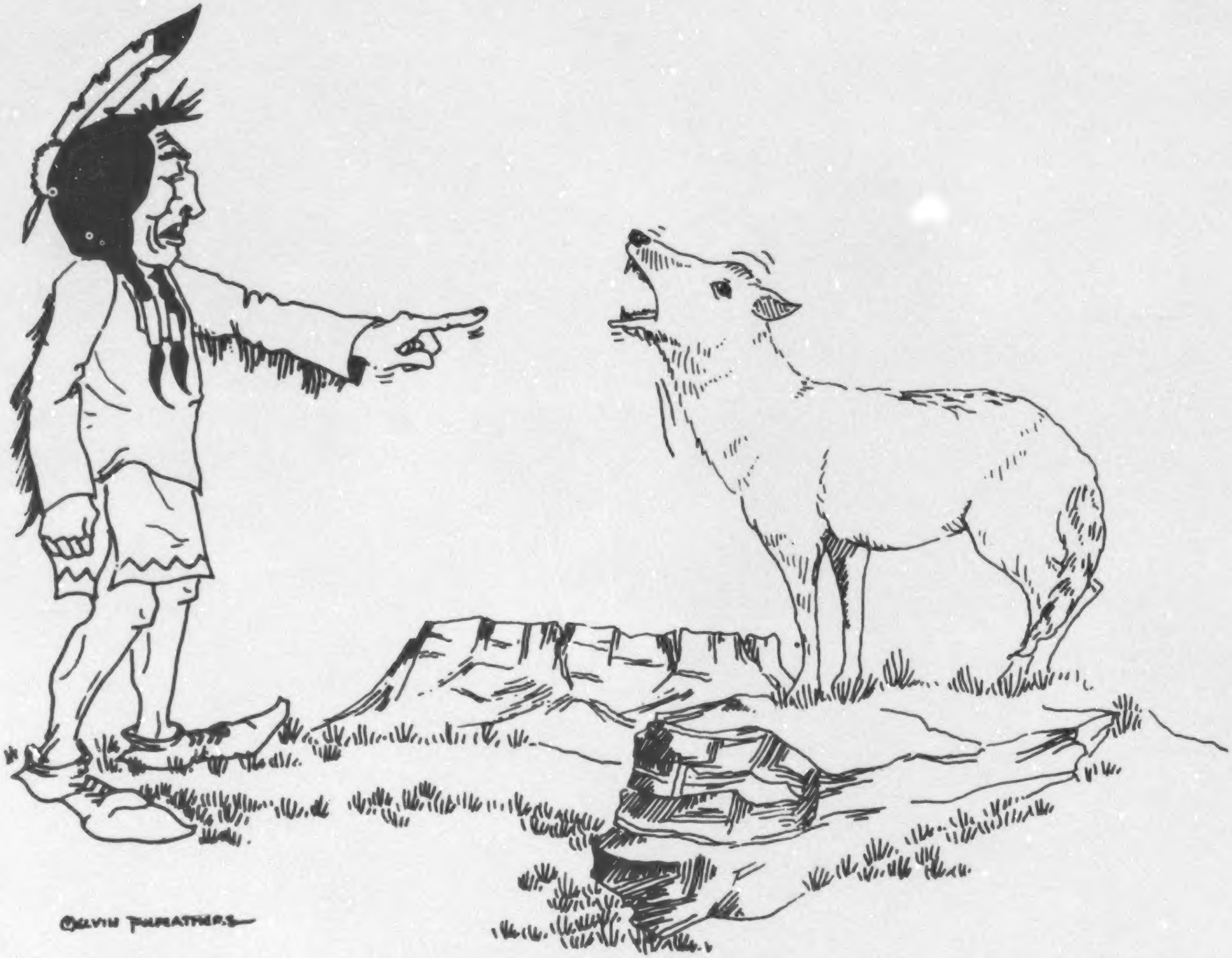


The dance was ready to start. Napi began to sing an Indian song. He started to lead the dance. He made all the men close their eyes while they danced.


MELVIN TAILFEATHERS

Napi danced close to where the fat and dry meat were hanging. Each time he would go by, he would stab the fat with his feather that looked like a sword. The grease would run down his feather and into his mouth. After Napi had all the grease out of the fat, he quit dancing. He was so full, he was almost ready to burst. He told the other dancers they could open their eyes and quit dancing. The dance was all over. Everyone was happy. Now when you hang fat up, it becomes dry. Napi caused that by his dance and his feather. Now Napi was all through. He left the people and went on walking.


MELVIN TAILFEATHERS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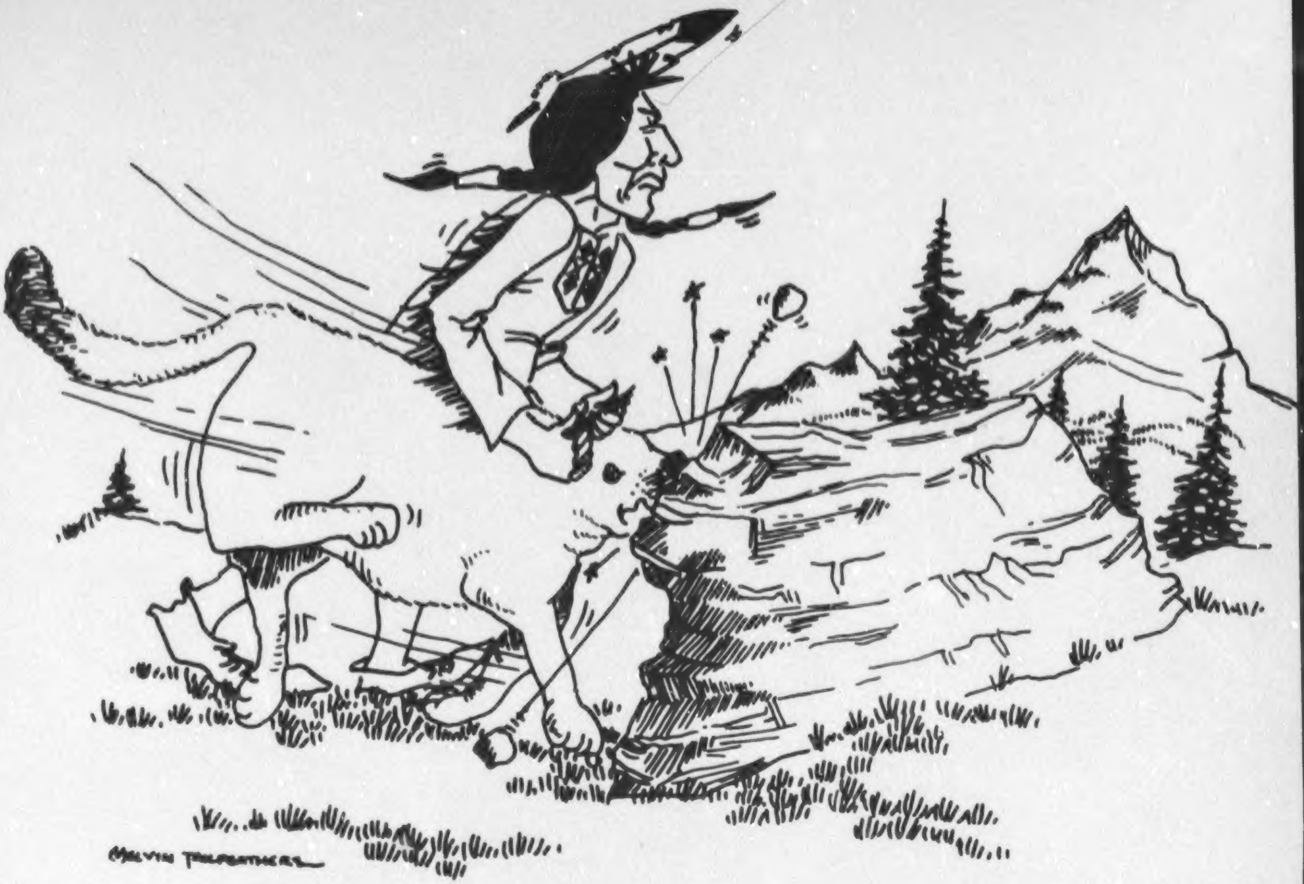
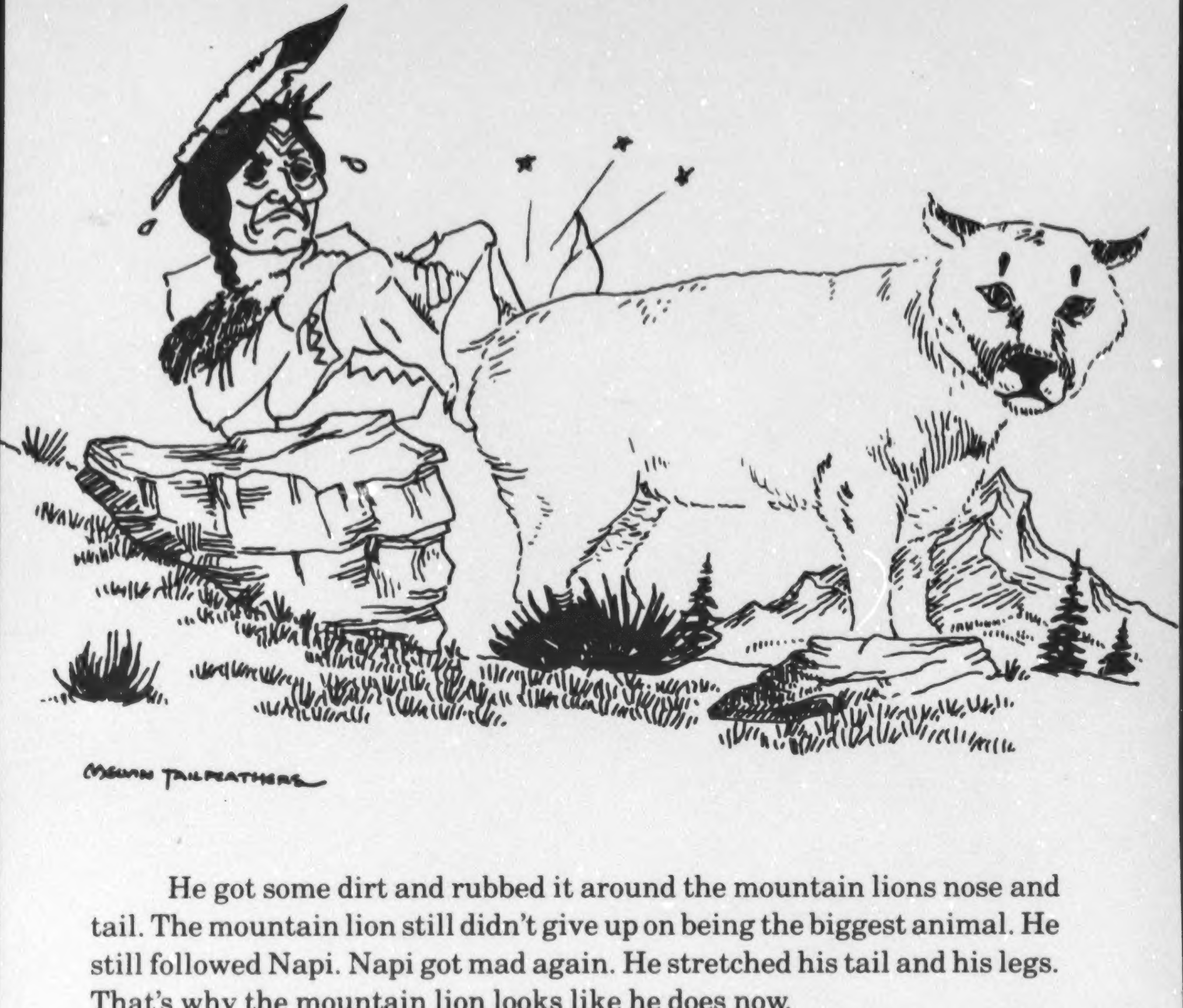
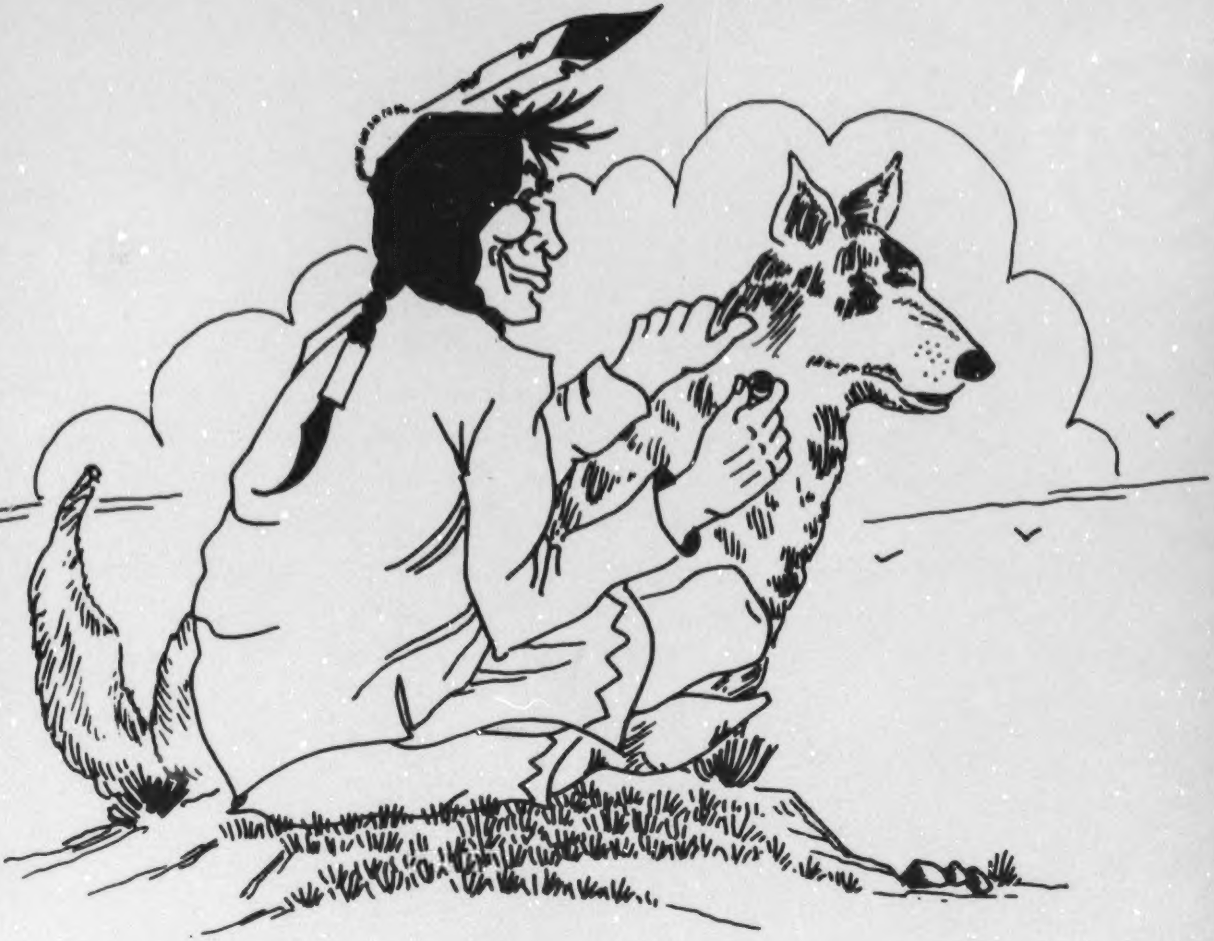
Napi met the coyote again. He told the coyote, "My brother, you are going to have the prettiest voice." That's why the coyote has a pretty voice when he howls. He left the coyote.



Next, Napi met a mountain lion. The mountain lion asked, "Brother Napi, will you help me so I can be the biggest animal?" Napi wouldn't answer him because Napi was mad at the mountain lion. The mountain lion kept asking him. Napi got tired of him and turned around. He took the mountain lion and smashed his face up against a stone. That's why mountain lions have a short stubby face now.

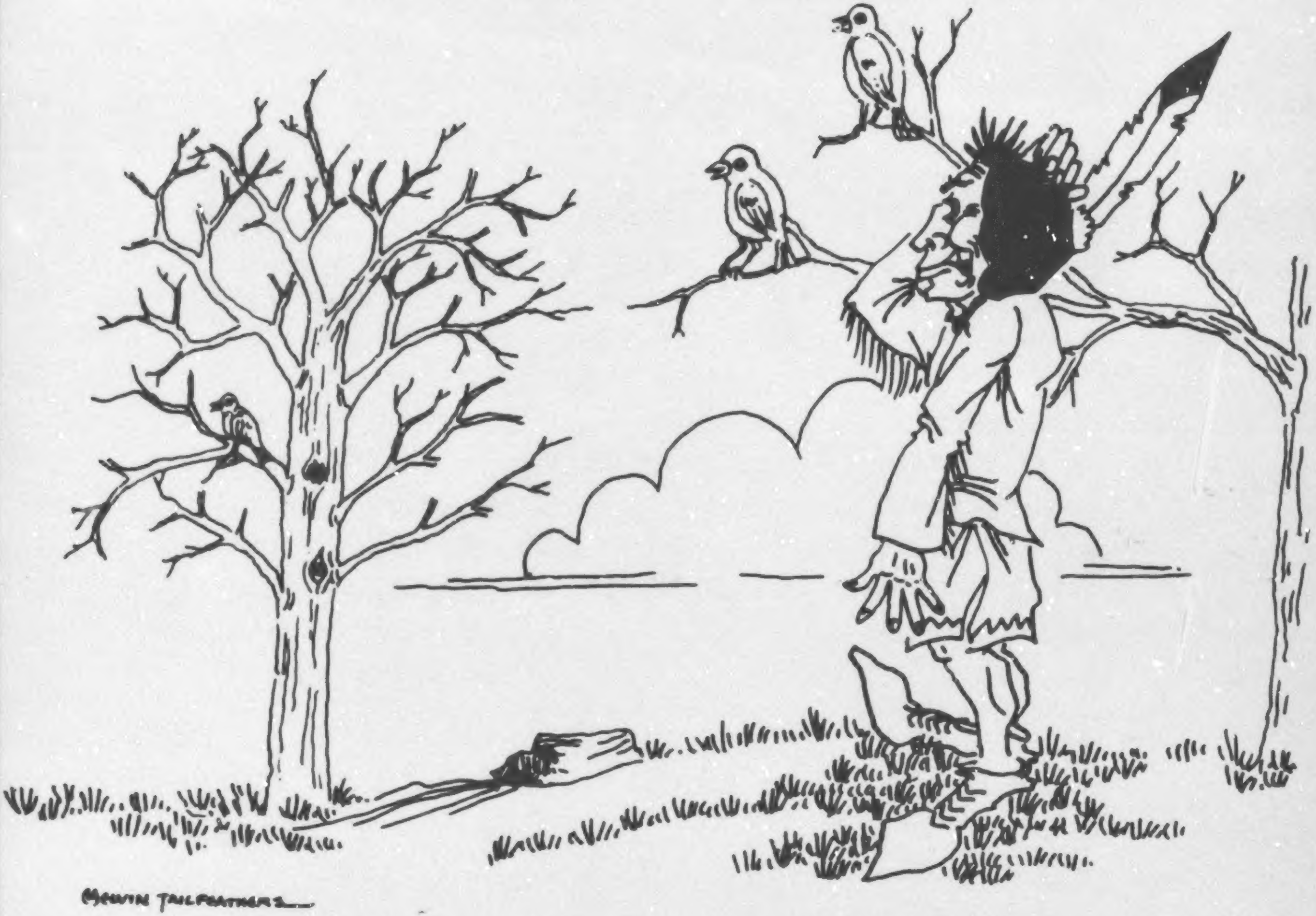


He got some dirt and rubbed it around the mountain lions nose and tail. The mountain lion still didn't give up on being the biggest animal. He still followed Napi. Napi got mad again. He stretched his tail and his legs. That's why the mountain lion looks like he does now.

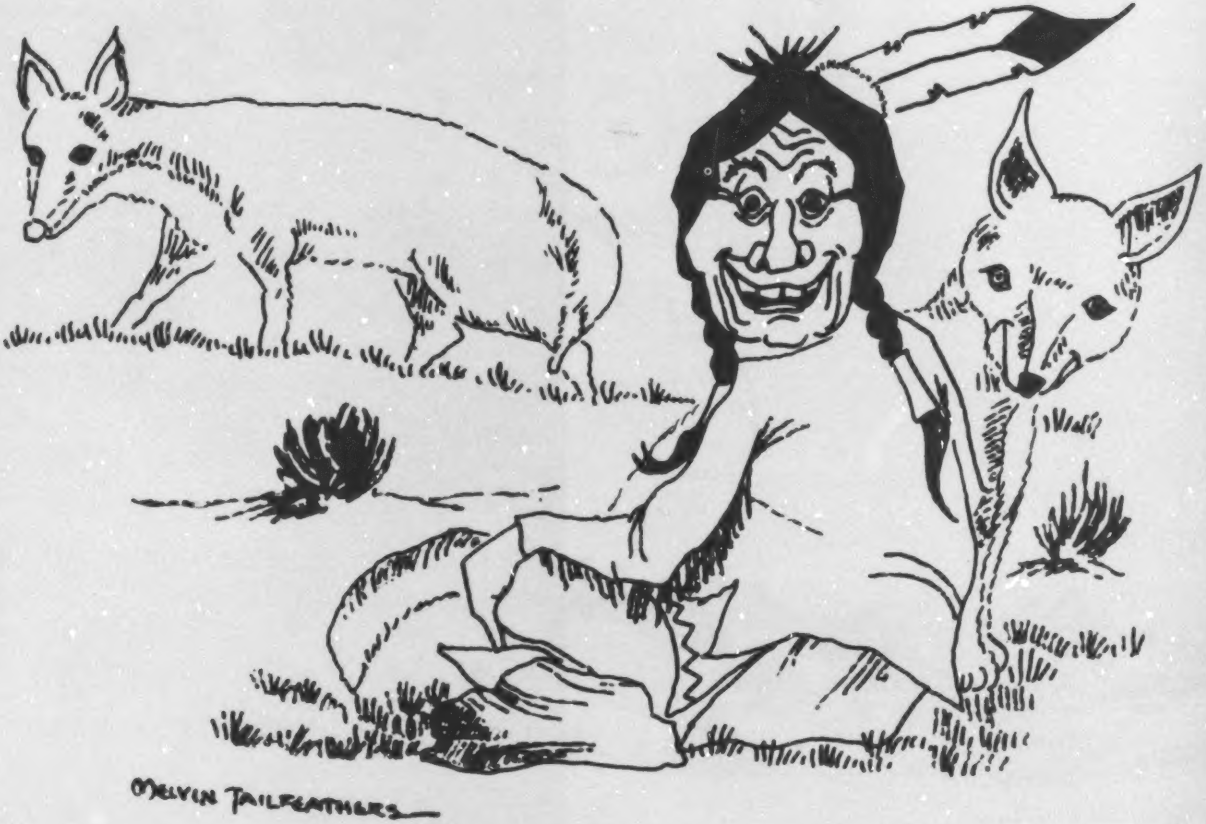


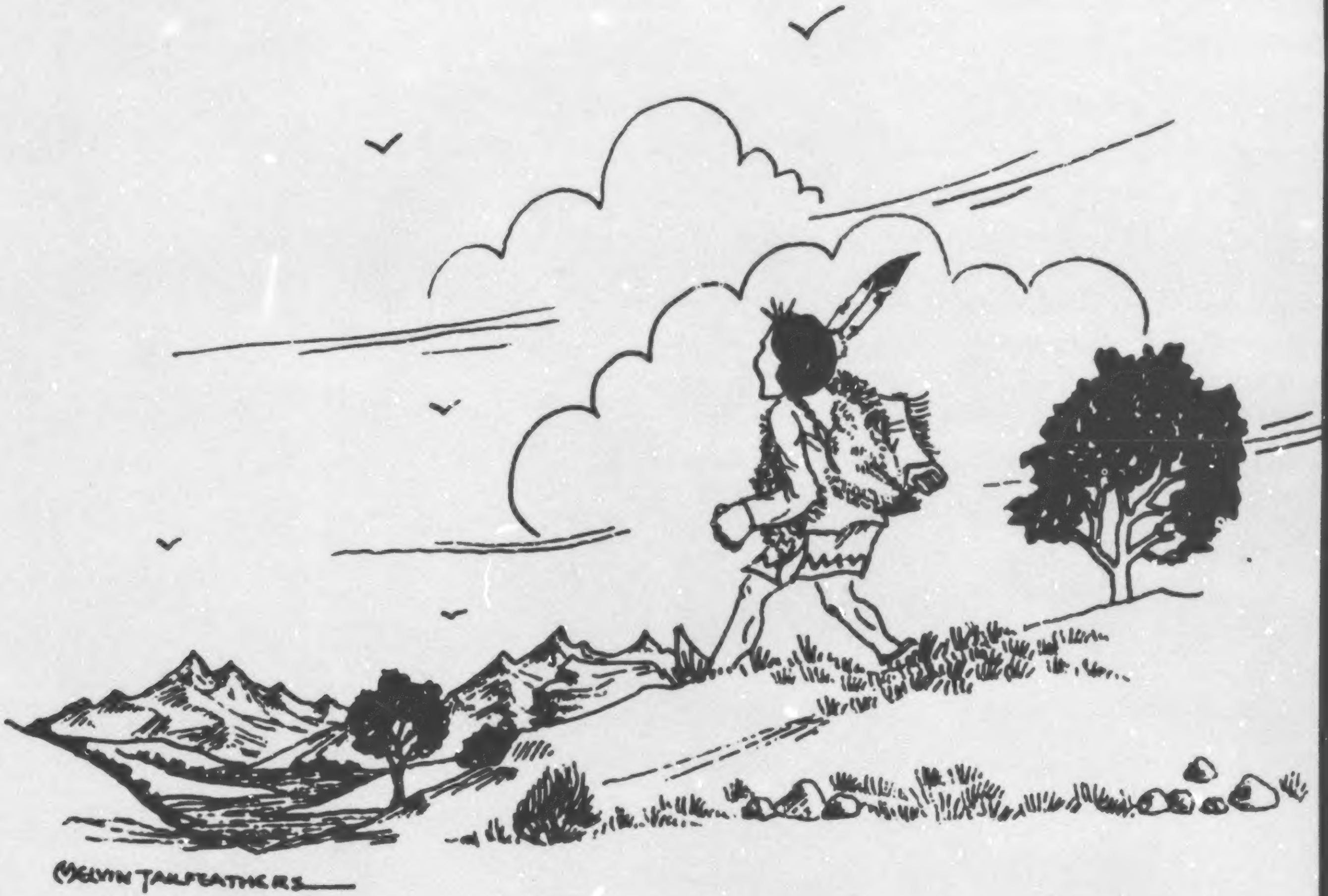
Napi came to the big wolf. Napi said, "Oh brother can I borrow your eyes?" He pulled the eyes out of the wolf. Napi cheated the wolf. He just stole the wolf's eyes. He didn't give them back. He was so glad to have eyes again. He rushed on.

Napi saw some raining birds along the way. He went over to them to see what they were doing. He watched for awhile. Finally, Napi asked, "Raining Birds, will you teach me to do what you are doing?" The raining bird's eyes would come out and they would go back in. Napi would make his eyes go out and then come back. Napi kept on trying this. Each time his eyes would go a little farther. Napi was laughing and the raining birds were laughing. He did this once more and he lost his eyes again. They stuck in a tree and Napi couldn't find the tree. That's why some people lose their eyesight. Also, that is how trees got eyes or knots; from Napi leaving his eyes in the tree. Napi got too careless.


MELVIN TAILFEATHERS

Napi started walking again. He met the blind wolf. He said, "Brother, you can't see and I can't see. We are going to get our eyesight back. I'm going to give you some eyes." They continued walking. They met the fox. Napi asked the fox, "Can I have your eyes?" The fox gave Napi his eyes. Then the fox was sitting there on a little hill with no eyes. Napi told the fox that he would give him stone eyes. Napi gave the fox stone eyes. That's why there are different colored eyes today, green, blue, red, and brown.


MELVIN TAILFEATHERS


MELVIN TAILFEATHERS

Napi had eyes again. He continued his journey.

Paints and Earth Bags

AIM **To understand traditional methods for making and using paints and brushes**

PAINTS

Some minerals and plants contain the color (pigment) that can dye or stain most things. Indians used paints to improve their personal appearance and protect themselves from sun, wind, snow or insects. Faces, bodies, ornaments, clothing and many ceremonial and household objects were painted.

Mineral Paints

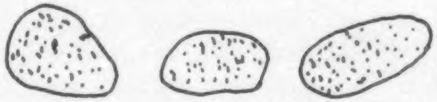
- Grind earth, clay or limestone to a fine powder.
- Mix the powdered pigment with an animal fat or grease. Boil until a liquid paste of color appears.
- Allow mixture to dry thoroughly and then store.
- Add hot water to the dry pigment to use.

Plant Dyes

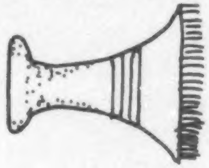
- Crush flower petals. Scrape and crush stems. Chop roots.
- Soak the plants in water. The color is weaker when diluted with a lot of water.
- Boil plants in separate pans, watching for the desired color. This may take ½ hour to 6 hours.
- Strain the dye. Add salt.

PAINT BRUSHES

One type of brush used by plains Indians was made from the hipbone or shoulder blade of a Buffalo. This bone had many small holes in it. The holes absorbed the paint and flowed out when applied to a surface.



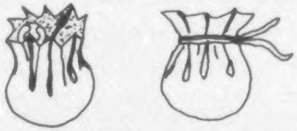
On the coast, brushes were made by placing the fiber-like lining of cedar bark between two flat slats of wood.

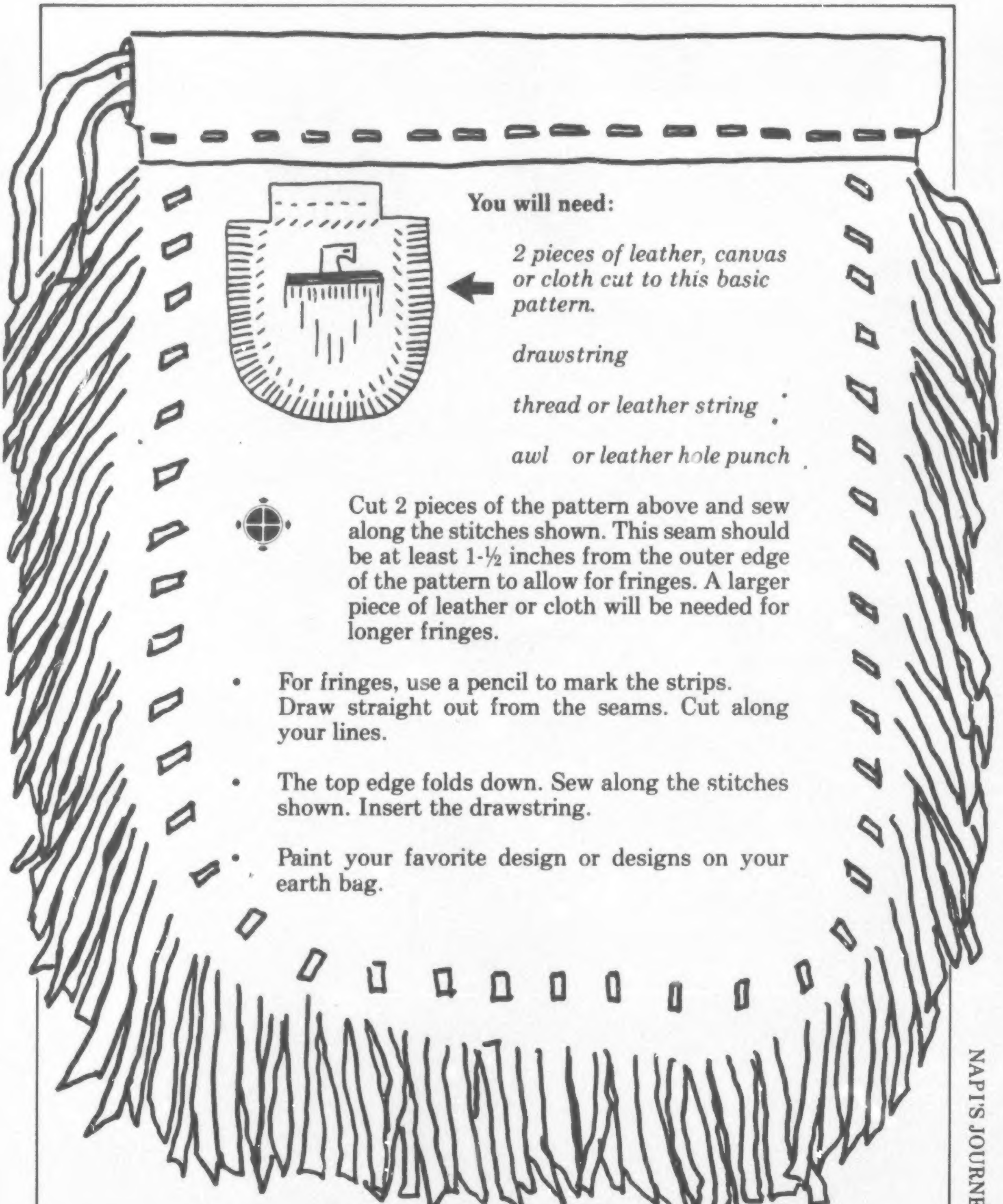


EARTH BAGS

Containers of various materials were made to hold paints and paint brushes. Animal bladders were probably the most popular. A simple kind of bag is shown on the back of this card.

Buckskin bags were in use throughout the Northwest. An easy pouch can be made by filling a large piece of leather, canvas or cloth with your things. Cinch it tightly with a piece of cord or leather thong.





You will need:

2 pieces of leather, canvas or cloth cut to this basic pattern.

drawstring

thread or leather string

awl or leather hole punch

Cut 2 pieces of the pattern above and sew along the stitches shown. This seam should be at least 1-½ inches from the outer edge of the pattern to allow for fringes. A larger piece of leather or cloth will be needed for longer fringes.

- For fringes, use a pencil to mark the strips. Draw straight out from the seams. Cut along your lines.
- The top edge folds down. Sew along the stitches shown. Insert the drawstring.
- Paint your favorite design or designs on your earth bag.

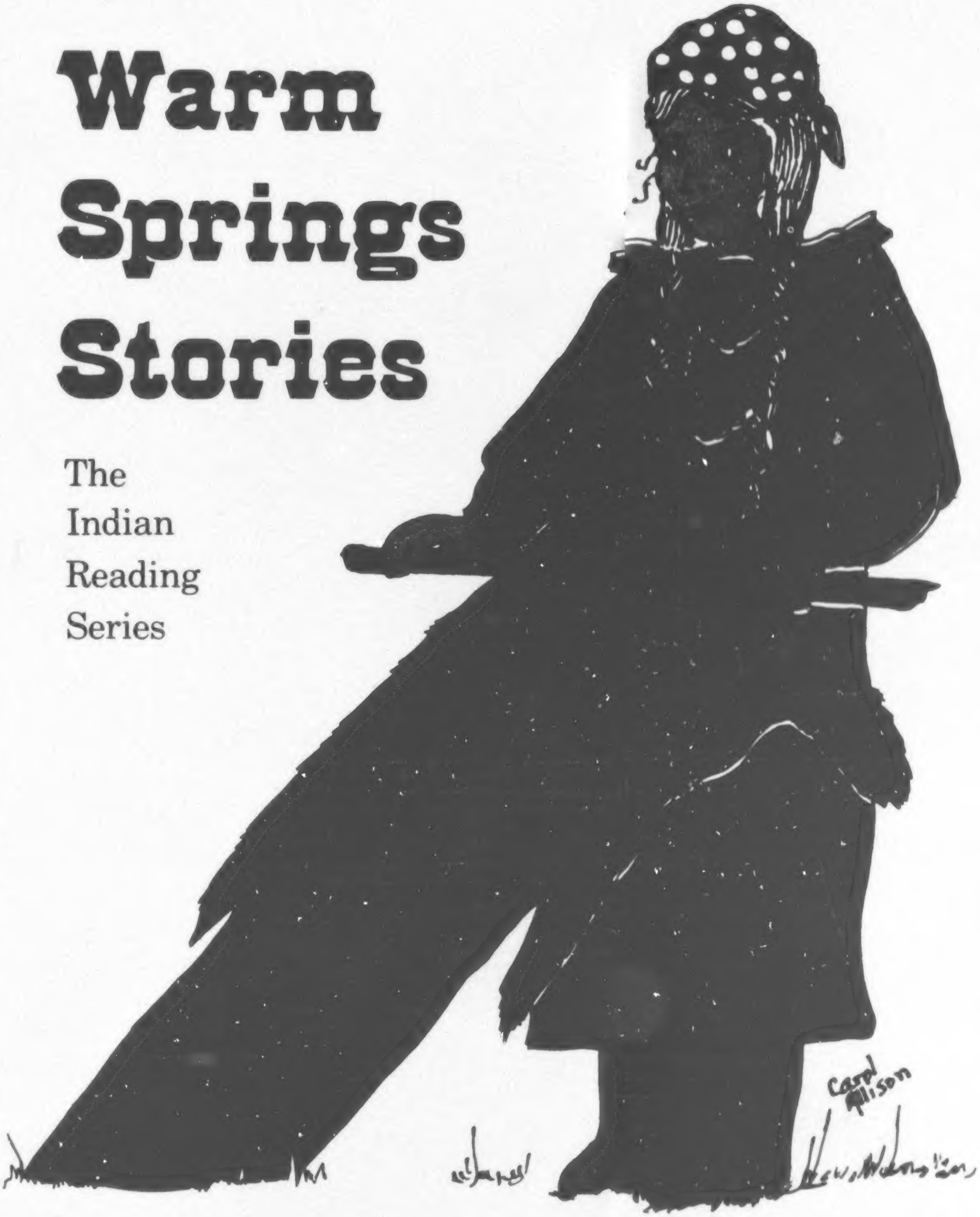
CARMEN MARCEAU

JUNE TATSEY

DORIS OLD PERSON

Warm Springs Stories

The
Indian
Reading
Series


Carol Allison

Level IV Book 18

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THE INDIAN READING SERIES
Stories and Legends of the Northwest

Our Home Then and Now
How Deer Hide Was Tanned
Level IV Book 18

By members of the Warm Springs
Reservation Committee

Verbena Greene, *Coordinator*
Jackie Estimo
Lillie Heath
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Illustrated by Carol Allison

Joseph Coburn, Director
Pacific Northwest Indian Program
Northwest Regional Educational Laboratory

Developed by the Pacific Northwest Indian Reading and Language Development Program
Northwest Regional Educational Laboratory, 300 Southwest Sixth Avenue, Portland, Oregon 97204

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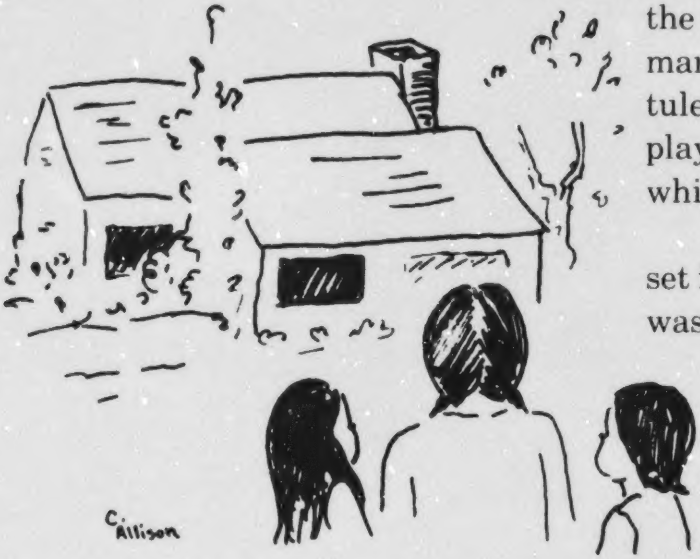
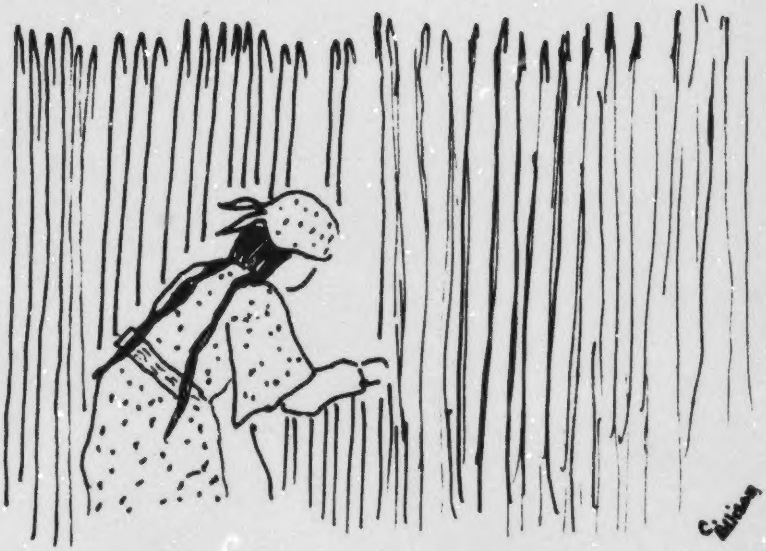
Our Home Then and Now

Long ago when I was a boy, our people lived in tule mat huts. Some of the people were chosen to go to the marshy places along the river, to cut the tule reeds. I remember the fun we had playing along the river. We caught fish while the women cut the tule.

A frame of willow branches was set into the ground and a small trench was dug around it.

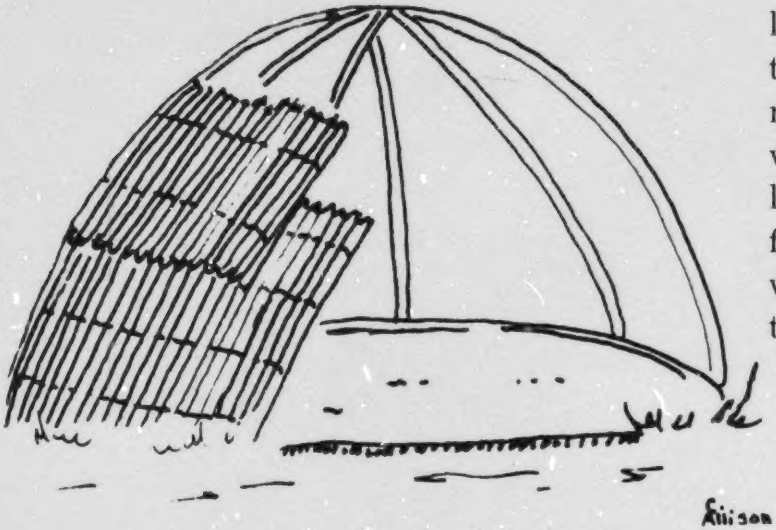


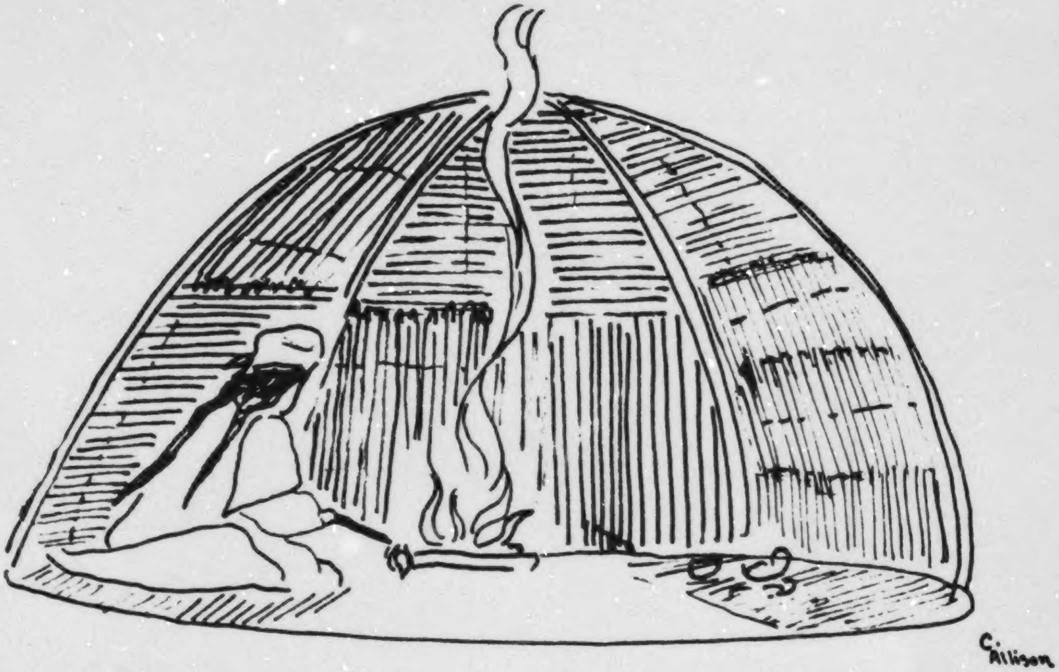
The tightly bound tule mats were then tied onto the willow frame. The mats were layered on top of each other for warmth. Animal hides were tightly tied over the tule mats to keep the wind out. I remember it was snug and warm in the tule mat hut.



During the winter nights, we listened to the story-teller. A fire for cooking and heat was built in the center of the hut on the dirt floor. A hole was left in the top of the hut for the smoke to go through.

Some families built a larger house to live in during the winter. This house was made of fir poles. Tule mats were fastened together in layers on top of the poles. The fires for cooking and heating were built in the center of the dirt floor.





Tule mats were spread on the floor to serve the food on or to sit on. Beds were made of fir boughs and wild rye grass. In the morning, the branches and grasses were just gathered up and set aside on the wall of the lodge. Everything had its place and there was a lot of room inside. Indian people used the tule mat for many things.

The tule was cut in the fall of the year and tied into bundles, keeping them as straight as possible while they dried.

The tule mat was made by cutting the tule all the same length. Then it was sewn together and tied at each side.

The mats were made to whatever length a person wished. The length depended on whatever they were being made for. They were very useful.

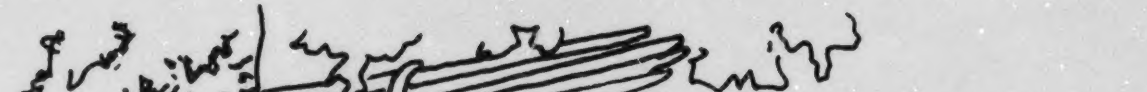
The tule mats were used in making the longhouse. The longhouse is a place where council talks, social dances, funerals, and other events are held, as well as religious ceremonies.

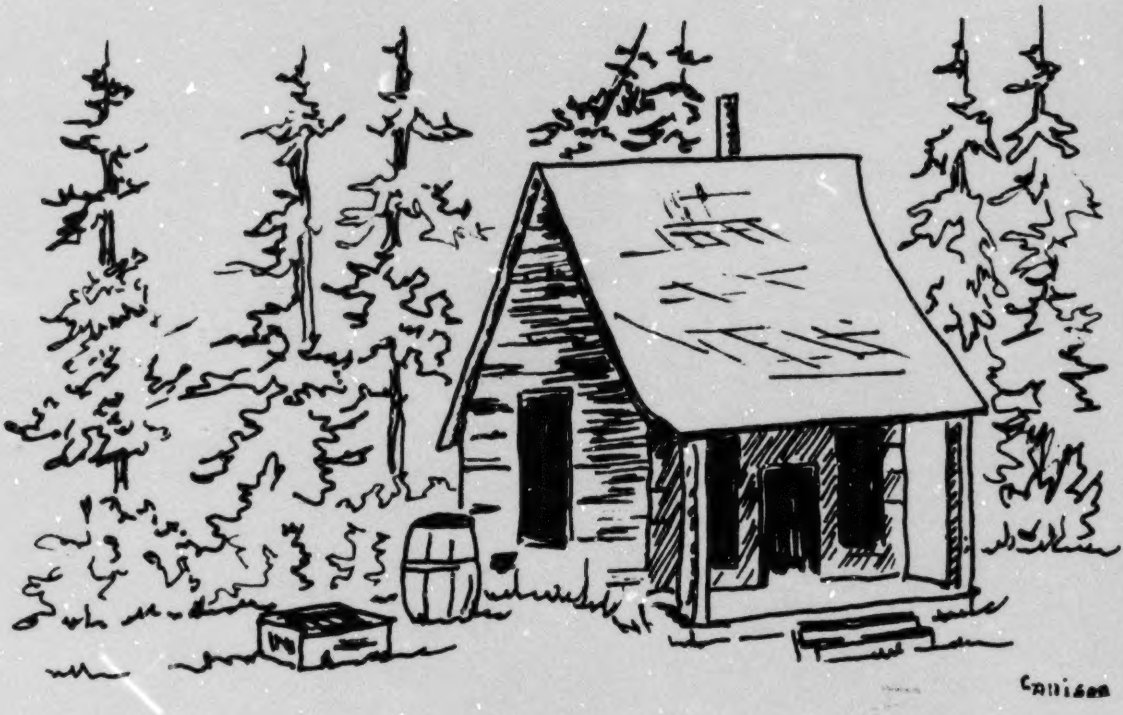
Tule mats were also used in the marriage ceremonies, the bride sat on the mat during the ceremony.

Before the coming of the coffin, our people used the tule mat to wrap around the dead person before putting the body into the ground.

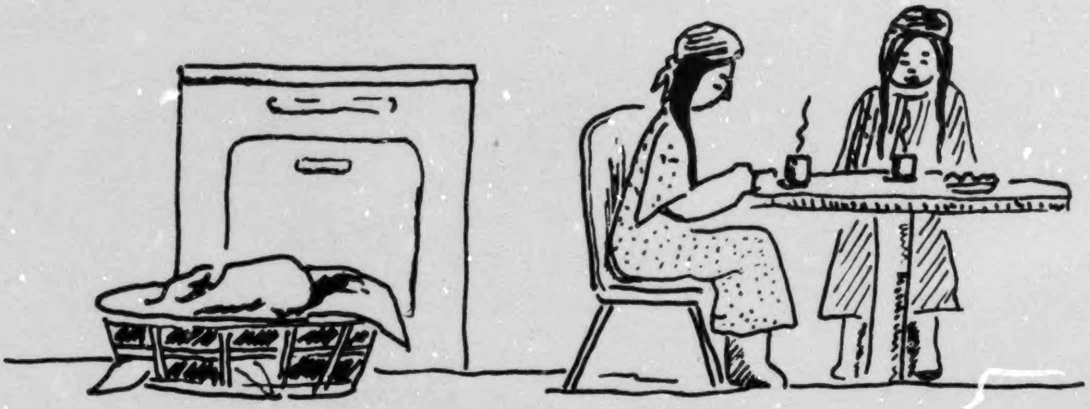
When spring came, we would take our winter lodge down and bundle it up. We left the poles, branches, and mats tied together in a tree so they would be there to put up again next winter.

In the spring, the families moved to the mountains and the hills. Here they would dig the roots and pick berries to be prepared for winter food supply. When I was a boy, my family had a two room house made of boards up in the mountains. In the house was a wood stove to cook on. We spent our days picking berries and gathering reeds and grasses for making baskets.

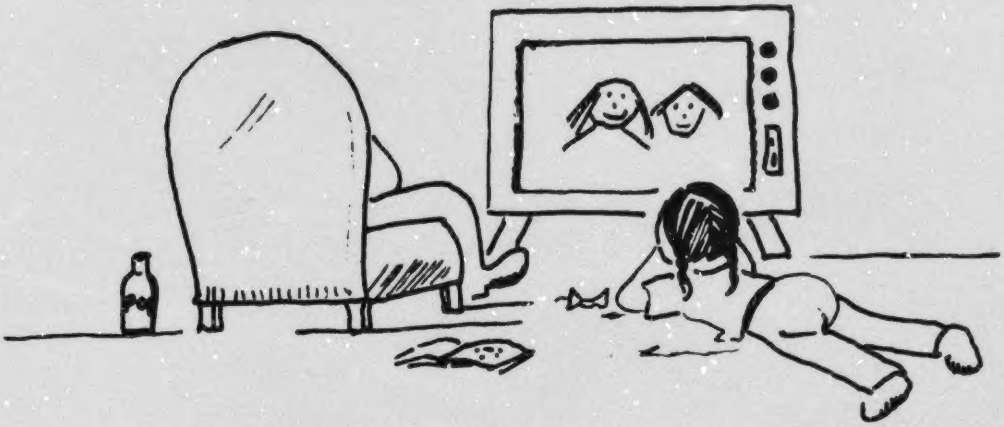

Ellison



Then as the times changed, our houses changed. We began to live in houses with two, maybe three rooms. We had tables to put our food on and chairs to sit on. Beds were made with feather mattresses and wood. Wool blankets replaced the animal skins. We had kerosene lamps to replace the fire. Automobiles replaced horses.



Today, we live in a big house, six or seven rooms. Running water! No more carrying water from the river! We even have lights and heat from wires called electricity. Most of our food is already cooked when we buy it from a store. There are microwave ovens that cook for us, washing machines that wash clothes for us, dishwashers that wash dishes for us.



No more do we hear the first morning call of the bird or listen for the call of the wild elk. No more do we listen to find water, and hear it as it gurgles merrily along its way to the great waters. Now, we hear the stereo, the cassette, or the radio.

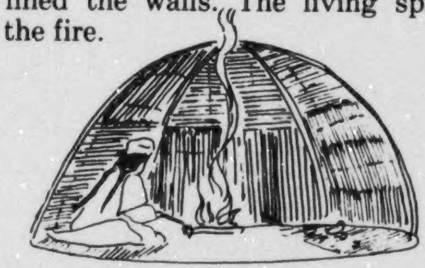
Our time is spent watching television, movies and having parties. Rivers are suffering from the pollution. The sky is not bright anymore from too much smoke. The animals, birds, and fish are not plentiful any more.

Northwest Homes

AIM To learn about and make models of Northwest Indian homes

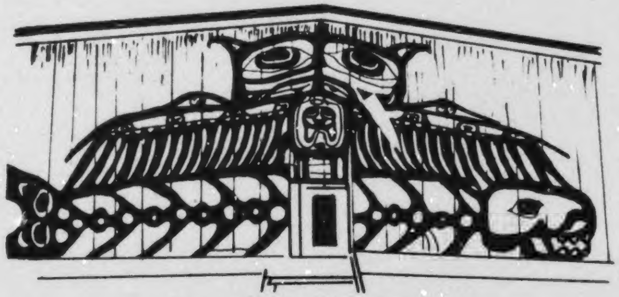
LONGHOUSE

When the weather was cold and rainy, Indians along the coast built permanent houses made of cedar planks. These rectangular houses were 40 to 100 feet in length and 14 to 20 feet wide. Smoke holes and a single door were the only openings. Several families lived in the longhouse. Each family had its own cooking fire. Bunks lined the walls. The living space centered around the fire.



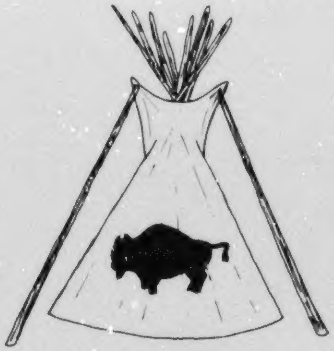
TEPEE

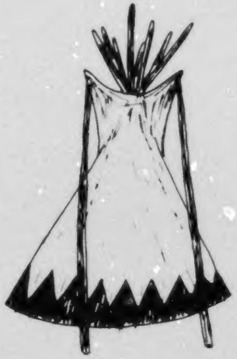
The tepee was an ideal dwelling for Indians of the Plains. Plains Indians followed the great herds of constantly moving buffalo. The portable tepee structure made it easier for a whole camp to move. The size and use of a tepee determined the number of buffalo hides and tepee poles needed to make the tepee cover. The interiors were often lined with painted tepee liners of willow backrests, pillows or bedspreads. Tepee covers were often painted. Other tepee ornaments were made for the exterior. Tepees are still used today, especially during Pow Wow time.



TULE MAT HOUSE

Some Coastal and Plateau tribes made smaller summer homes and larger winter homes from tule mats. A trench was dug and a frame was made from willow or fir poles. The mats were tied to the frame and layered for warmth. Sometimes they were also covered with animal hides. The cooking and heating fires were built in the center of the dirt floor.

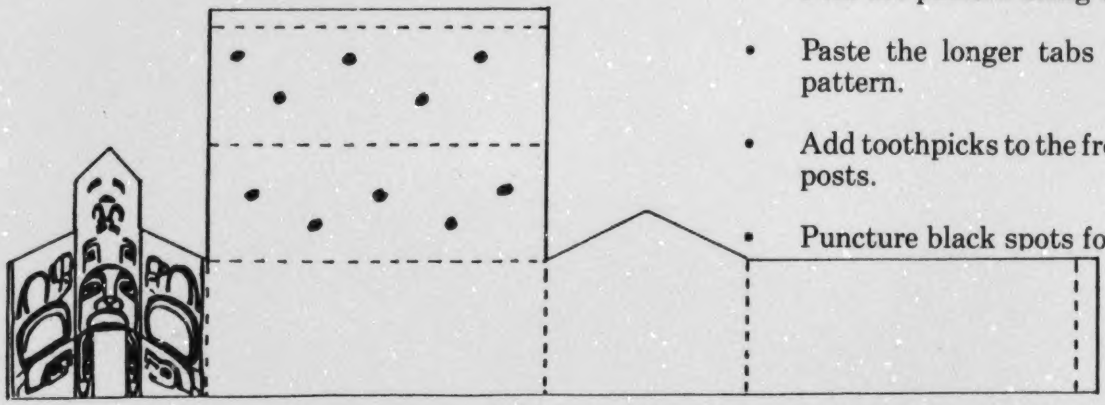




LONGHOUSE

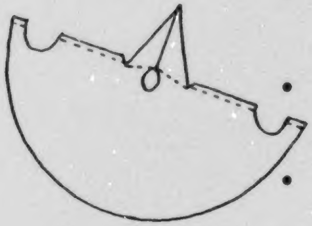
Cut along the outer edge of the longhouse pattern.

- Fold the pattern along dotted lines.
- Paste the longer tabs (x) to the inside of the pattern.
- Add toothpicks to the front of the house for corner posts.
- Puncture black spots for smoke holes.



TEPEE

Cut all solid dark lines. Be sure to cut between the tepee flaps and the smoke hole.

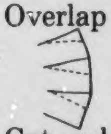


- Fold the tepee flaps back along the dotted line.
- Pull the pattern into a cone shape.
- Paste together along the overlapped area marked by the dotted lines.

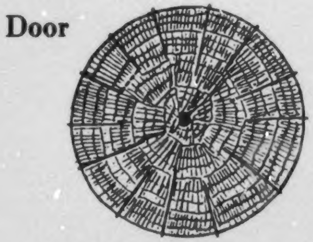
TULE MAT HOUSE

Cut the round tule mat hut along outer edge and on the dark lines.

- Overlap the wall pieces and paste.



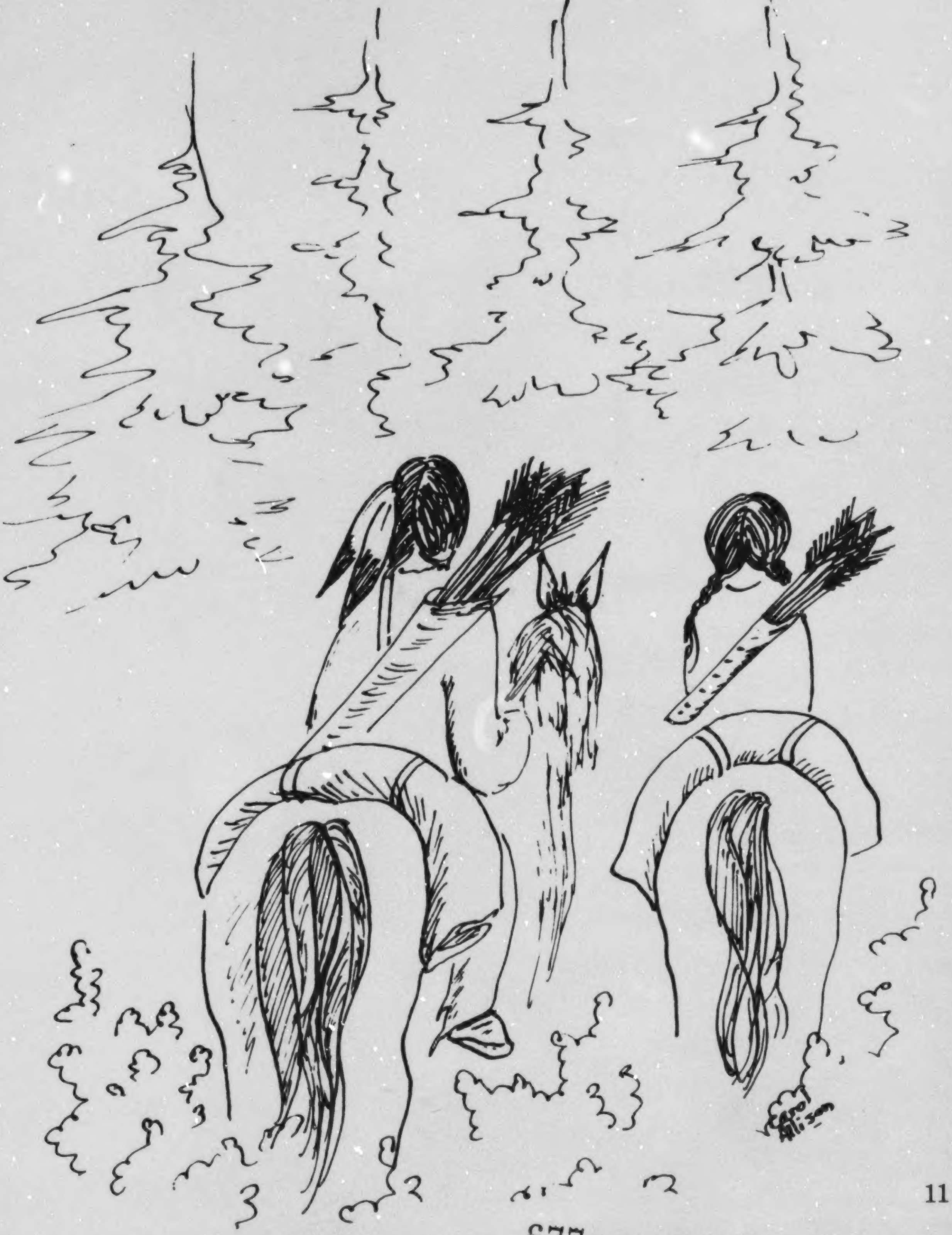
- Cut on heavy black line and fold back on dotted line to make the door.

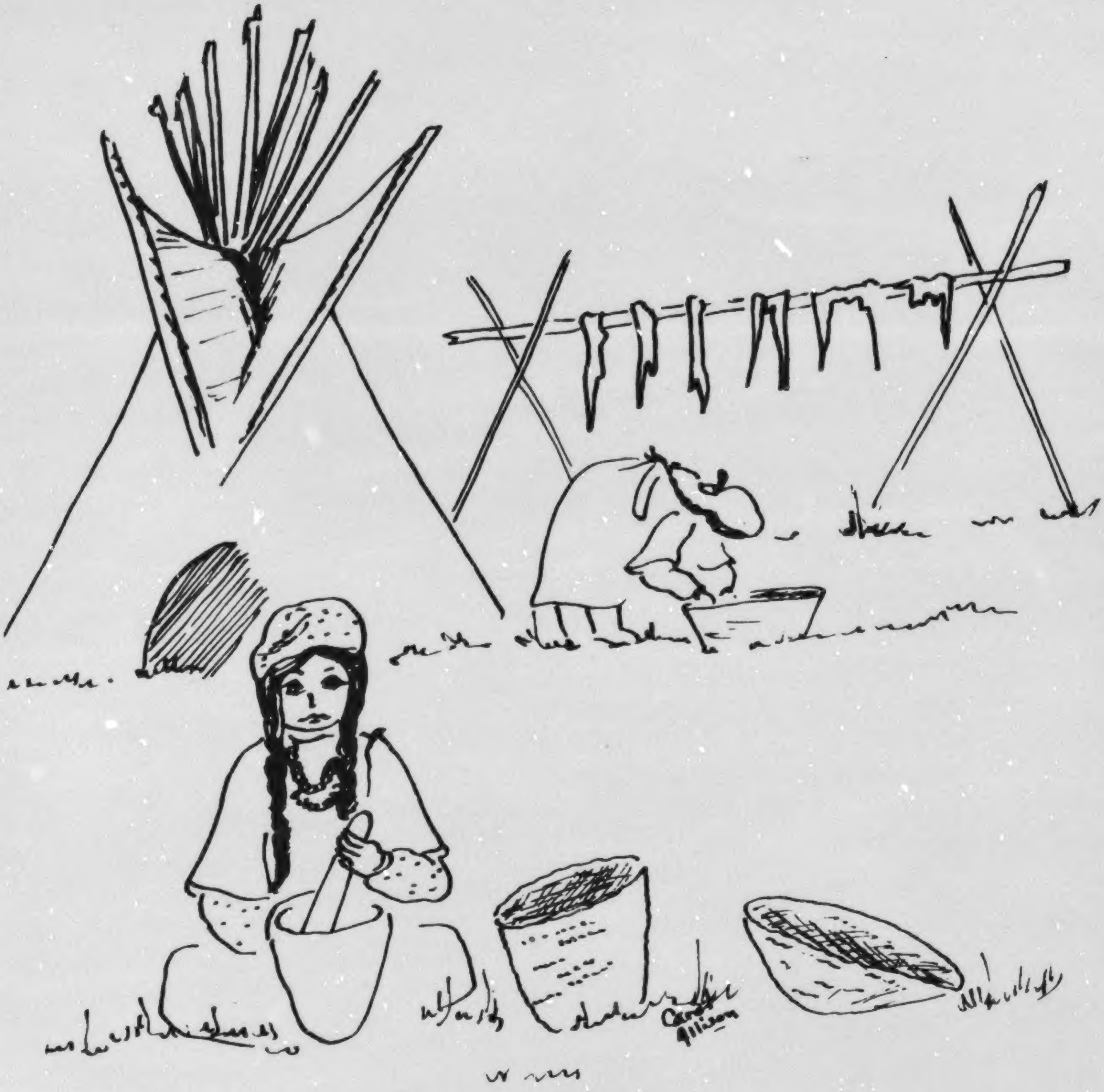


How Deer Hide Was Tanned

Hunting was a main part of Indian life. The deer was a very precious animal to the people. The hides were used for blankets and clothing. The bones were used for tools and needles for sewing. The Indians used every part of the deer and ate the meat which could feed a lot of people.

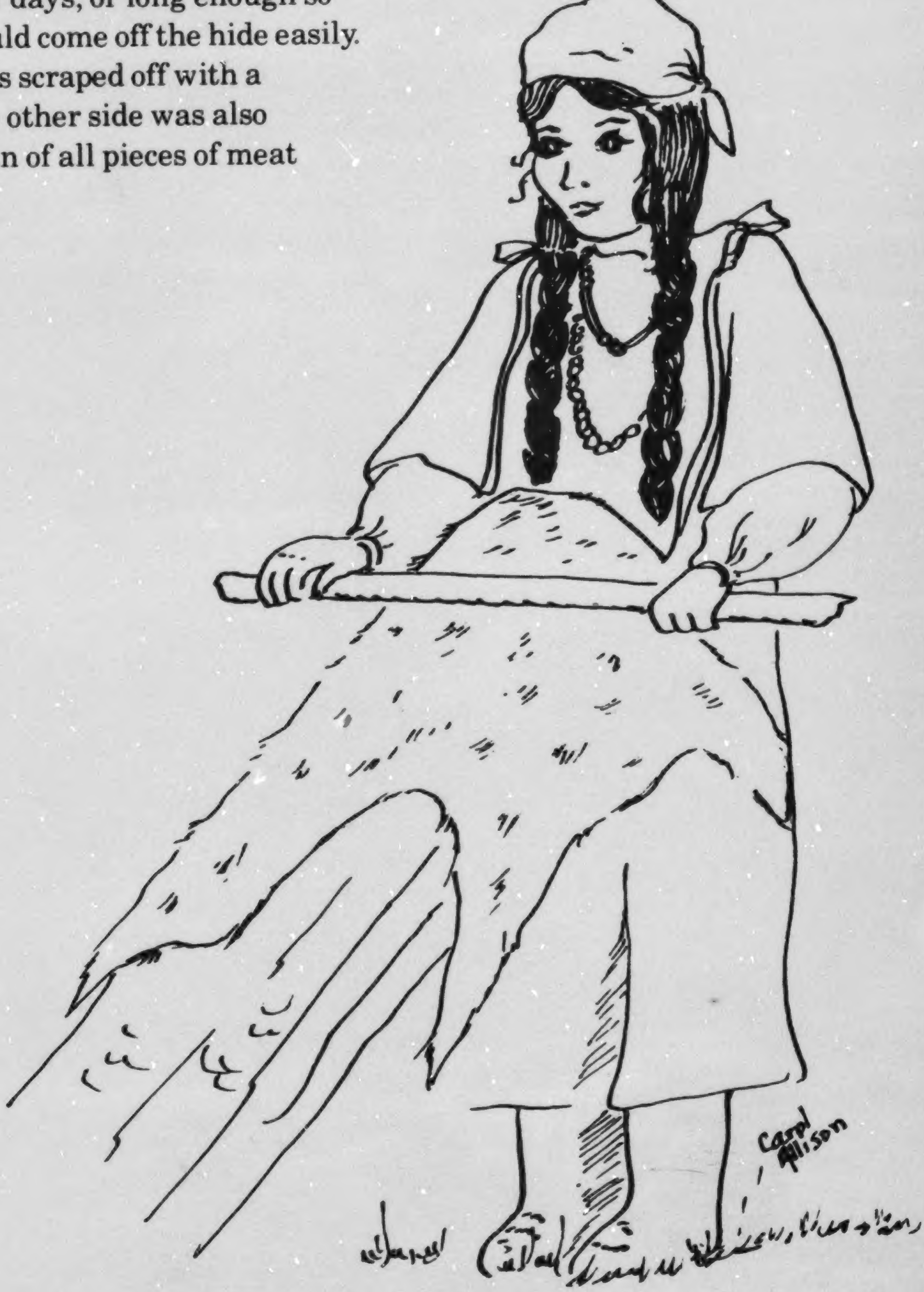
The men of the tribe who were chosen for hunters took the young boys to learn to hunt.


Carol Allison

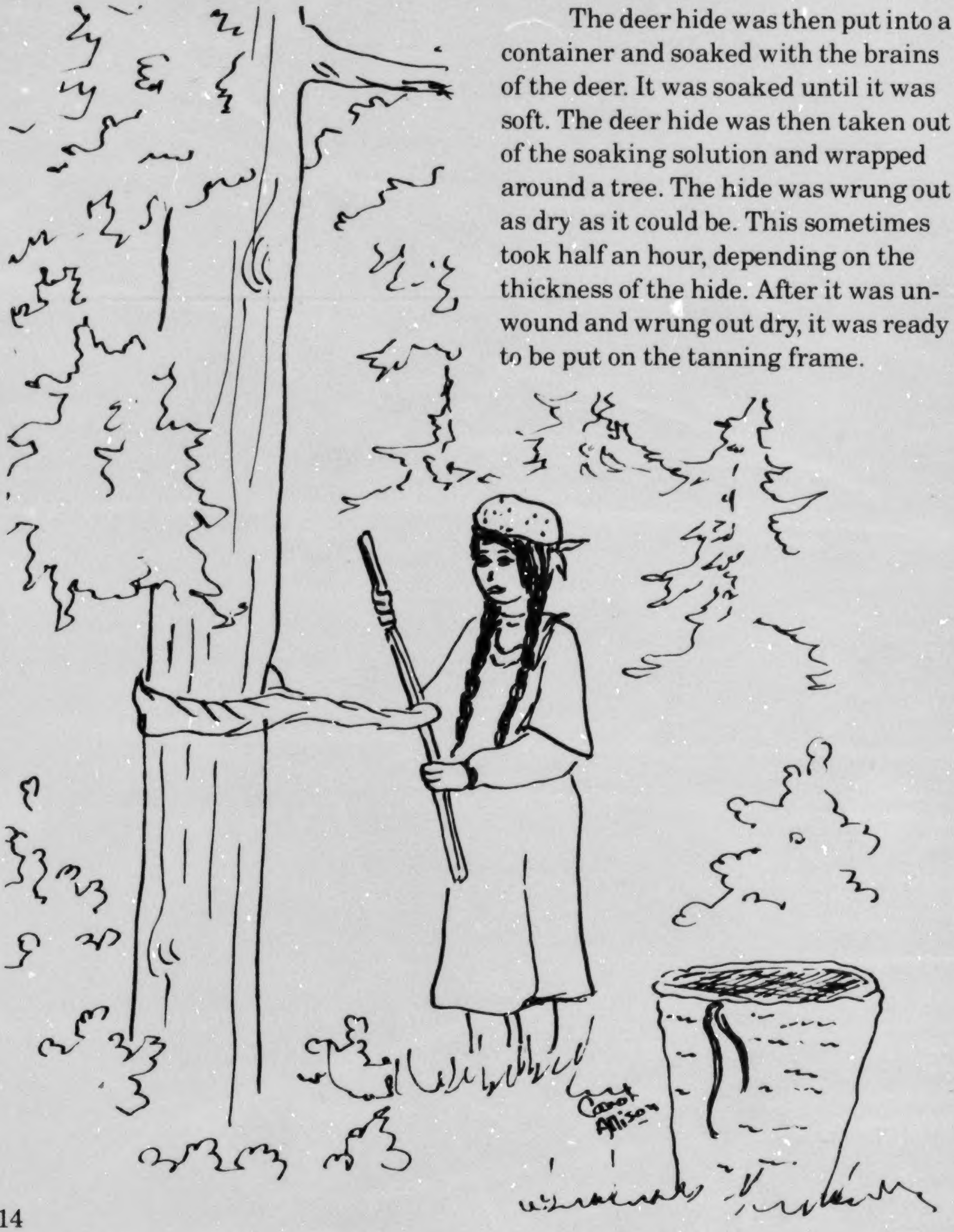

Carol Allison

In camp the women prepared the meat for the winter. Most of the meat was dried or made into pemmican.

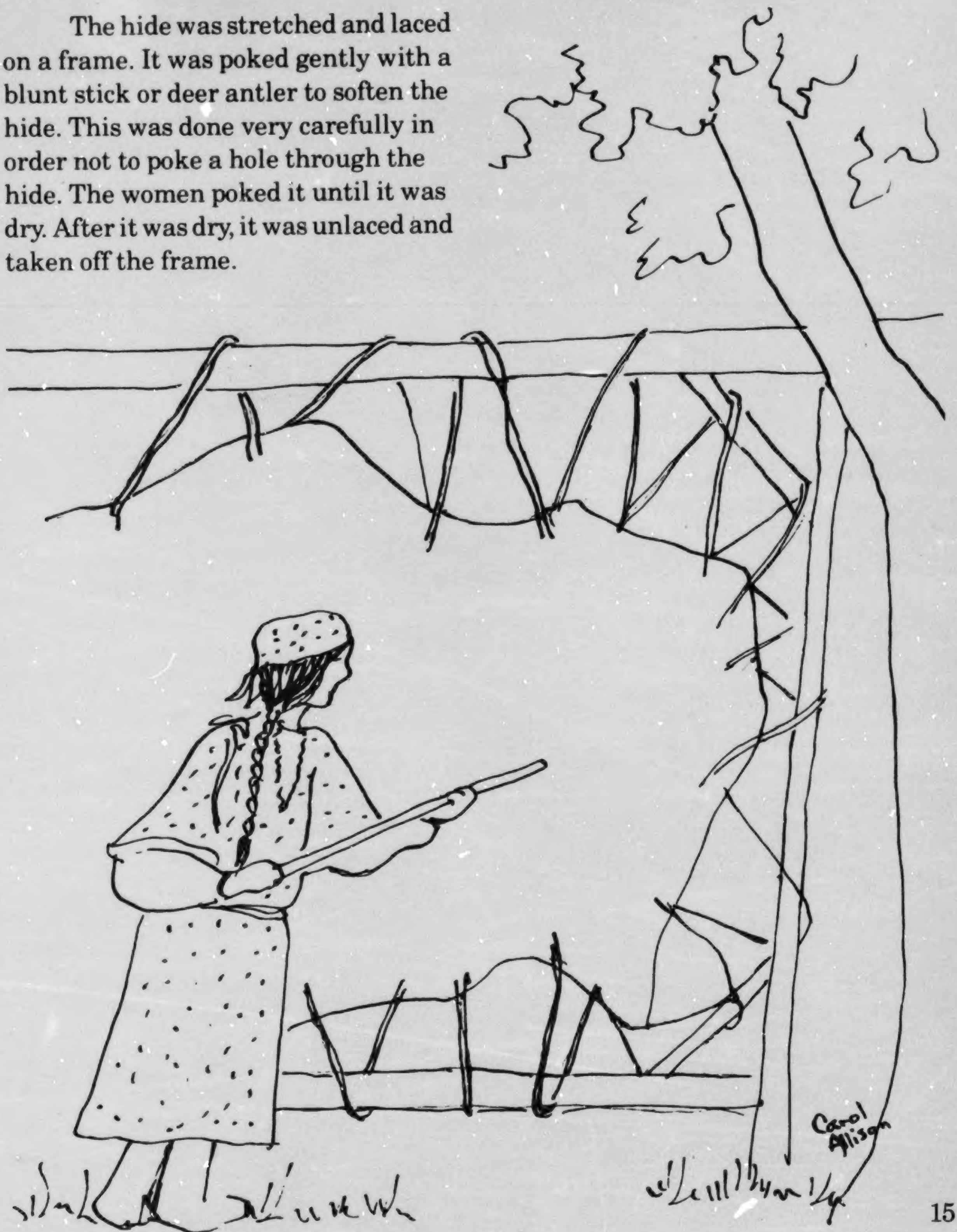
The deer hides were tanned to make warm clothes for the winter. The hides were first soaked in water for three or four days, or long enough so the hair would come off the hide easily. The hair was scraped off with a scraper. The other side was also scraped clean of all pieces of meat and fat.



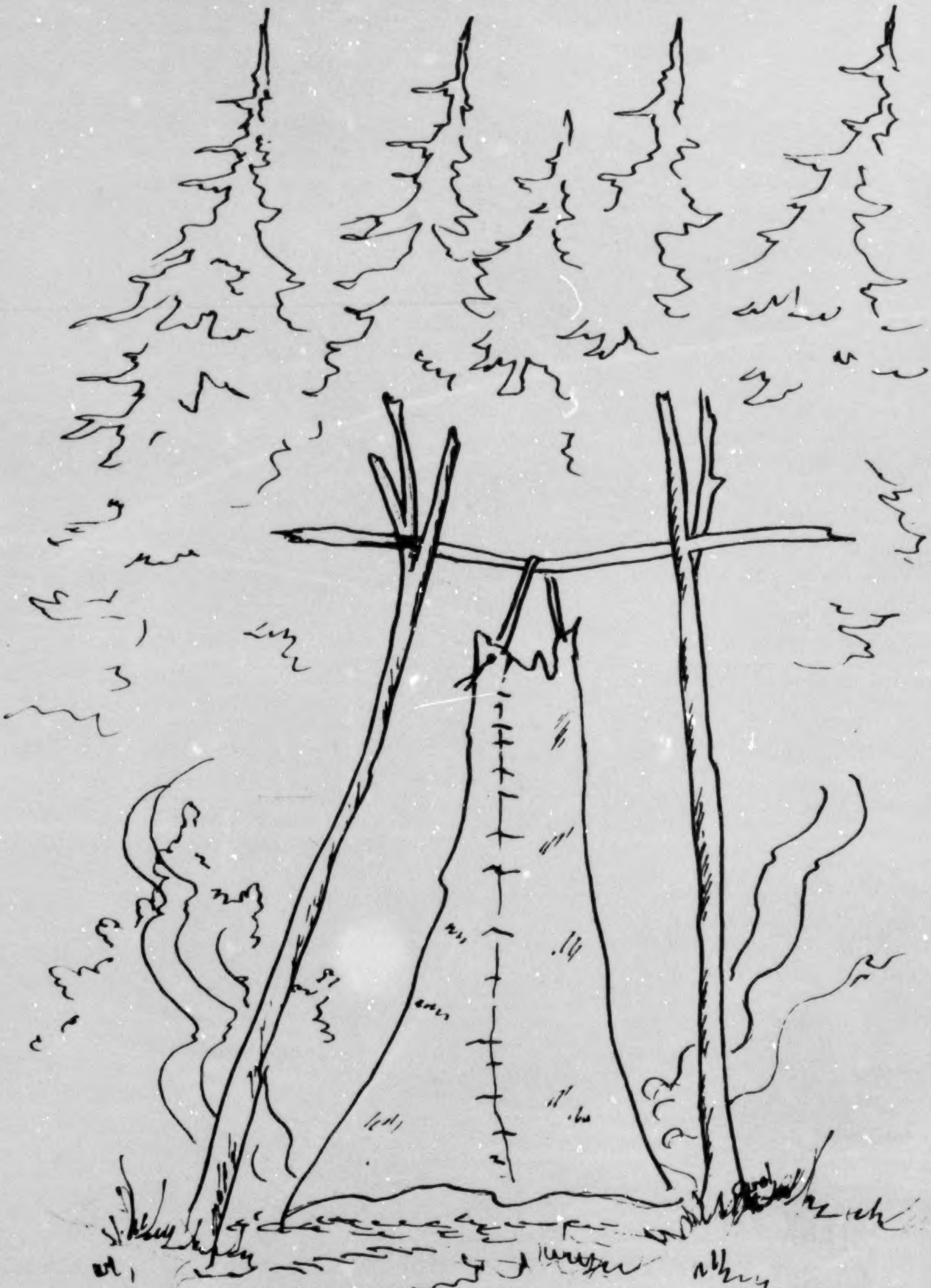
The deer hide was then put into a container and soaked with the brains of the deer. It was soaked until it was soft. The deer hide was then taken out of the soaking solution and wrapped around a tree. The hide was wrung out as dry as it could be. This sometimes took half an hour, depending on the thickness of the hide. After it was unwound and wrung out dry, it was ready to be put on the tanning frame.



The hide was stretched and laced on a frame. It was poked gently with a blunt stick or deer antler to soften the hide. This was done very carefully in order not to poke a hole through the hide. The women poked it until it was dry. After it was dry, it was unlaced and taken off the frame.



The hide was then sewn up one side, leaving both ends open. The hide was hung over a low fire of coals. A certain kind of wood was burned to smoke the hide. It was smoked to the desired color. Finally the hide was ready to cut and sew into moccasins or shirts or a buckskin dress.



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VERBENA GREENE

CAROL ALLISON

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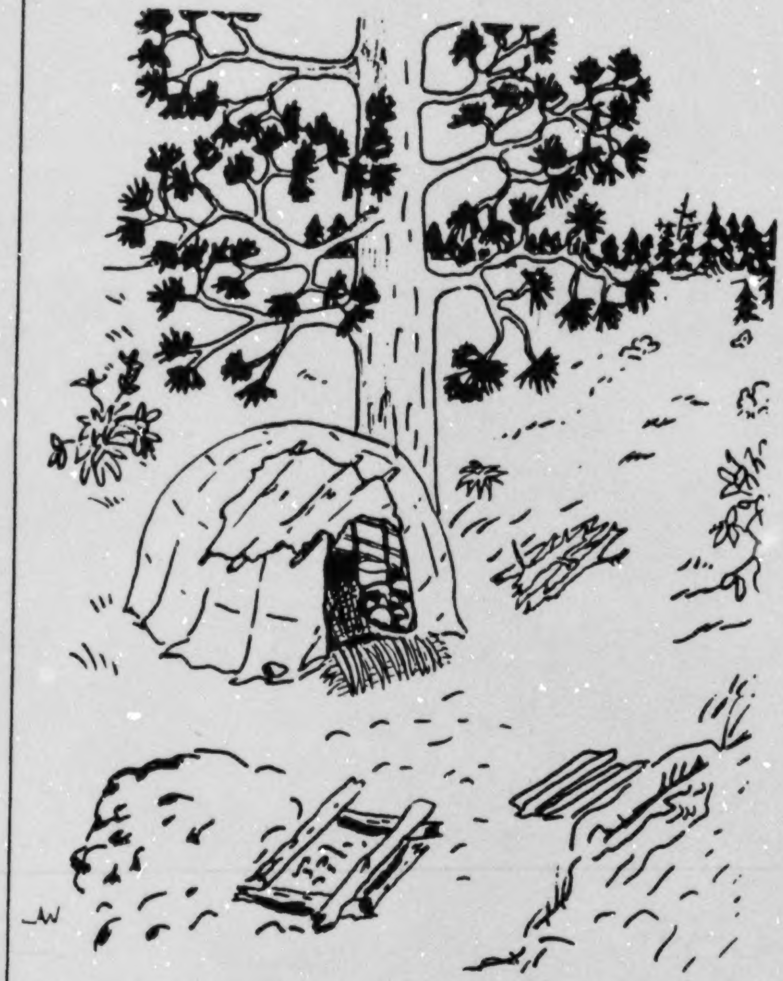
Offering Good Thoughts

AIM ➤ **To better understand the purpose of a sweatlodge and how one can offer good thoughts to others**



SWEATLODGE

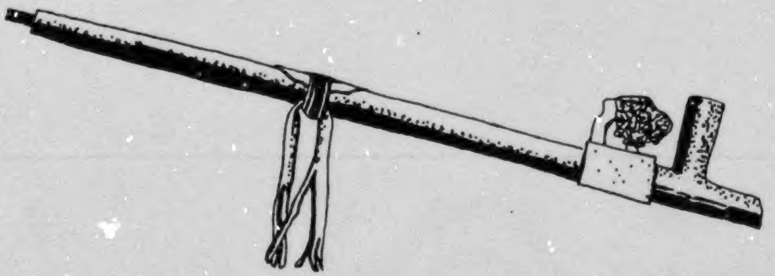
The sweatlodge is used mainly by the Plains and Plateau tribes as a purification ceremony. An effort is made to remove bad thoughts from the mind and cleanse the body. Prayers and songs are offered to the Creator as individuals sit in the lodge.

The sweatlodge, made from willow branches, is a small dome-shaped structure. The frame is completely covered until there is no light inside.

Rocks are heated in a fire outside the sweatlodge and carried inside. Water is poured over the heated rocks creating hot steam inside the lodge. For this reason it is important that a sweatlodge be built near water.

Not all rocks can be heated. Some may explode.

Discuss other ceremonies which you may know of which help a person cleanse the body or mind.



LITTLE WAYS TO OFFER GOOD THOUGHTS

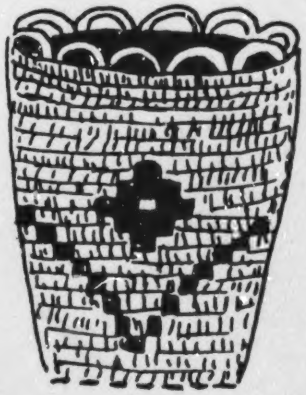
One way of offering good thoughts is to let the people you care about know how much they are appreciated. Consider all the people who help make your school or classroom a good place to be.

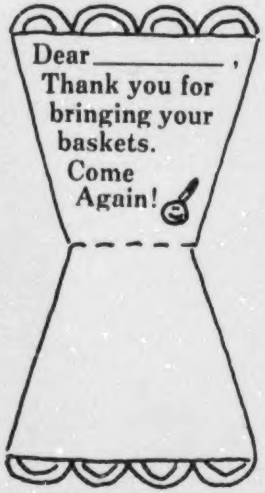
You might try to do some of the following things:

- When parents, elders or other guests visit, try to make them feel comfortable. If possible, offer coffee or a bite to eat. A custom of many tribes is to make sure visitors do not go away hungry.
- When someone pleases you, let them know about it.
- Sometimes we take people for granted. Let people know you care by remembering them on birthdays or Christmas. Send them cards when they ill.
- When someone we love or depend on misses a day, let them know you really missed them.
- Write a note or letter thanking people who gave their time for you. This is a nice way of telling people you appreciate them.

SEND A NOTE

Let's say a basketmaker comes to your class to show you baskets. If they speak a language other than English, maybe your note could be written in their language. A note written on a basket design would be remembered and make that person feel good for what they had taught you.





Dear__________,
Thank you for
bringing your
baskets.
Come
Again!

What kind of thank you note would be good to send to the following people?

janitor
teacher aide
potter
beadworker
tribal official

grandparent
quiltmaker
drummer
bus driver
cook

TEPEE MAKING

The Indian
Reading
Series

Level IV Book 19

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THE INDIAN READING SERIES
Stories and Legends of the Northwest

Tepee Making

Level IV Book 19

Developed by the Kootenai Cultural Committee
of the Confederated Salish and Kootenai Tribes

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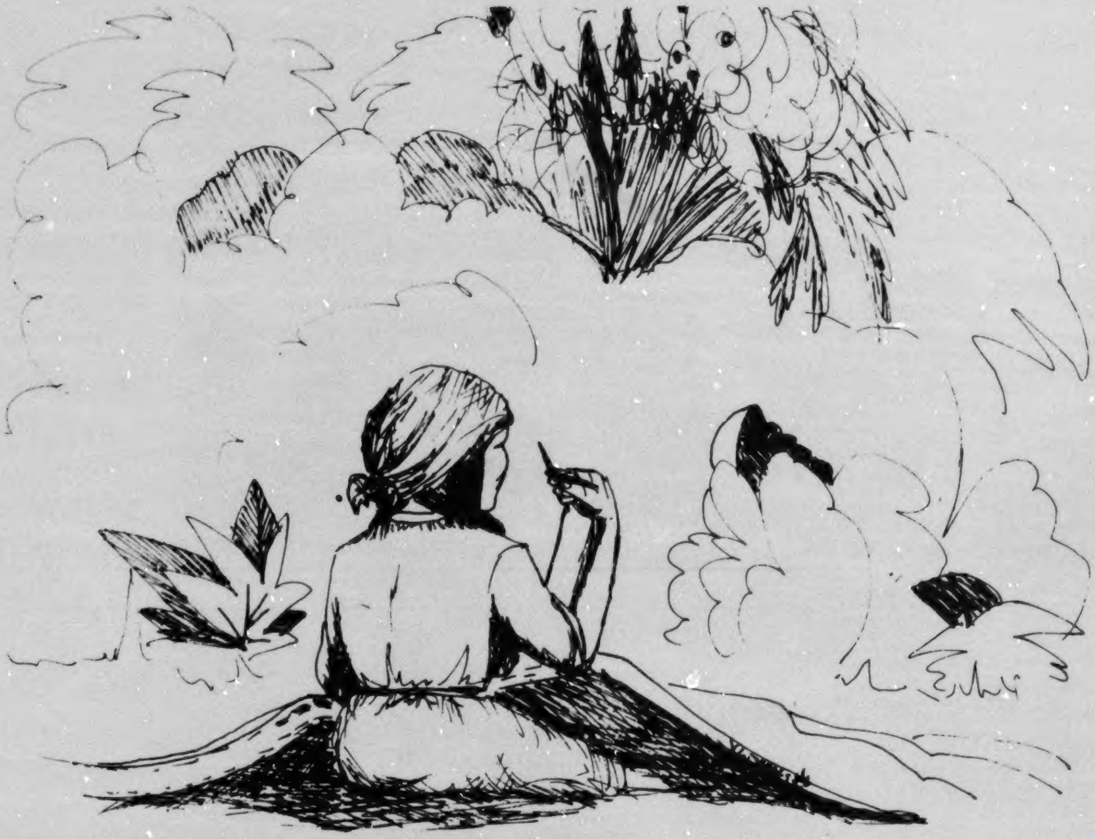
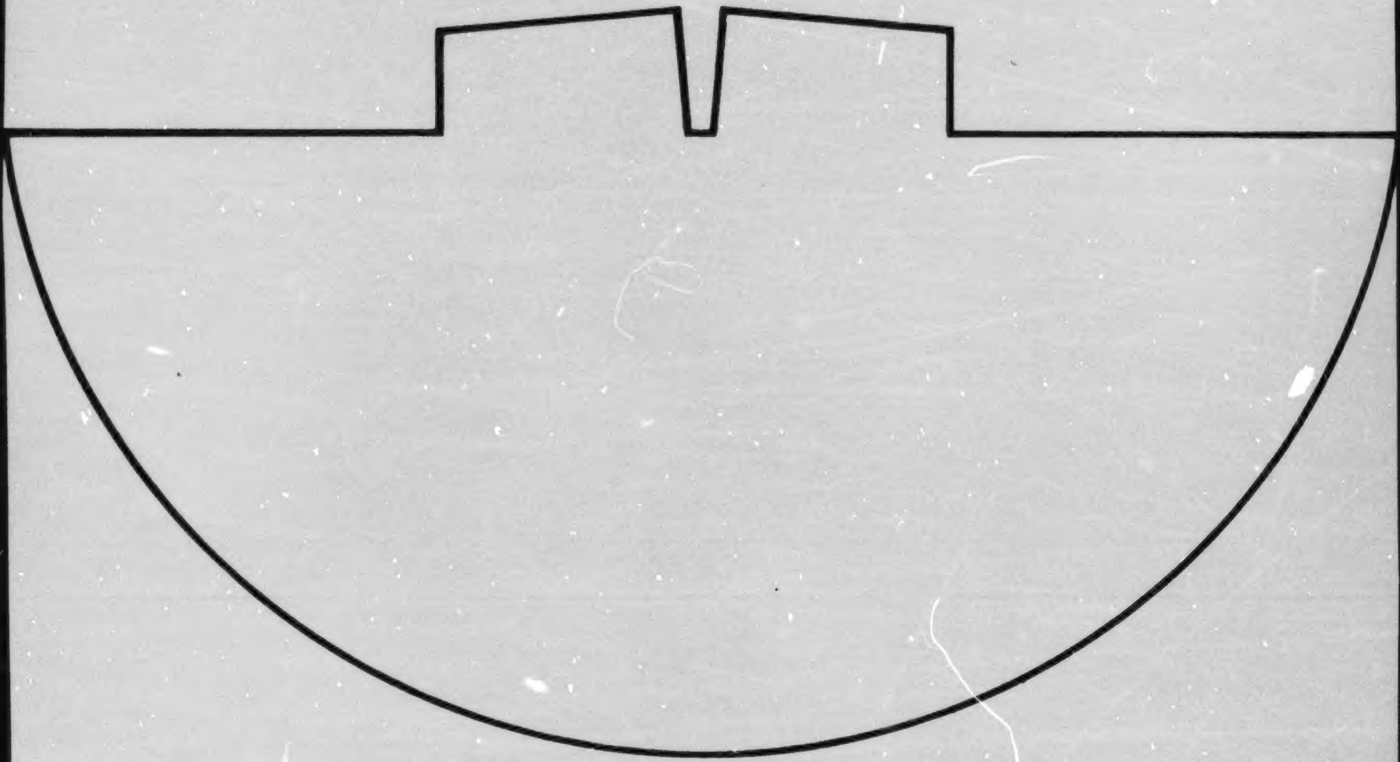
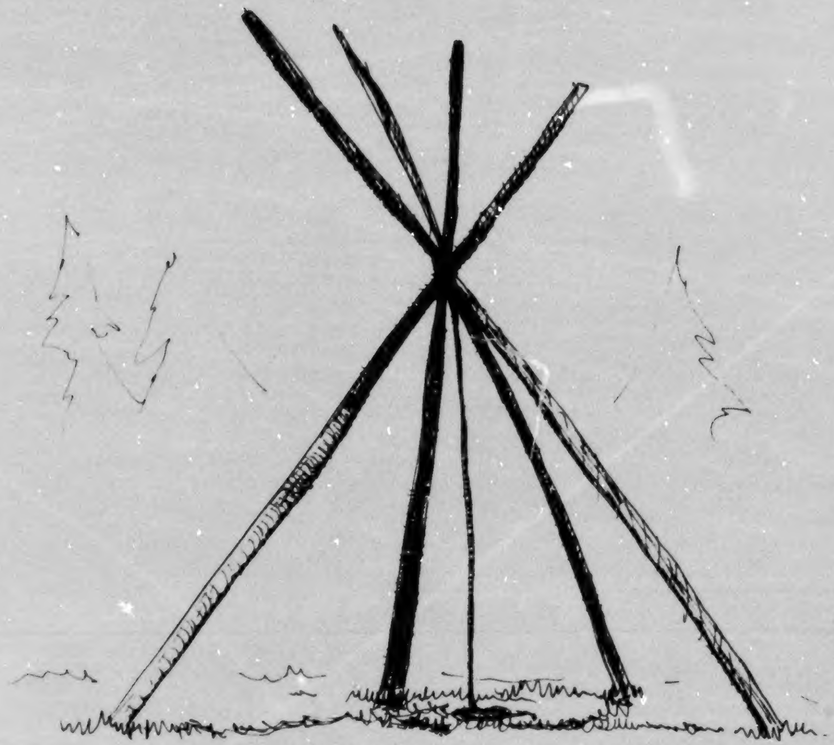


Long ago, tepees were made out of buffalo or deer hides. Today many tepees are made out of canvas.

When Indian women make a tepee, they do a lot of cutting and sewing. The women will cut the material and sew it together piece by piece.

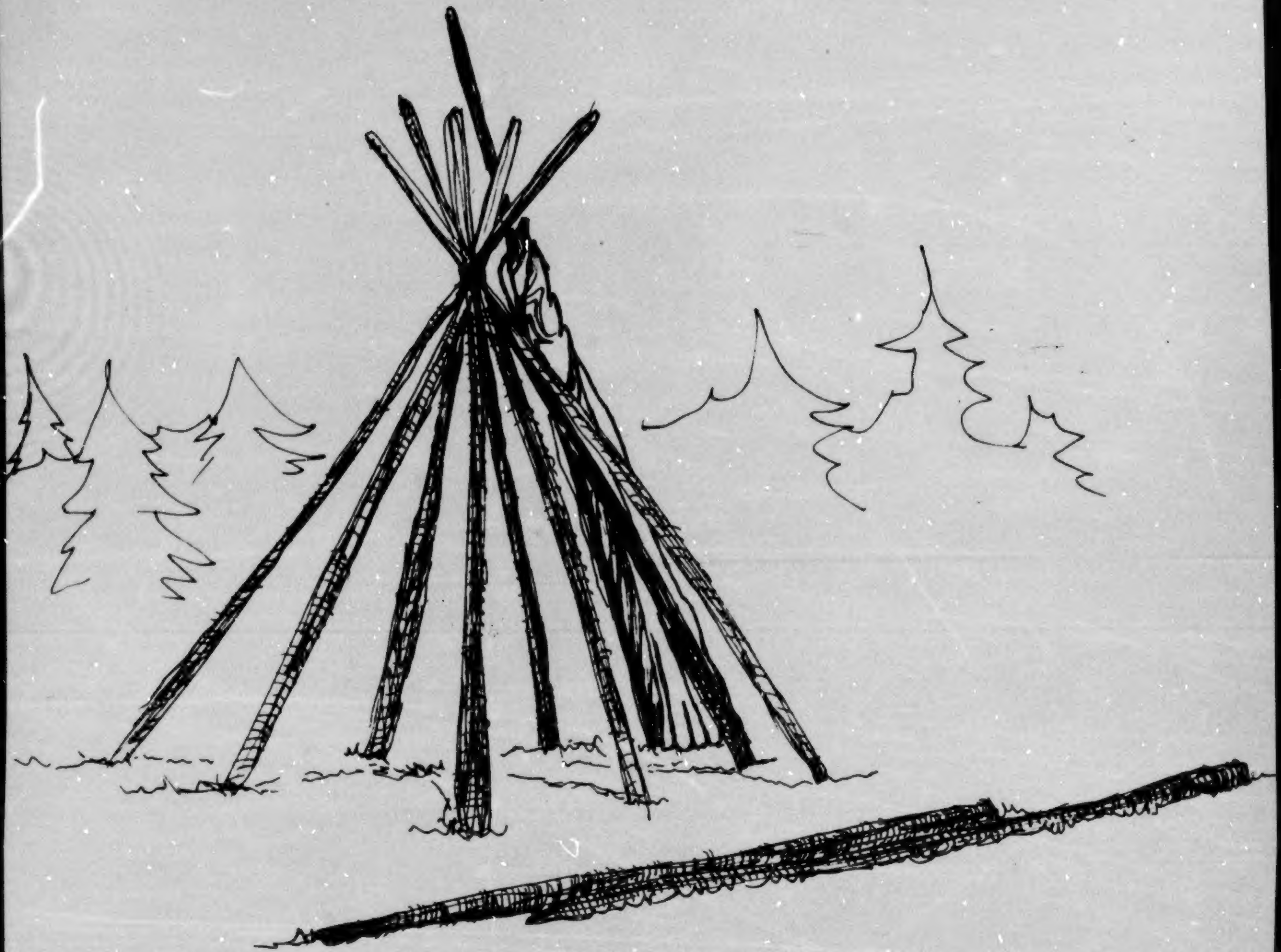


When the sewing is done, the women will check the shape and size of the tepee. The back of the tepee should be a little shorter than the front. A round hole is cut in the front to be used as a door. The tepee will have two flaps in the front, at the top of the tepee. These flaps will be used to keep wind and rain out. They can be closed when the weather is bad. When a fire is built inside the tepee, the flaps can be opened to let the smoke out.

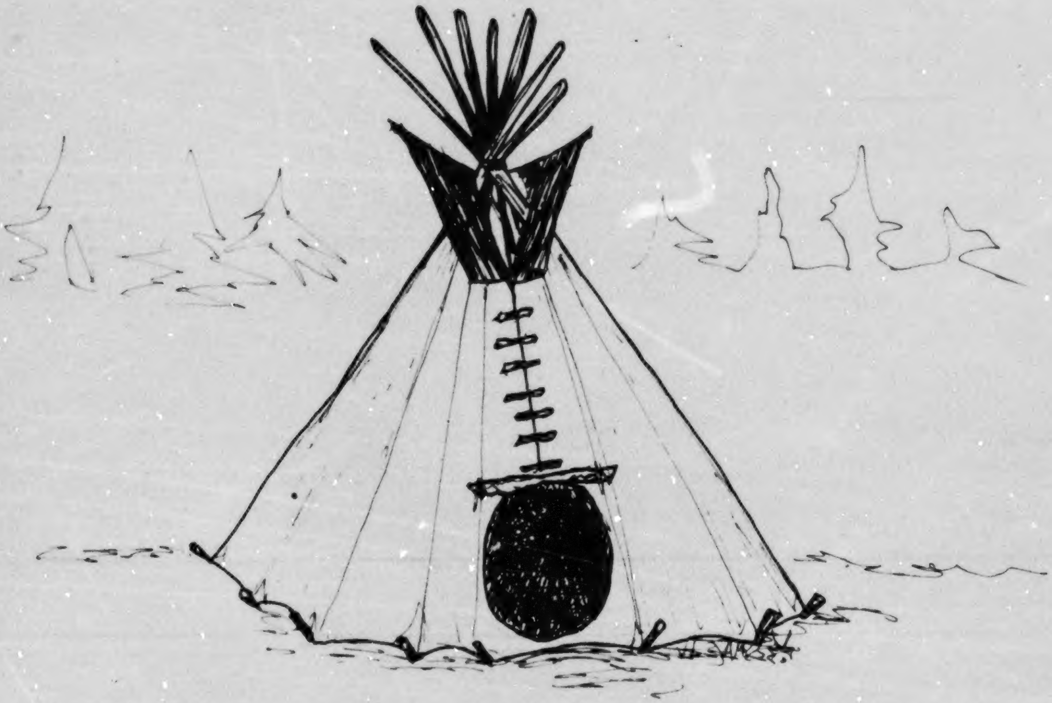


Lodge pole pine trees are used for tepee poles. The branches are cut off and the bark is peeled from the trees. The poles should be long and straight. Some large tepees use as many as fifteen poles.

Four poles are tied together near the top. They are set up to form a pyramid, then three poles are added to each side with two in the front for the doorway. When all poles are put in place, the frame will begin to form the shape of a tepee. Two poles are always used to open and close the flaps at the top of the tepee.



The canvas is tied to a single pole. This pole is then placed at the rear of the frame. The canvas is unfolded and wrapped around the frame. When all the poles are covered, the canvas will fit loosely over them.



Above the door opening there are two rows of holes. Wooden pegs are put through these holes to close the tepee.

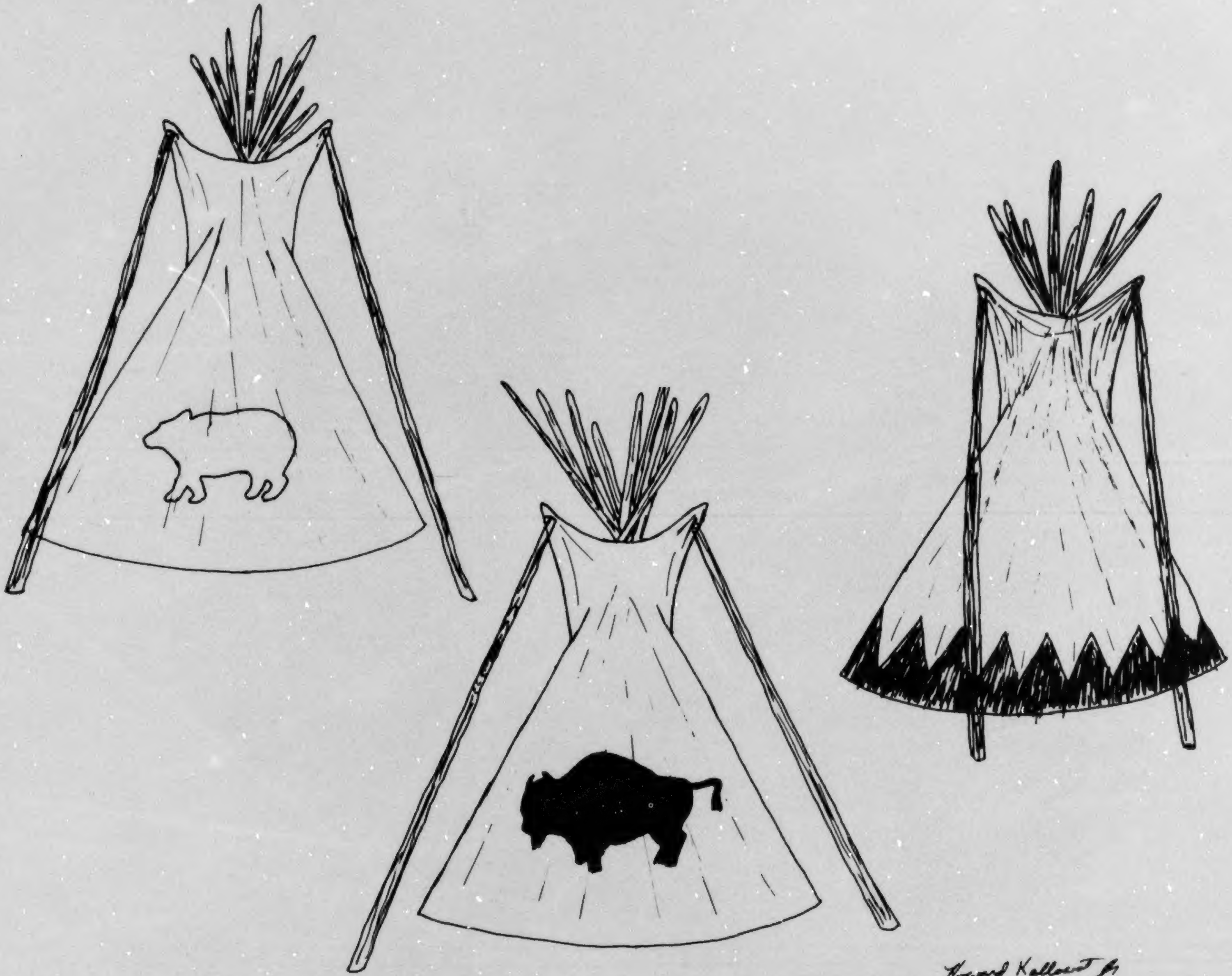
The poles are pushed outward to make the tepee snug. After this is done, wooden stakes are pounded through canvas loops at the bottom of the tepee. These stakes hold the tepee to the ground so it won't tip over. Finally, the door opening is covered with a flap.

Tepee making takes a lot of hard work and skill. A tight fitting tepee will not leak and looks nice. Indian women are proud when they make a nice looking tepee.

Kootenai tepees today are not painted as they were years ago. The Kootenai Indians painted animals and birds on their tepees. The kind of animal painted on a tepee meant the owner's spirit was like that particular animal. It may have been a bear, deer, buffalo, or some other animal or bird.

Some tepees were painted with a ripple design, a symbol of green grass.

Other designs were mainly for decorative purposes, more or less to beautify the tepee.



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Howard Kallowt Jr

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CLEO KENMILLE

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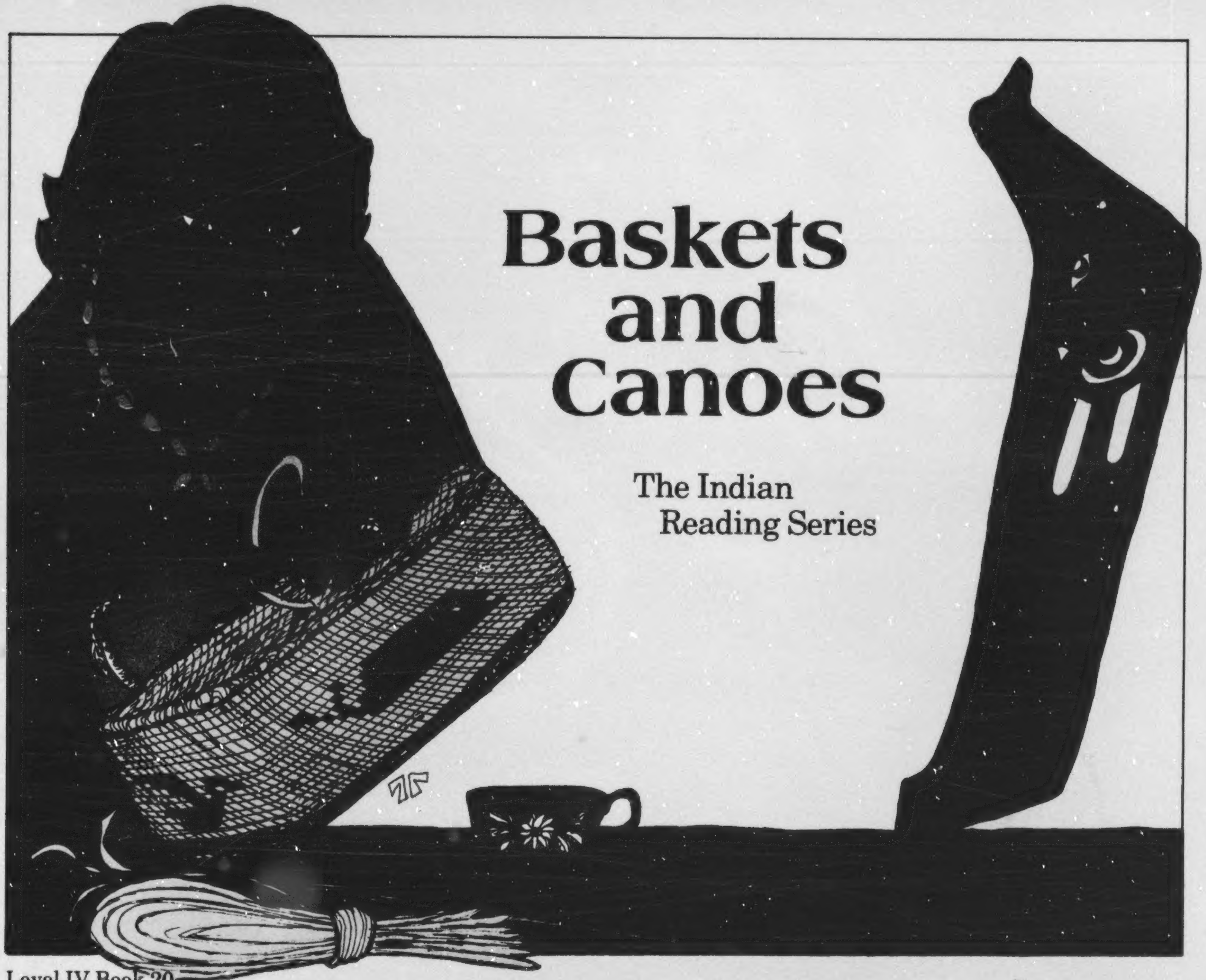

Baskets and Canoes

The Indian
Reading Series

Level IV Book 20

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THE INDIAN READING SERIES
Stories and Legends of the Northwest

Skokomish Baskets and Canoes

Level IV Book 20

Developed by the Coast Area Planning Committee

Jeanne Evernden, *Coordinator*
Wilma Bush
Gerald Miller
Georgia Oliver
Yvonne Peterson

Illustrated by Terry Tafoya

A Skokomish Story

Joseph Coburn, Director
Pacific Northwest Indian Program
Northwest Regional Educational Laboratory

Developed by the Pacific Northwest Indian Reading and Language Development Program
Northwest Regional Educational Laboratory, 300 Southwest Sixth Avenue, Portland, Oregon 97204

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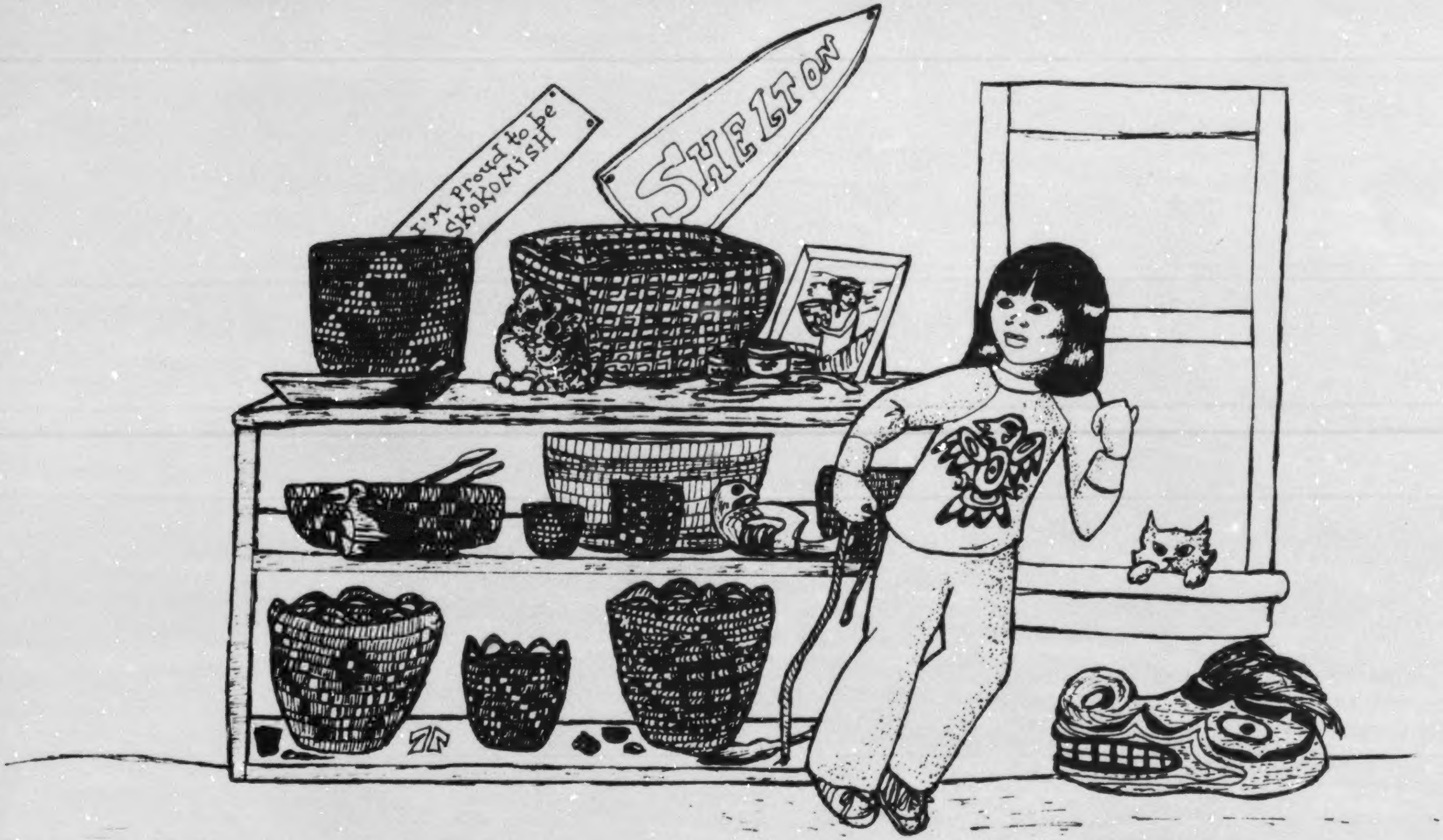
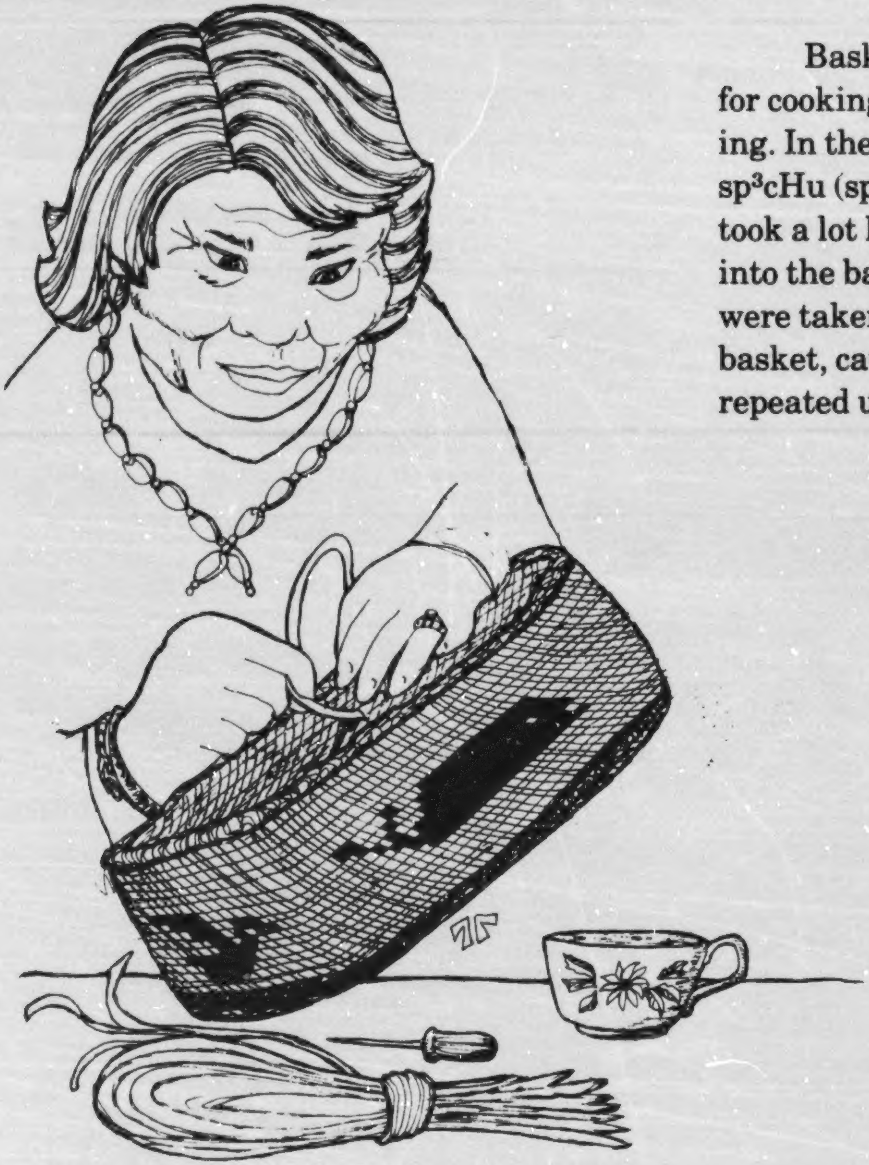
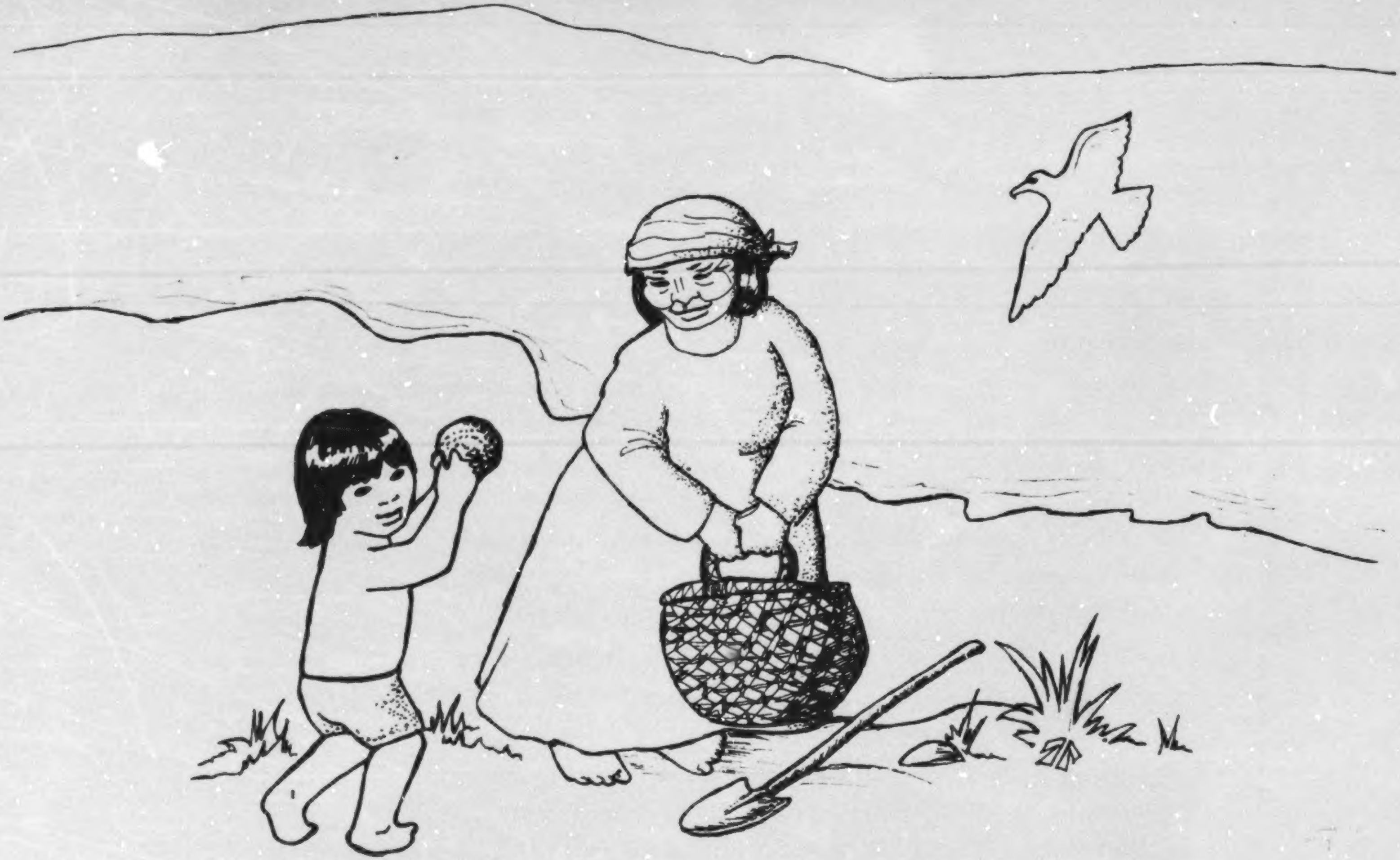

I'M Proud to be SKOKOMISH
SHELTON

If you visit an Indian home in the Northwest today, you often will notice many baskets on display about the house.

Some of these baskets are delicately made, some are large, some are small and some are loosely woven. There are many, many different styles and colors and each type served a specific purpose.



Baskets that are tightly woven are used for cooking, carrying water and for berrypicking. In the Tawana language, they are called sp^{3}cHu (spu'choo). In the old days, cooking took a lot longer than it does now. Food was put into the baskets with water. Very hot rocks were taken from the fire and dropped into the basket, causing the water to boil. This was repeated until the food was cooked.



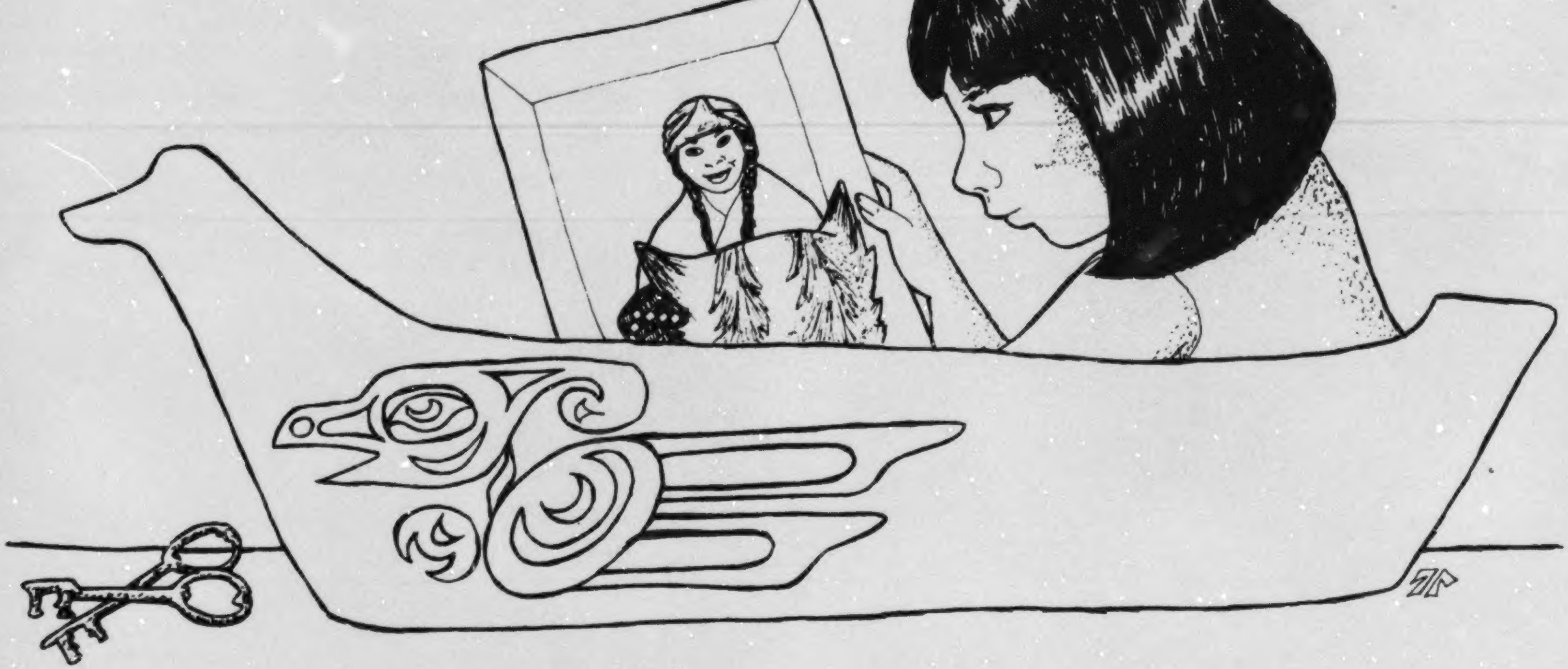
Loosely woven baskets were used in clam digging to wash the clams and also for storing food. The space between the strands allowed air to circulate through the stored food to keep it fresh.

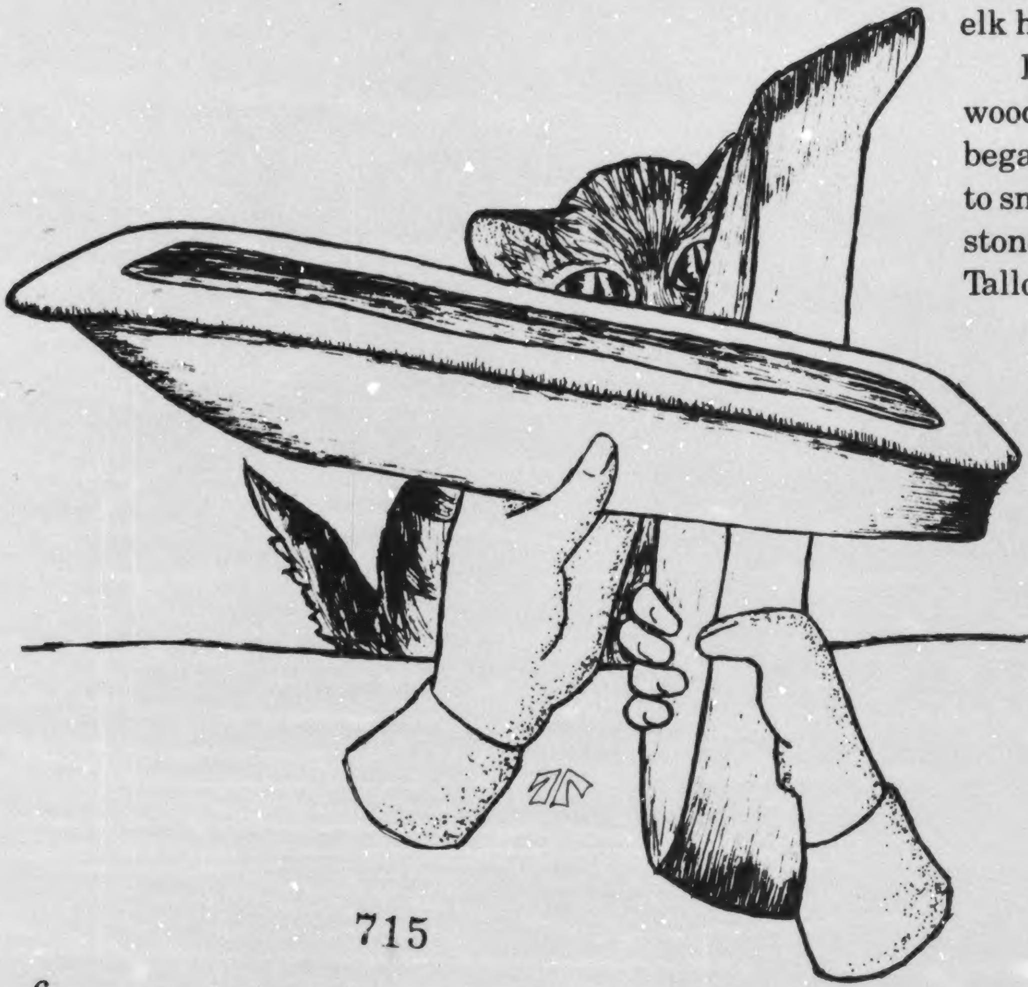
Baskets were made from many kinds of materials: cedar bark, willow wands, sweet grass, cattails and tree roots.

You may also notice in these same Northwest Indian homes models of canoes carved from cedar. Many are larger than toy size. These models are replicas of the large fleets used by the tribes before modern means of transportation were developed. In the Hood Canal region the mode of transportation was by canoe only.

Like baskets, there were many types of canoes, each with a specialized use. The shovel-nosed canoe was used on rivers. A type called the "sneak" canoe had a slender front three feet high. With fir boughs for camouflage the early tribesmen used the "sneak" canoe for duck hunting.

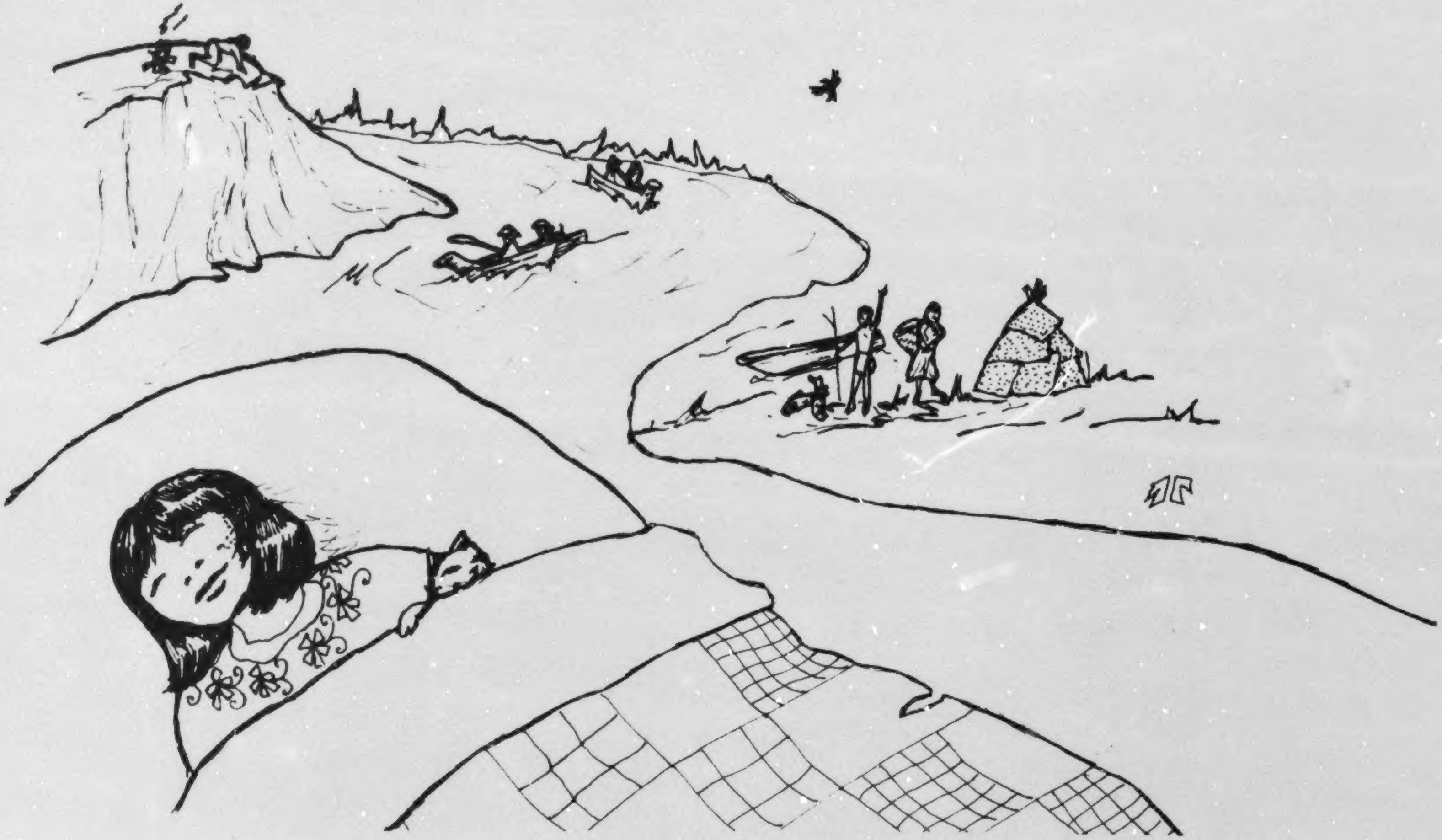
The biggest canoe was called the Chinook, or o?oycd (oh oat ks) in the Tawana language, and was thirty or more feet long. This vessel was used in warfare, for carrying large numbers of people to potlatches and for transporting people and supplies to clamming and hunting grounds. Here the clams, fish and meat were prepared for the winter. The tribesmen loaded their supplies into these spacious canoes and returned to their homes.





To make a canoe it was necessary to find a tree three or four feet in diameter. The felling was done by chisel and hammer. The chisel was crafted from elk horns or large animal bones.

Log splitting was done with wooden wedges and then the shaping began. A fire was built inside the tree to smooth and harden the sides. Gritty stones were used to polish the surface. Tallow and pitch filled any cracks.



Imagine all the streams and waterways of this region filled with canoe traffic today and every fisherman and his family using baskets to carry their catch. These methods developed by the Indian tribes over many hundreds of years were as adequate for their purpose as the equipment we use today.

JEANNE EVERENDEN

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Baskets

AIM ➜ **To learn more about baskets and how to make them**

BASKETRY

Basketry is one of the oldest and most universal crafts of man. The technique used by Indians produced items ranging from water containers to clothing. Each basket is different. The size and the kind of the materials used is different. The method in which the **warp** (foundation) is combined with the **weft** (filler) is also different.

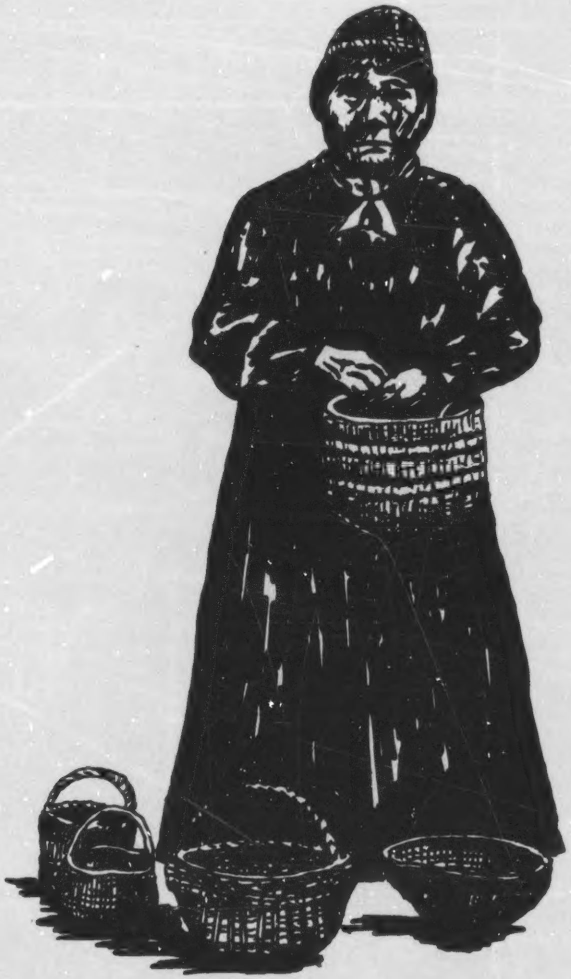
Many useful objects are made, ranging from sandals to fishtraps. Most basketry takes the form of containers and carriers.

Baskets are often decorated by combining different colored plant elements and changing the weaving techniques.

The identification of a basket's origin, or from where it comes, is determined by the materials and weave used, as well as by its shape or form.

See if you can find examples of the different kinds of baskets used on the Plains, the Plateau and the Coast.

- Make a bulletin board of the pictures of different basket types.



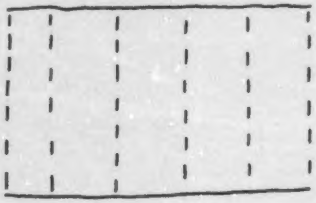
MAKE A BASKET

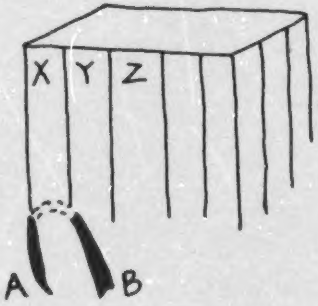
You will need:

a ½ pint milk carton
raffia (a fiber used to make baskets)
scissors

Open, wash and dry milk cartons for each basket to be made.

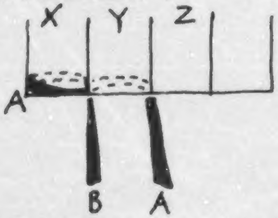
- Make vertical cuts all the way around the four sides. Strips should be cut about ⅜″ wide. Cut the strips all the way around the milk carton.





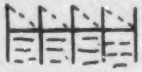
- Weave with the raffia. Fold a long piece in half. Put the fold around strip X and pull both ends forward.

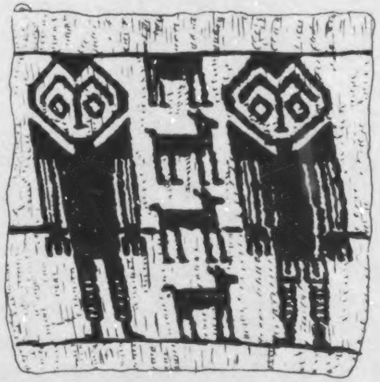
Bring end A across front of strip and push in between X and Y. Continue alternating the ends of the raffia.



- To continue weaving, stop several inches before you reach the end of the raffia. Lay another piece beside the raffia and continue to weave.

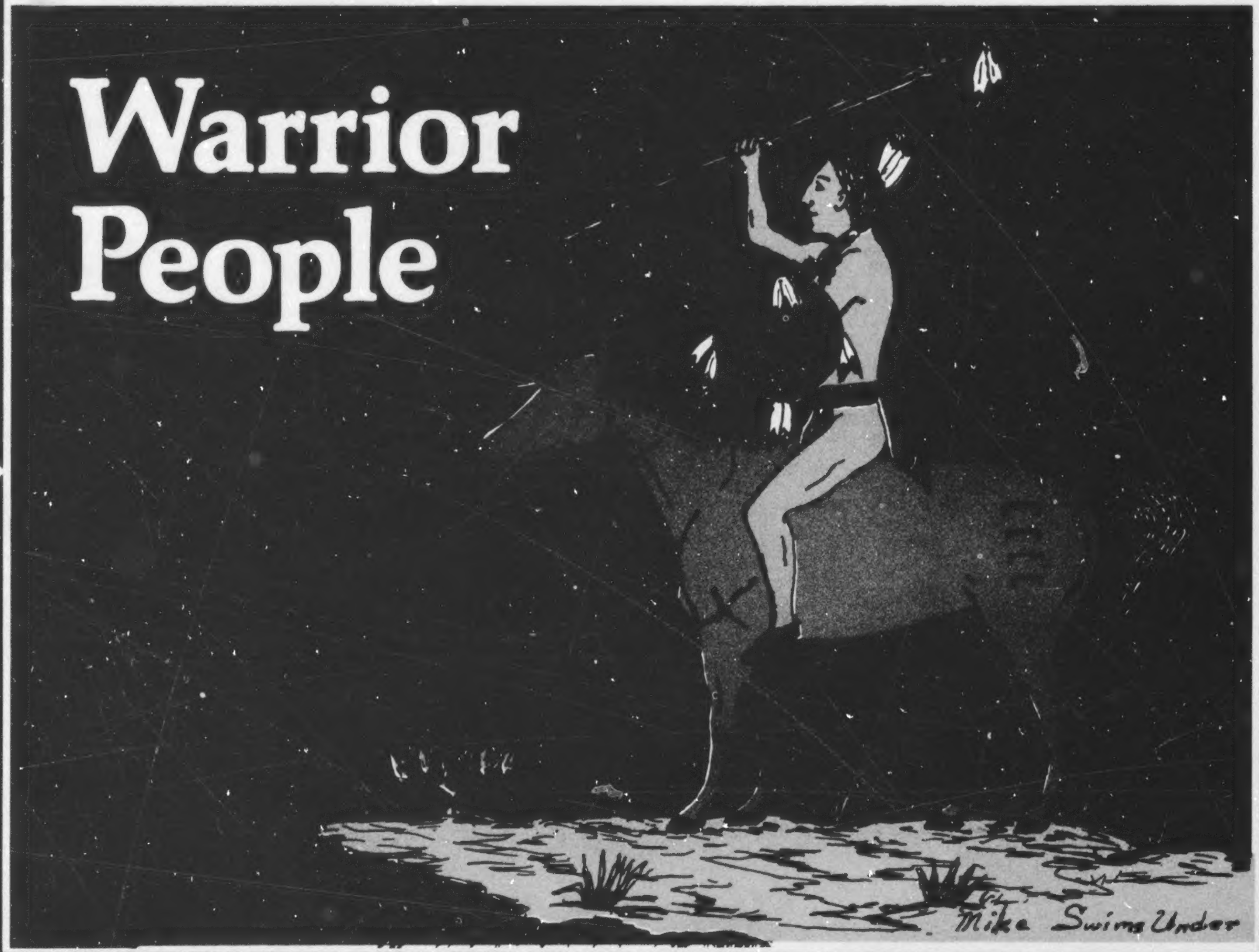
- To finish the top of your basket, fold each strip diagonally to the front of the strips and continue weaving. When you can no longer weave, trim and tuck your last piece of raffia out of sight.





Wasco twined basket wallet

Warrior People


Mike Swims Under

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THE INDIAN READING SERIES
Stories and Legends of the Northwest

Warrior People

Level IV Book 21

Developed by the Blackfeet Indians

Written by:

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Illustrated by Mike Swims Under

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Northwest Regional Educational Laboratory

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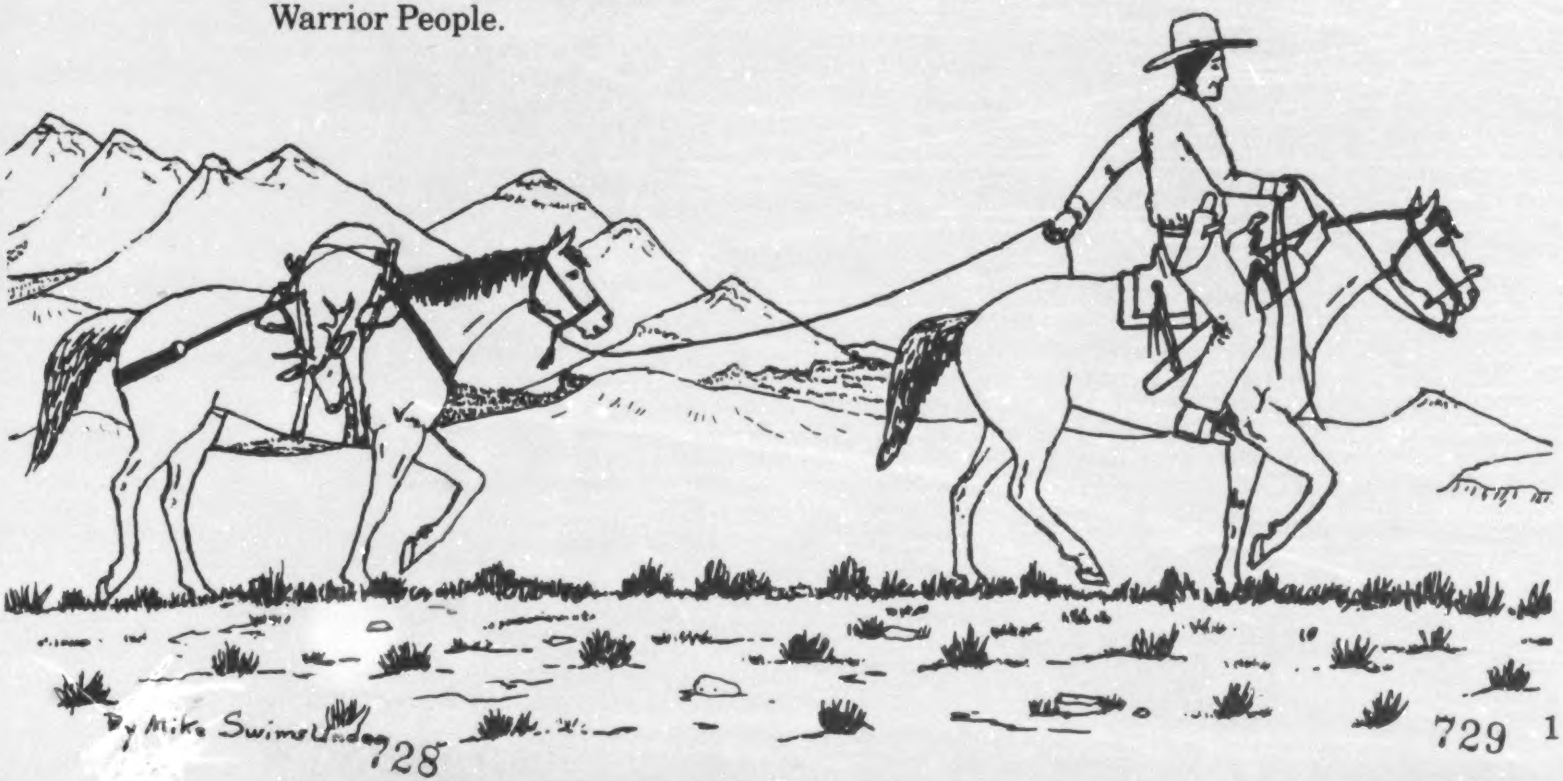
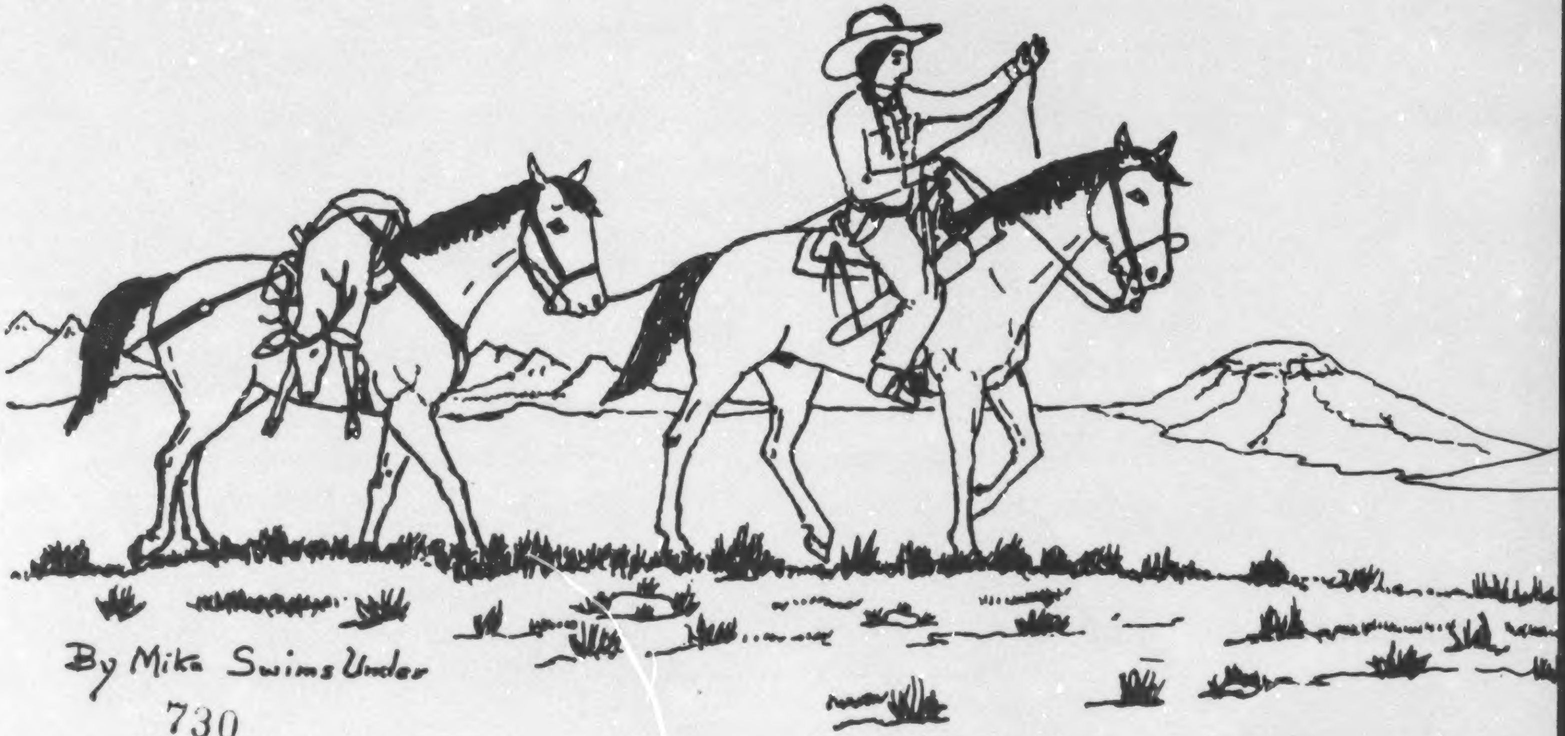
Weasel Necklace returned home after hunting in the Rocky Mountains for three days. He rode his best horse Drums. The horse he led was called Majestic. Majestic was extremely tired. As you can see, he was carrying a full grown buck deer.

Weasel Necklace was anxious to get home. He was very hungry and eager to see his beautiful granddaughter whose name was Snowbird.

Snowbird and Weasel Necklace belonged to a band of Indians called the South Pikuni. Weasel Necklace had dreamed of telling Snowbird of the glorious group of people to which they belonged, the Warrior People.

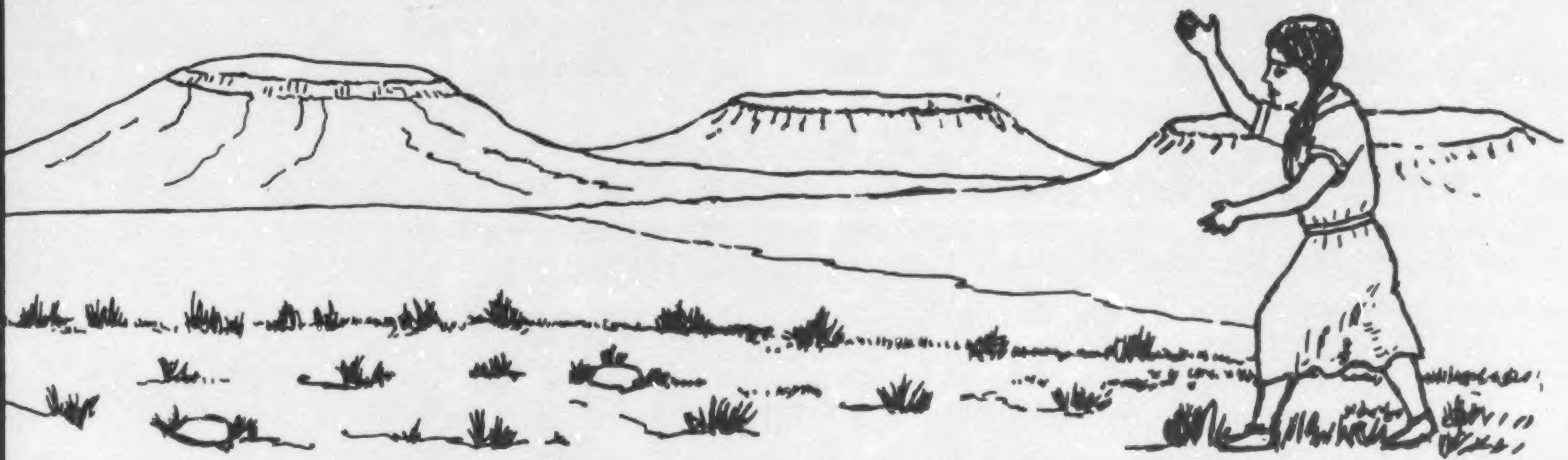


As Weasel Necklace approched his home, he saw Snowbird running to meet him. She was happy to see her grandfather. He always had good things for her to eat and interesting stories to tell.



By Mike Swims Under

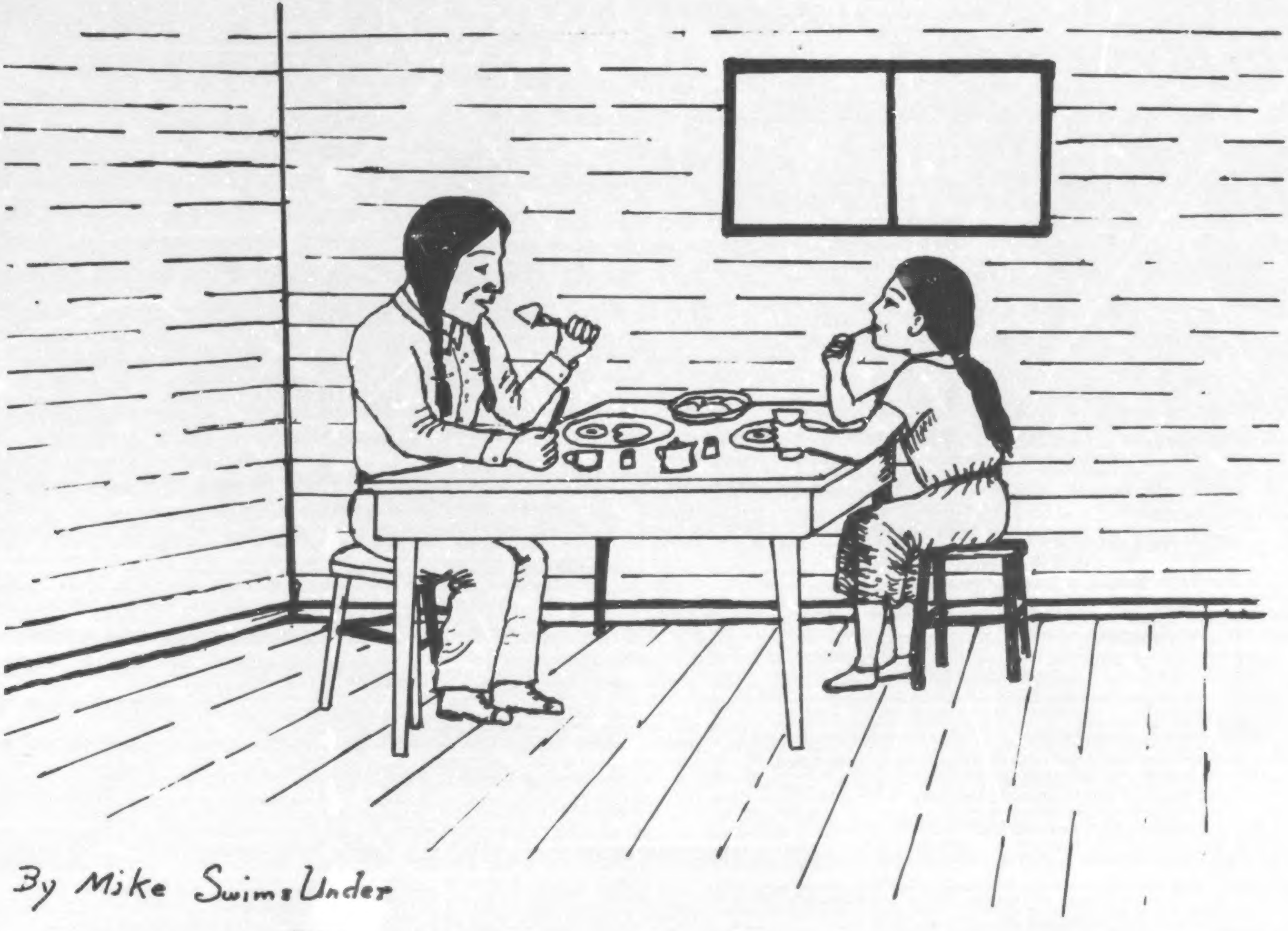
Majestic's and Drum's ears perked up as they saw Snowbird and the corral that Weasel Necklace kept clean for them. The horses knew they were friends of the Pikuni Indian people. They also knew they would have a fresh drink of water at the river and something good to eat.



After the horses were taken care of, Weasel Necklace proceeded to prepare the deer for food. He did not waste any part of the deer. He realized the deer gave his life so that he and Snowbird could have something to eat. The deer's hide would be used to make a new buckskin dress for Snowbird. The hair would be used on a roach for Weasel Necklace. The other parts would be used for decorations.

When Weasel Necklace finished preparing the deer, he took the kidneys inside the house.

Weasel Necklace and Snowbird sat down at the table. He told Snowbird, "Kidneys are considered a delicacy by our people. The meat will help you grow into a healthy Pikuni girl."



By Mike SwimsUnder

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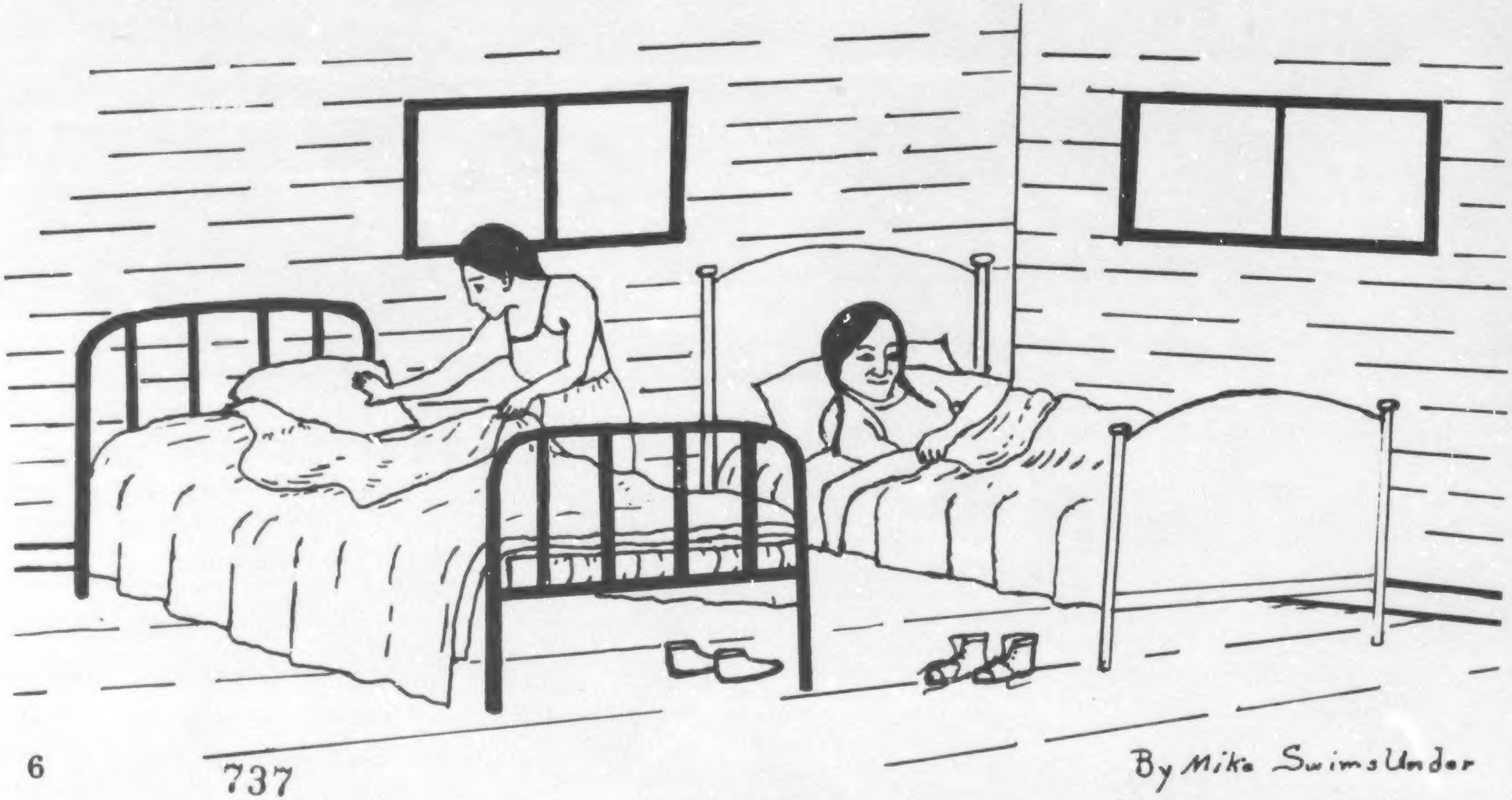
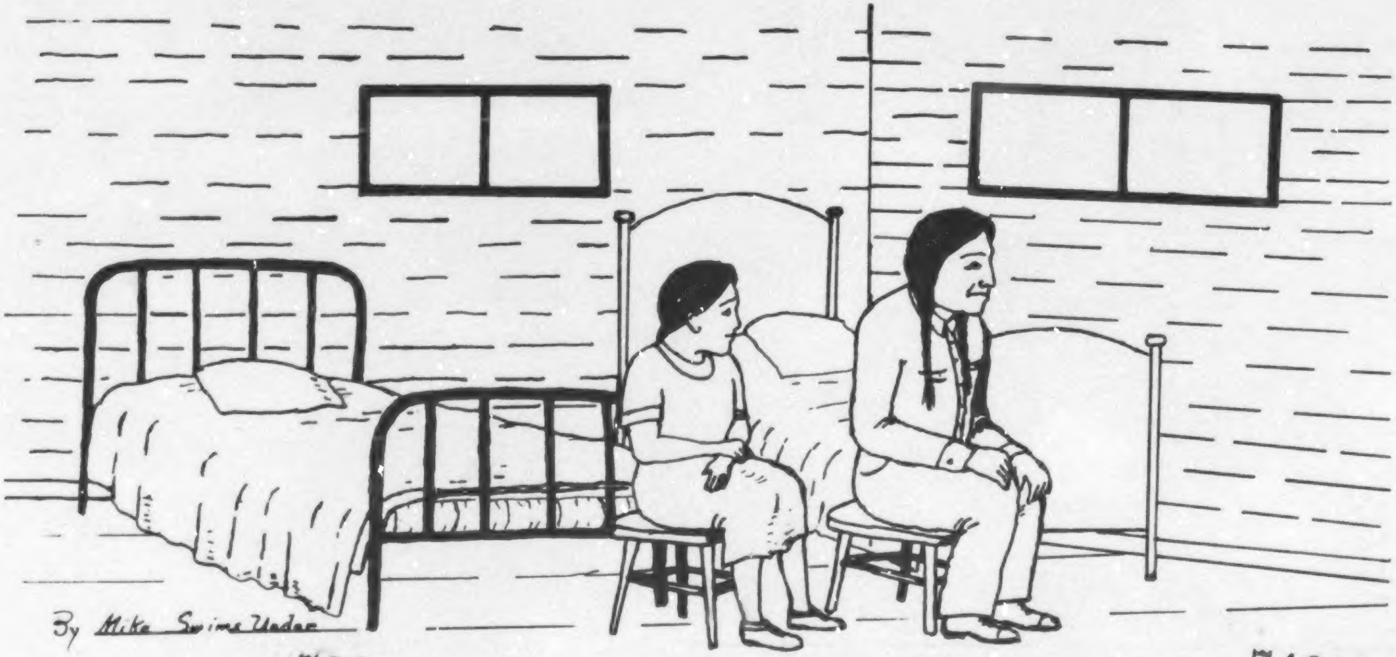
Weasel Necklace was tired from the hunt and Snowbird was tired from helping her aunt pick berries all day. They finished eating and then they got ready for a good night's sleep. Weasel Necklace told Snowbird, "Go to sleep for we must rise before the sun. We will do this out of respect. Without the heat from the sun nothing would grow and we would have no light to see or heat to keep us warm."



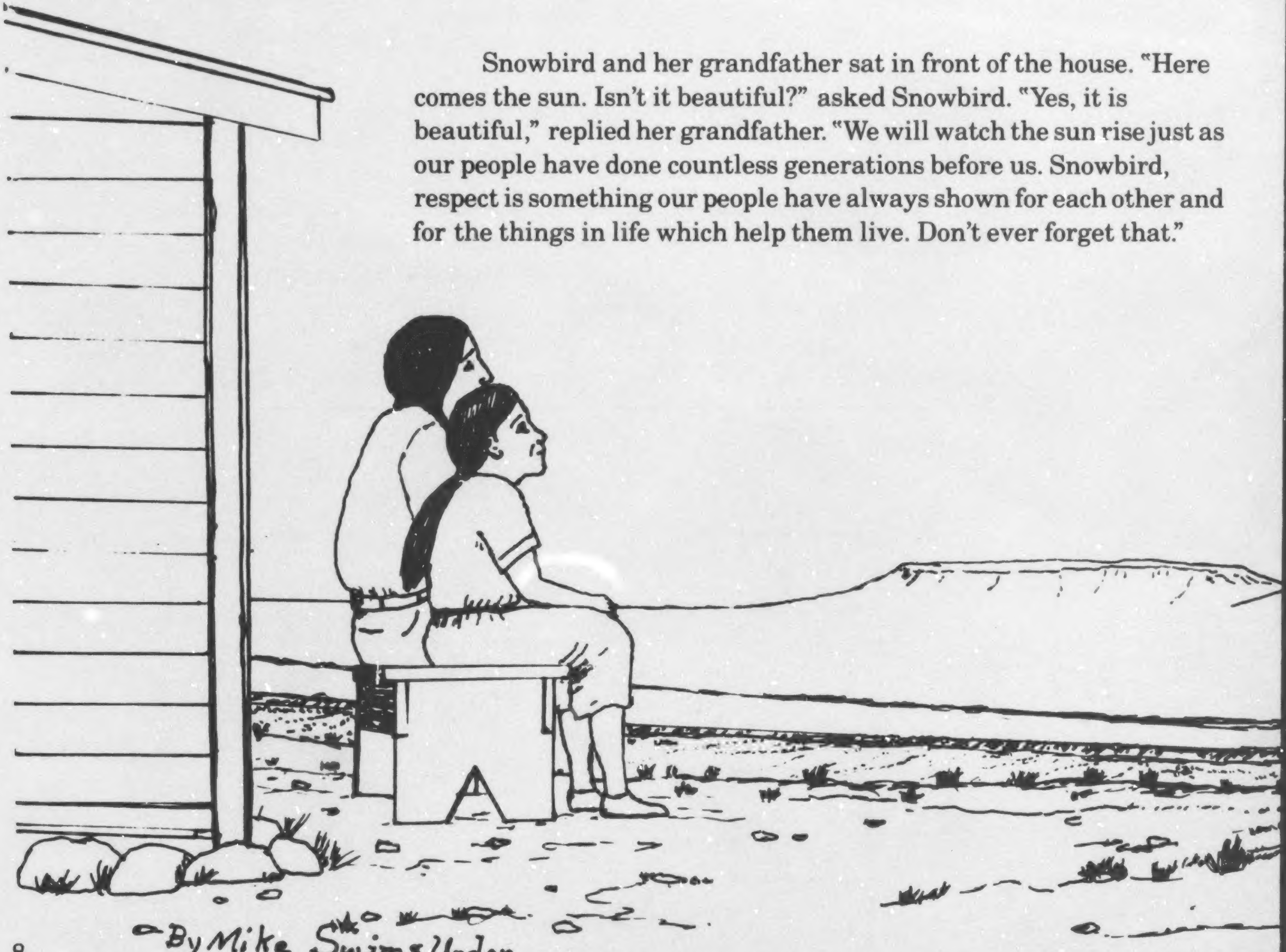
By Mike SwimsUnder

"Good morning, Snowbird," said Weasel Necklace. "Good morning, Grandfather," replied Snowbird.

"Snowbird, I miss your grandmother very much. Her name was Pretty Woman and she belonged to a group of Indians called Hunkpapa Sioux. They live east of here in Montana, and others live in South Dakota. She was a cousin to the great Hunkpapa chief whose name was Sitting Bull. You will learn more about this great man when you go to school and study history. Well, Granddaughter, we must not wait any longer for the sun is beginning to rise." "Grandfather, was my grandmother as beautiful as I remember my mother?" asked Snowbird. "Yes Snowbird, just as you will grow up to be. Now come!"

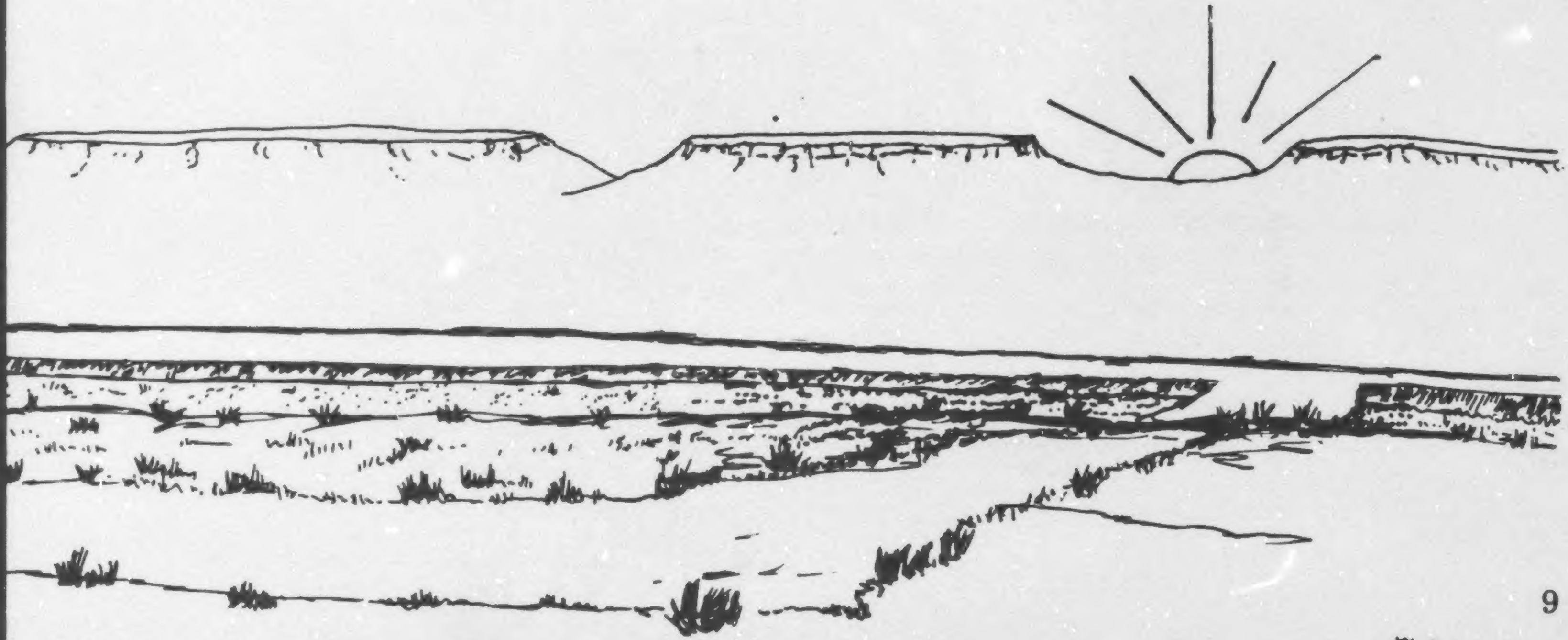


Snowbird and her grandfather sat in front of the house. "Here comes the sun. Isn't it beautiful?" asked Snowbird. "Yes, it is beautiful," replied her grandfather. "We will watch the sun rise just as our people have done countless generations before us. Snowbird, respect is something our people have always shown for each other and for the things in life which help them live. Don't ever forget that."



By Mike Swims Under

Looking across the land before him, Grandfather said, "Our people, the Pikuni, have cousins, the Blackfeet, Siksika, and Kainah. Our cousins live in Canada. First, I will tell you of the South Pikuni, which is the name of our band of people."

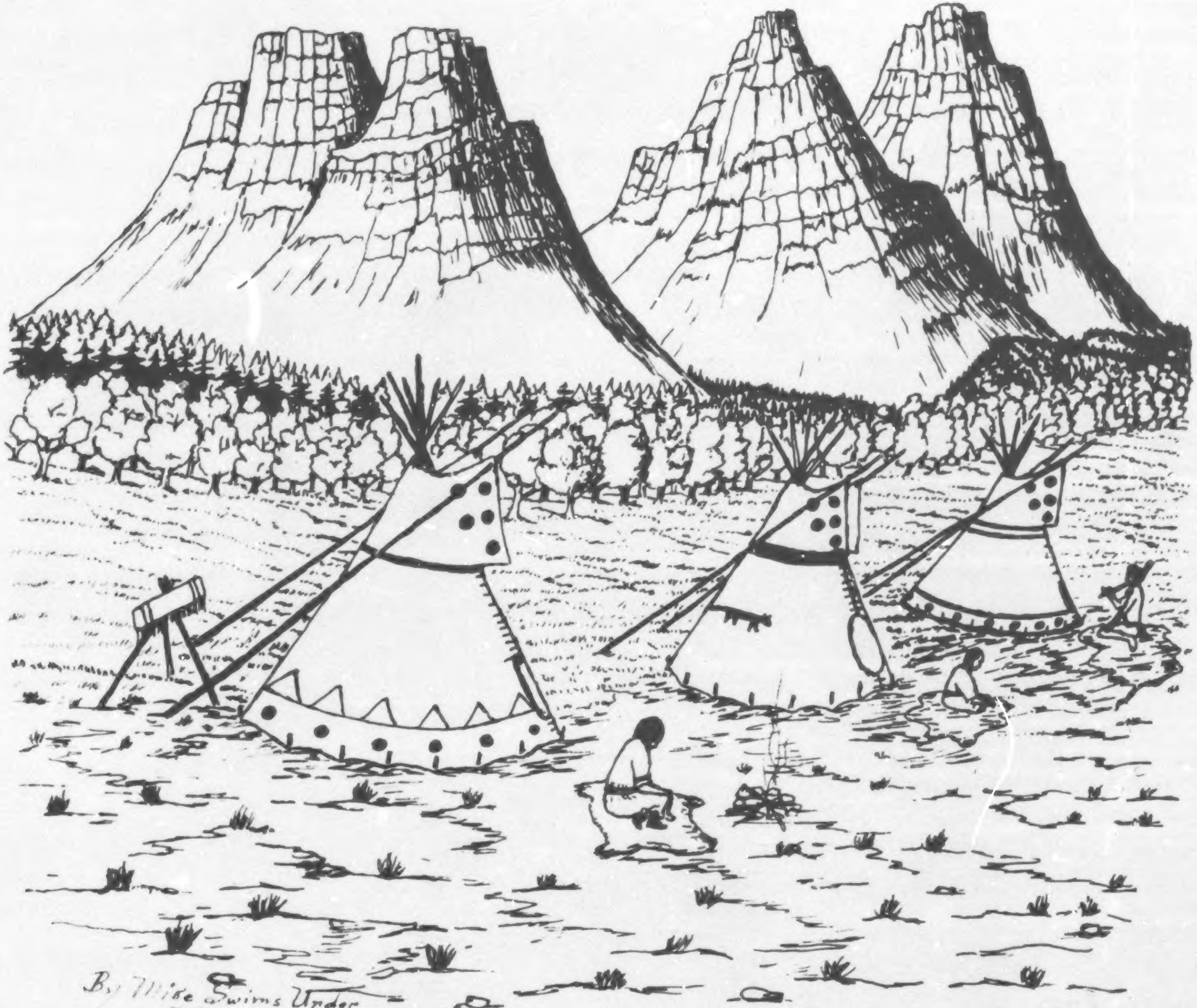


"The South Pikuni Band are now referred to as the Blackfeet of Montana. A lot of our people live on the Blackfeet Indian Reservation in the northern part of Montana, east of the Rocky Mountains. Our people say that when we were put on reservations, we were named Blackfeet. So, our reservation became known as the Blackfeet Reservation."

Grandfather continued, "According to the old people, South Pikuni, rather than Blackfeet, is our proper name. Many Canadian Indians still refer to the Montana Blackfeet Indians as South Pikuni."

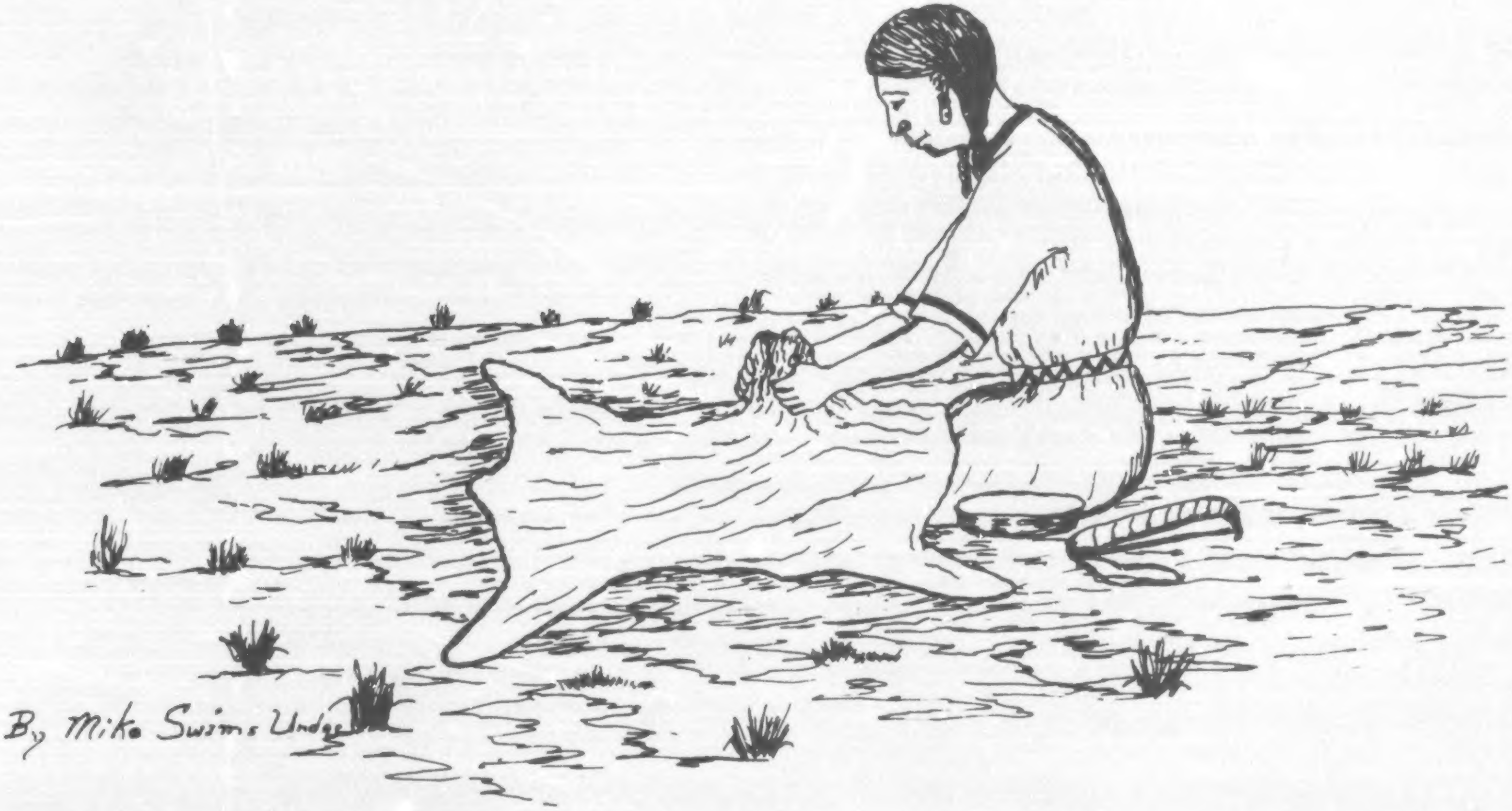
The South Pikuni liked to camp near the mountains. Stories told among our people say they roamed as far south as Mexico and far north into Canada along the Old North Trail.

Snowbird, you will read about the Old North Trail in school. Your grandmother's people also used it."

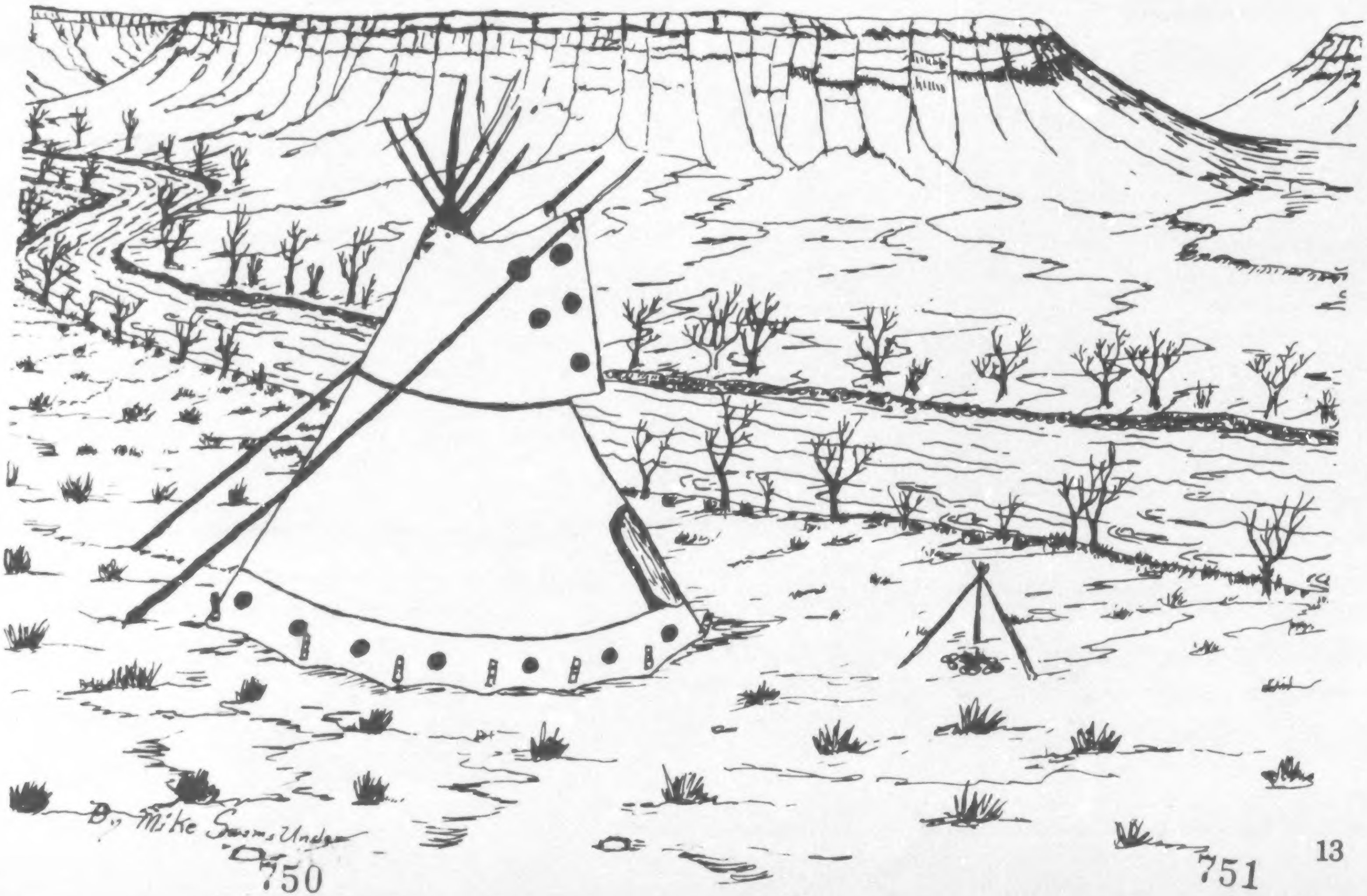


By Mike Swims Under

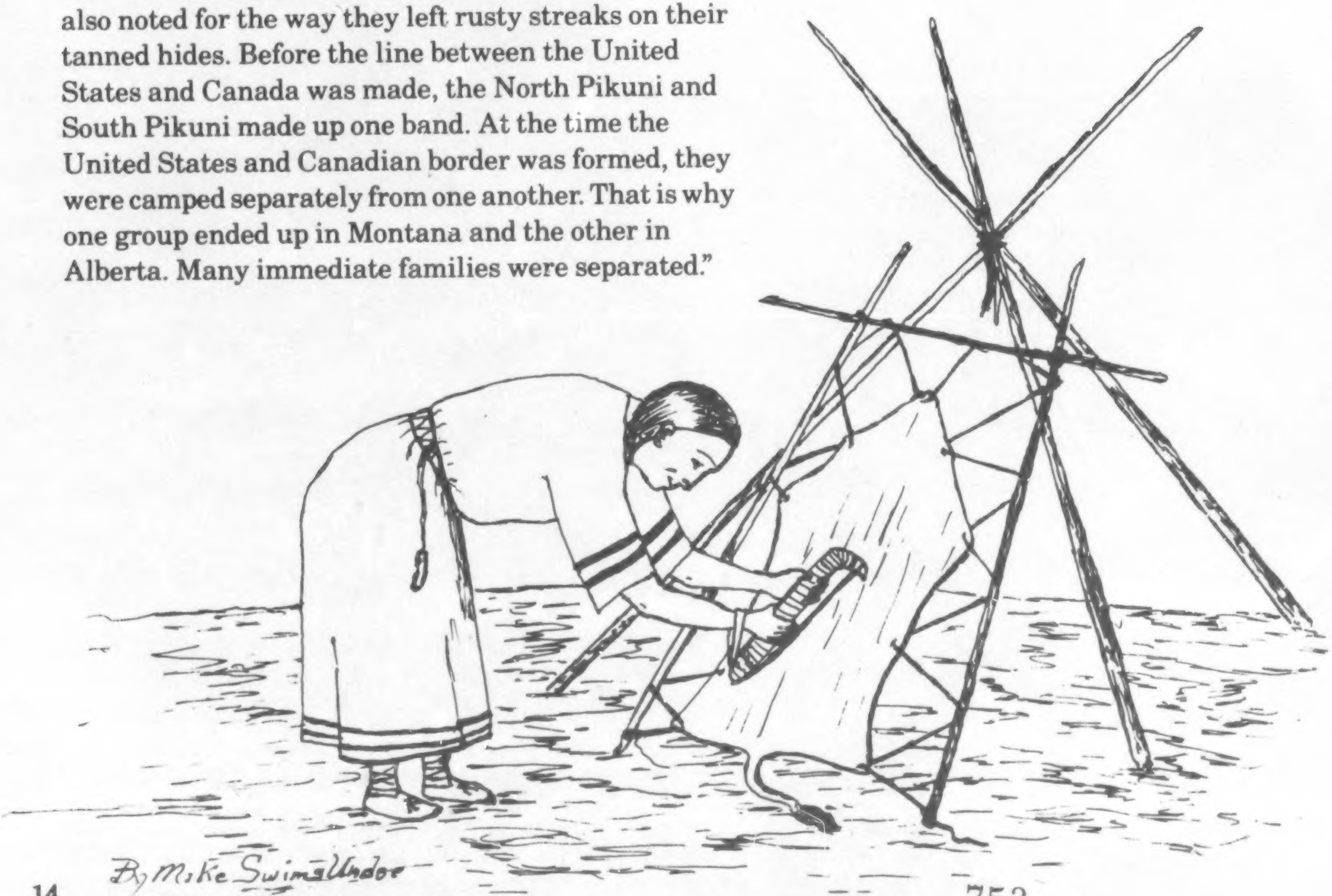
Grandfather explained, "The word Pikuni means rusty streaks in their hides. The women of this group were noted for the way they left rust-like streaks on their tanned hides."



"The North Pikuni differed from the South Pikuni in that the North Pikuni liked to camp farther away from the mountains on the prairie."

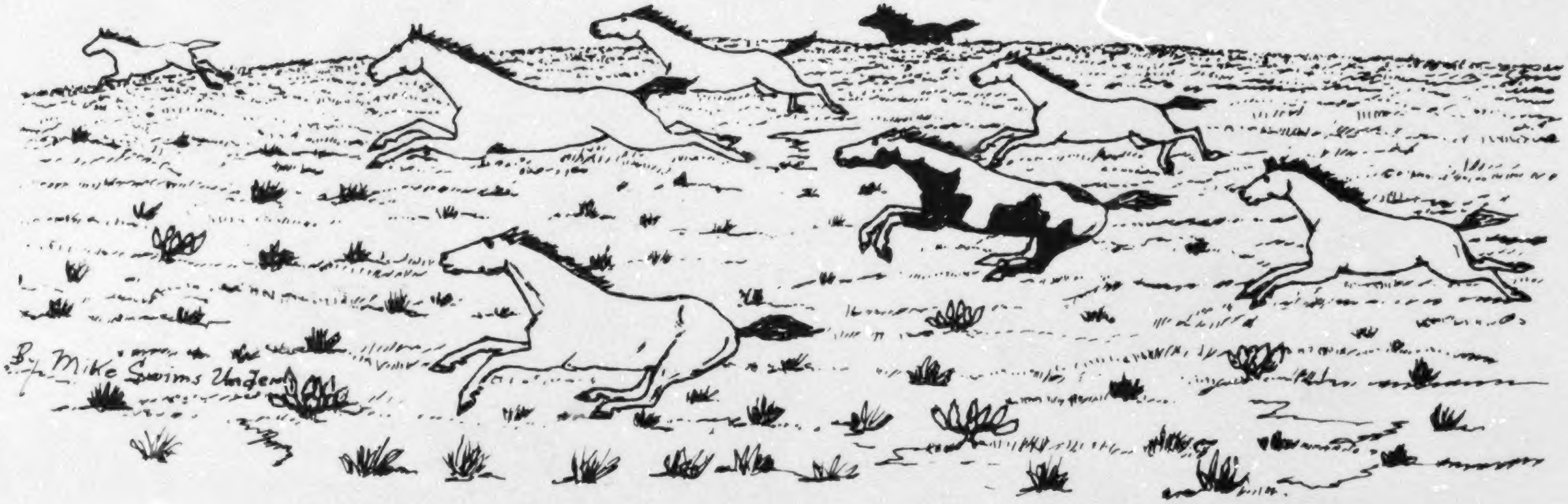

By Mike Swims Under

"The North Pikuni now live in the northern part of Alberta, Canada," said Grandfather. "They were also noted for the way they left rusty streaks on their tanned hides. Before the line between the United States and Canada was made, the North Pikuni and South Pikuni made up one band. At the time the United States and Canadian border was formed, they were camped separately from one another. That is why one group ended up in Montana and the other in Alberta. Many immediate families were separated."

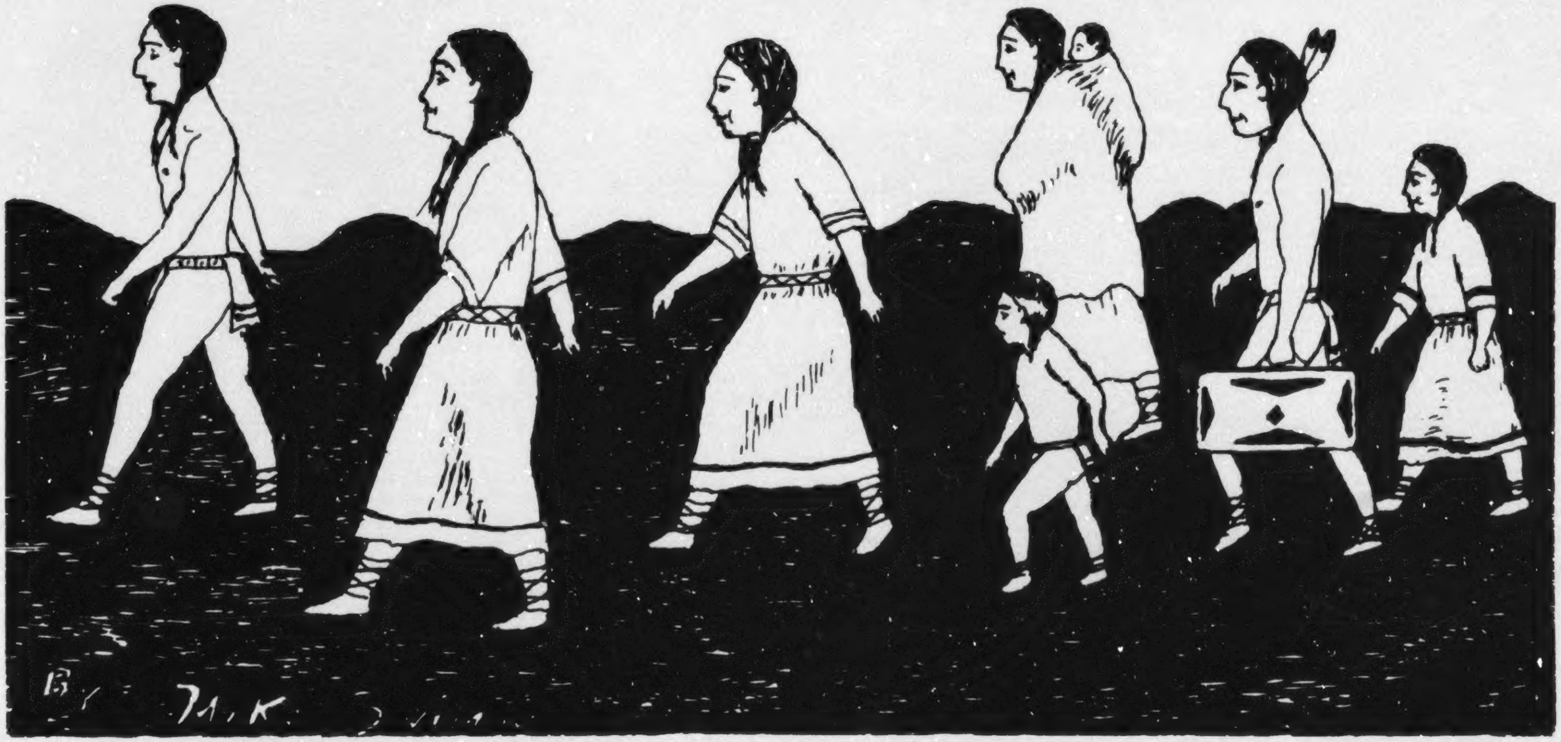


By Mike SwimsUnder

"Where are the Blackfeet now, Grandfather?" asked Snowbird. "The group of people properly known as the Blackfeet now live in Gleichen, Alberta, Canada. It is said that a prairie fire burned there. The horses, probably looking for green grass, ran away and the people were left on foot," answered Grandfather.

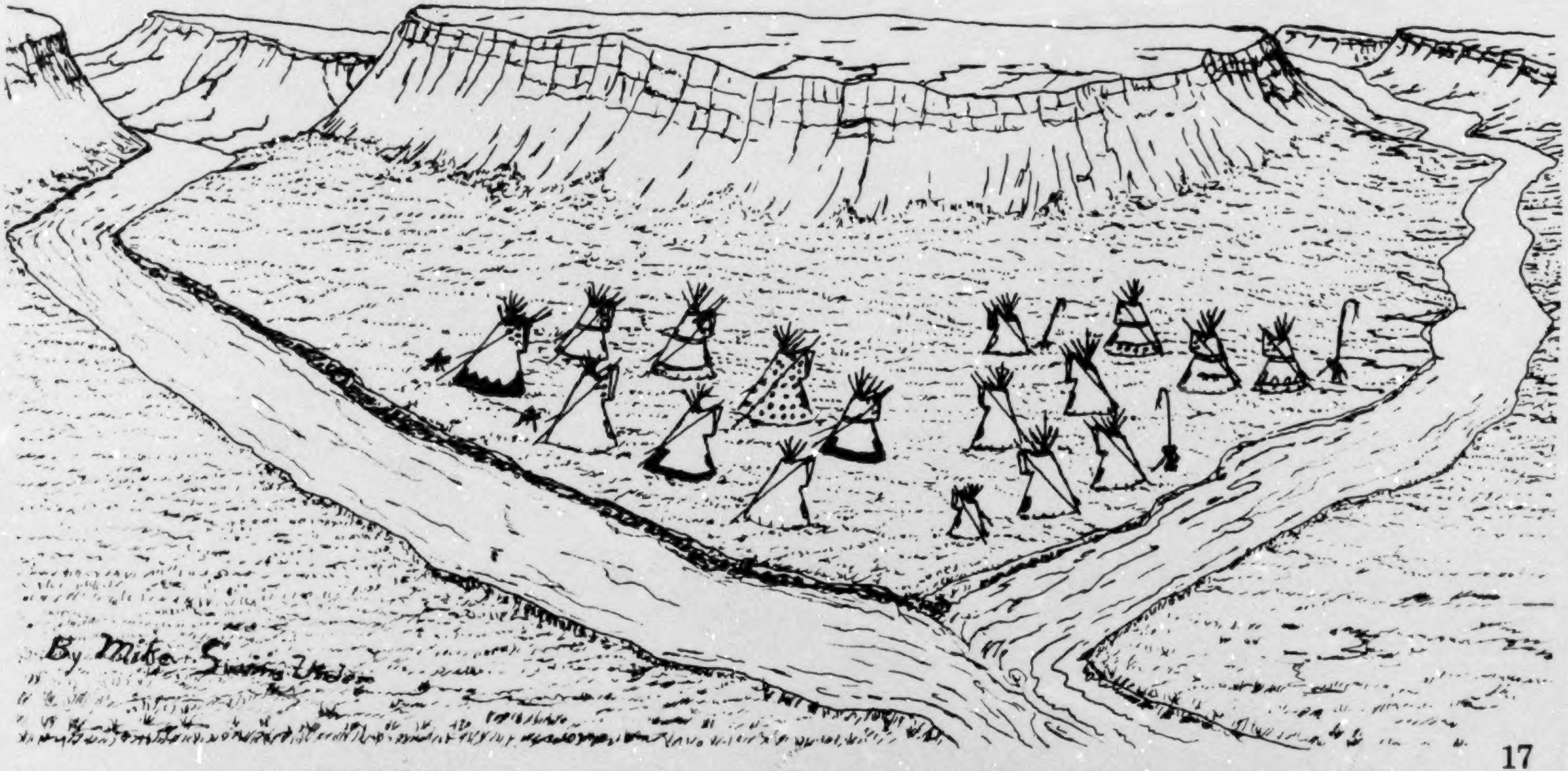


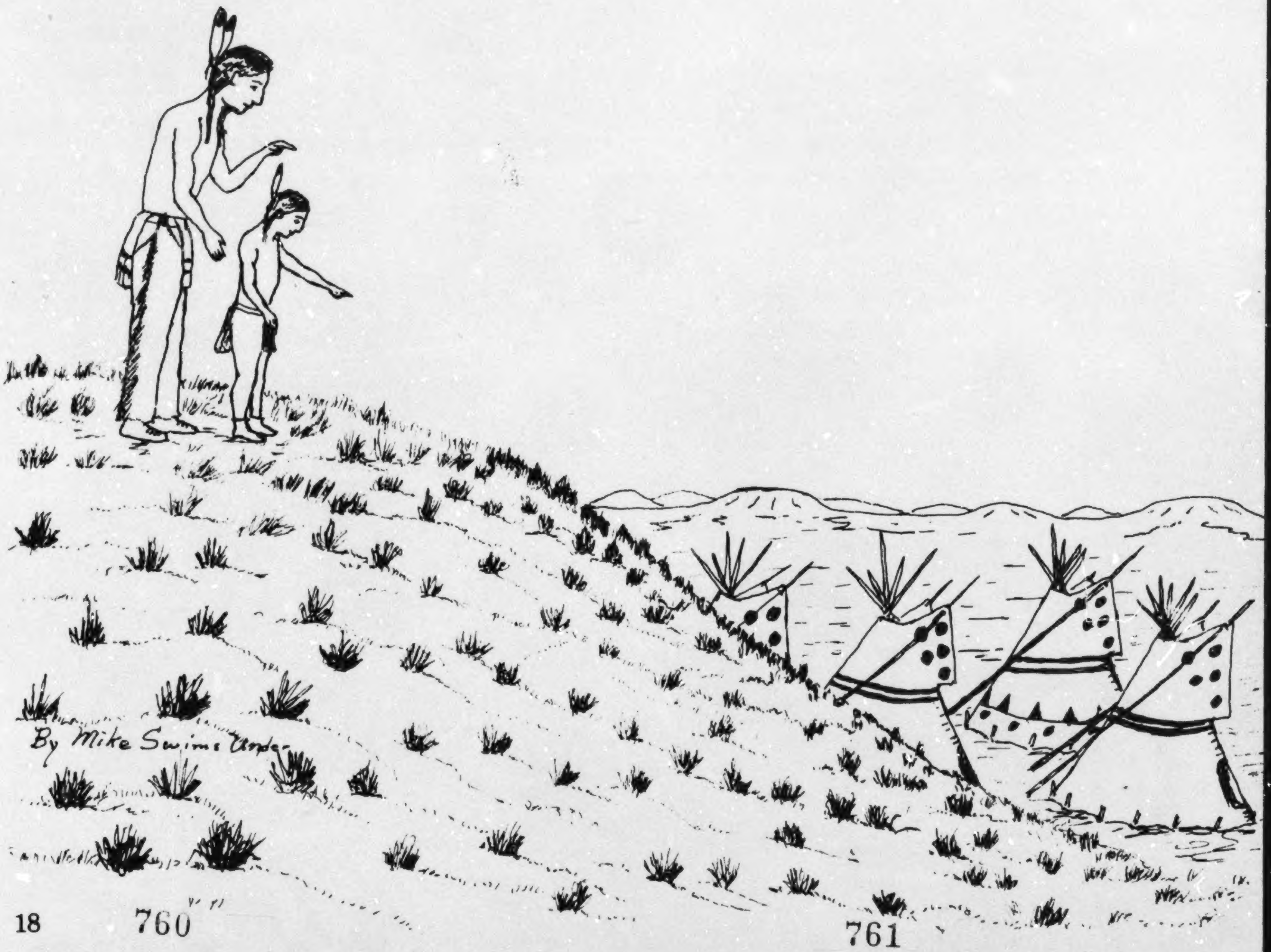
Remembering, Grandfather said, "Because the people were short of horses, they were doing a lot of walking, and after walking over burned prairies, their moccasins became black with ashes. This is why they became known as Blackfeet."



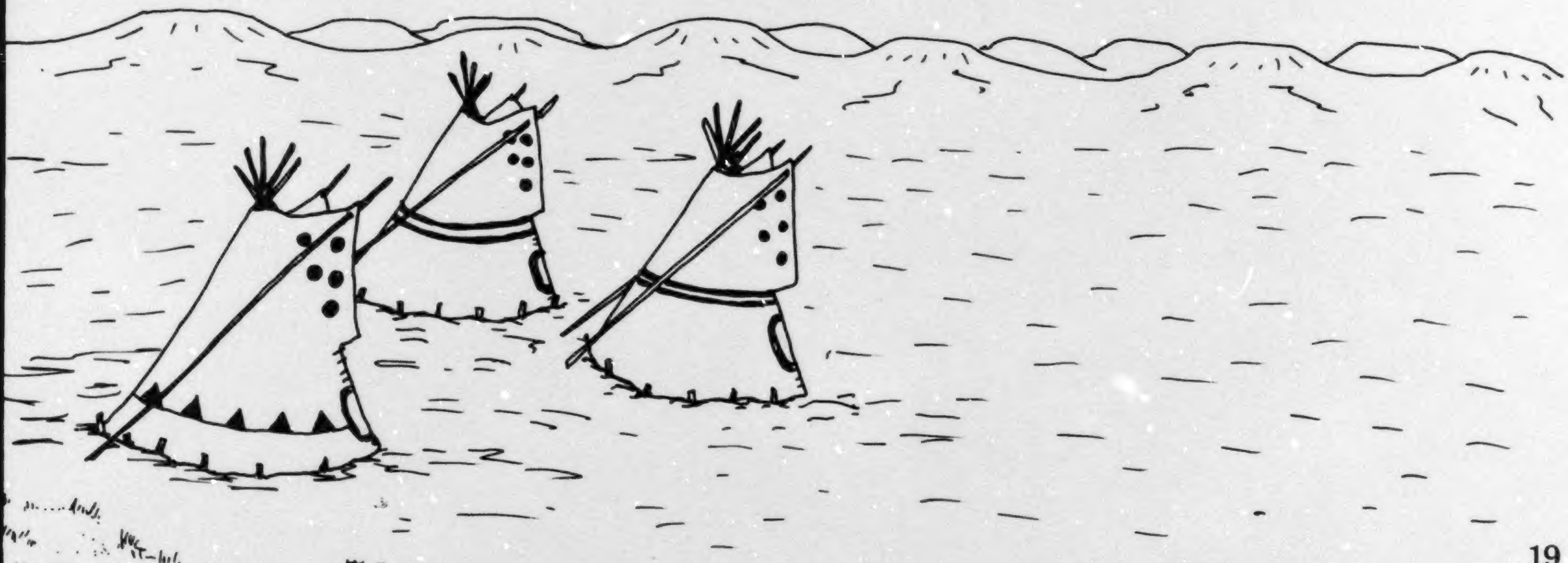
"The Kainah live in Southern Alberta, Canada near Cardston on the Blood Indian Reserve. The word Kainah means "many chiefs."

It is said they were camped where the Belly and St. Mary's Rivers come together. They would camp there and trade where a trading post had been established."




By Mike Swims Under

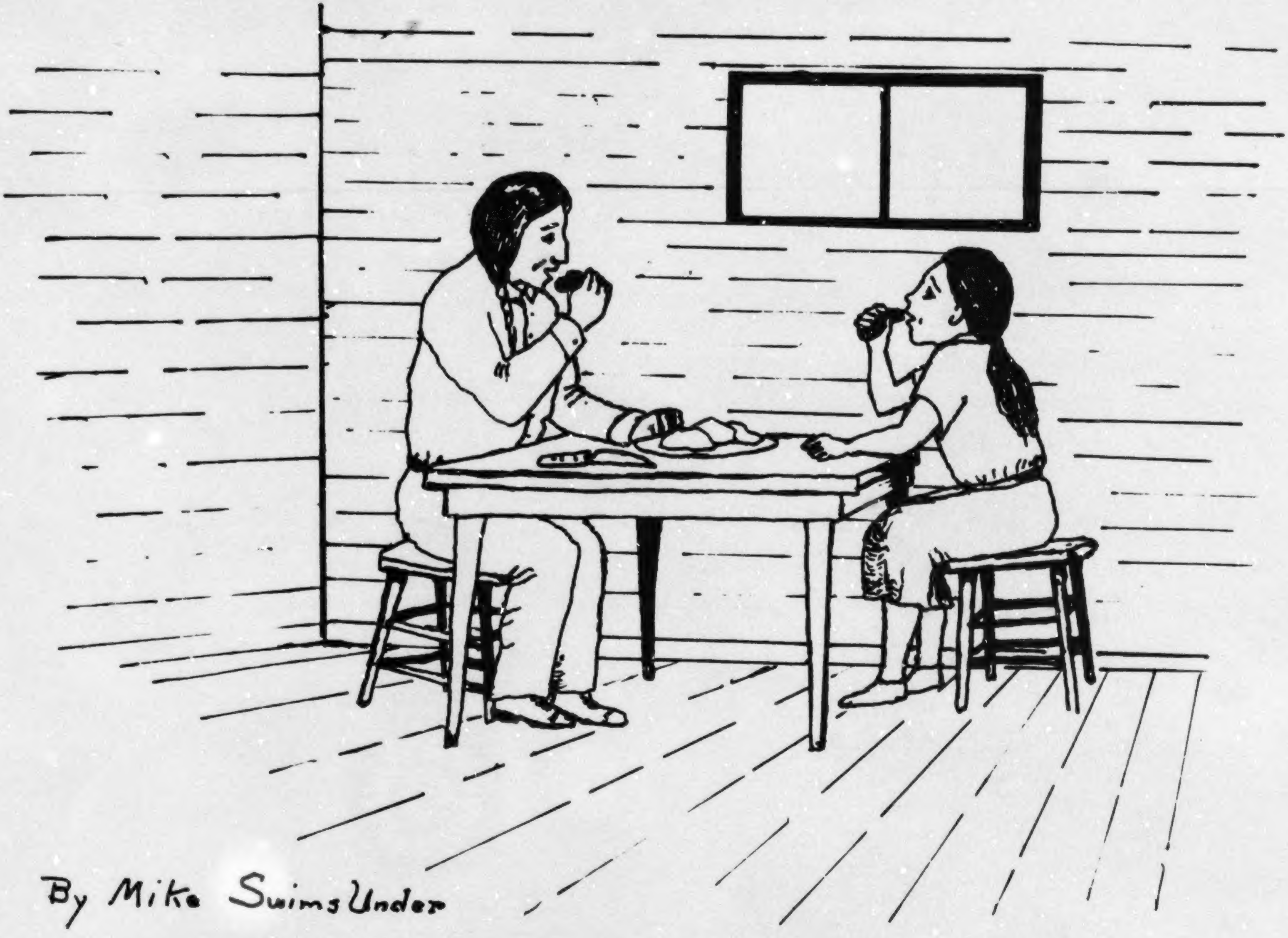
Grandfather said, "I was told that one day a man from the South Pikuni Band came to visit. He was standing up on a hill with a boy from the Kainah Band. Pointing at the camp, he asked the boy, 'Whose camp is that?' The boy replied, 'It belongs to a chief.' The man asked the same question two or three times and the boy's reply was the same. So the South Pikuni man called the band 'many chiefs.' They are also referred to as Bloods. It was a custom among some Indians to drink blood soup. As I said before Snowbird, our people did not waste."



Stretching his arms, Grandfather told Snowbird, "Well my girl, we must hurry because the school bus will be coming." Snowbird asked, "Grandfather, what are we having for breakfast?" "Ah, we will have deer steak and pancakes." Snowbird smiled, "Oh great! It's my favorite."

While eating breakfast Grandfather said, "Snowbird, some day you will get married and have a daughter. I will give her your grandmother's name, Pretty Woman. Someday, as you watch the sunrise, tell her the story of the Warrior People. These four groups of people lived independently of each other, but came together in time of war and for religious ceremonies."

Grandfather waved his arm through the air saying, "Before the line between the United States and Canada was established, these groups roamed freely. They traveled back and forth from the Sasketchawan River in Alberta, Canada, to beyond the Yellowstone area in southern Montana."

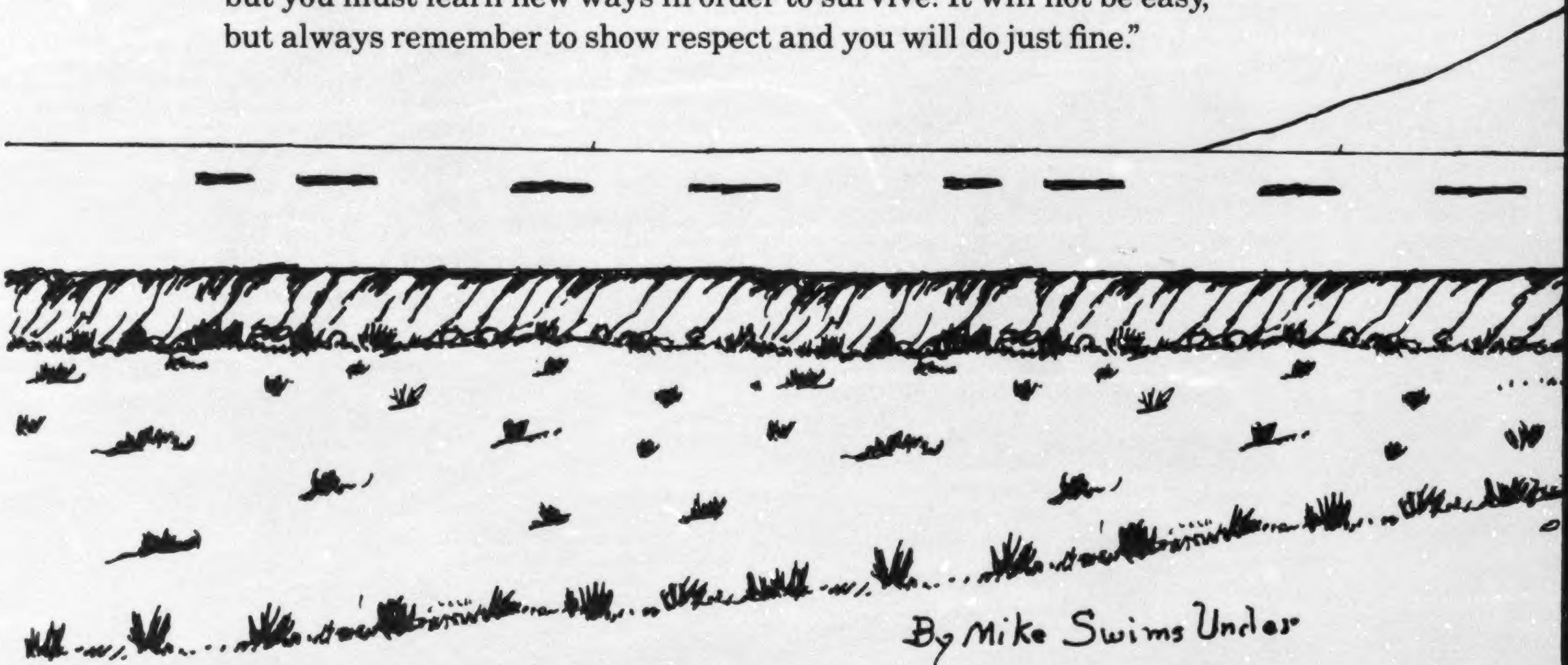


By Mike SwimsUnder

"Hurry now! Here comes the school bus! Let's go!" prodded Grandfather.

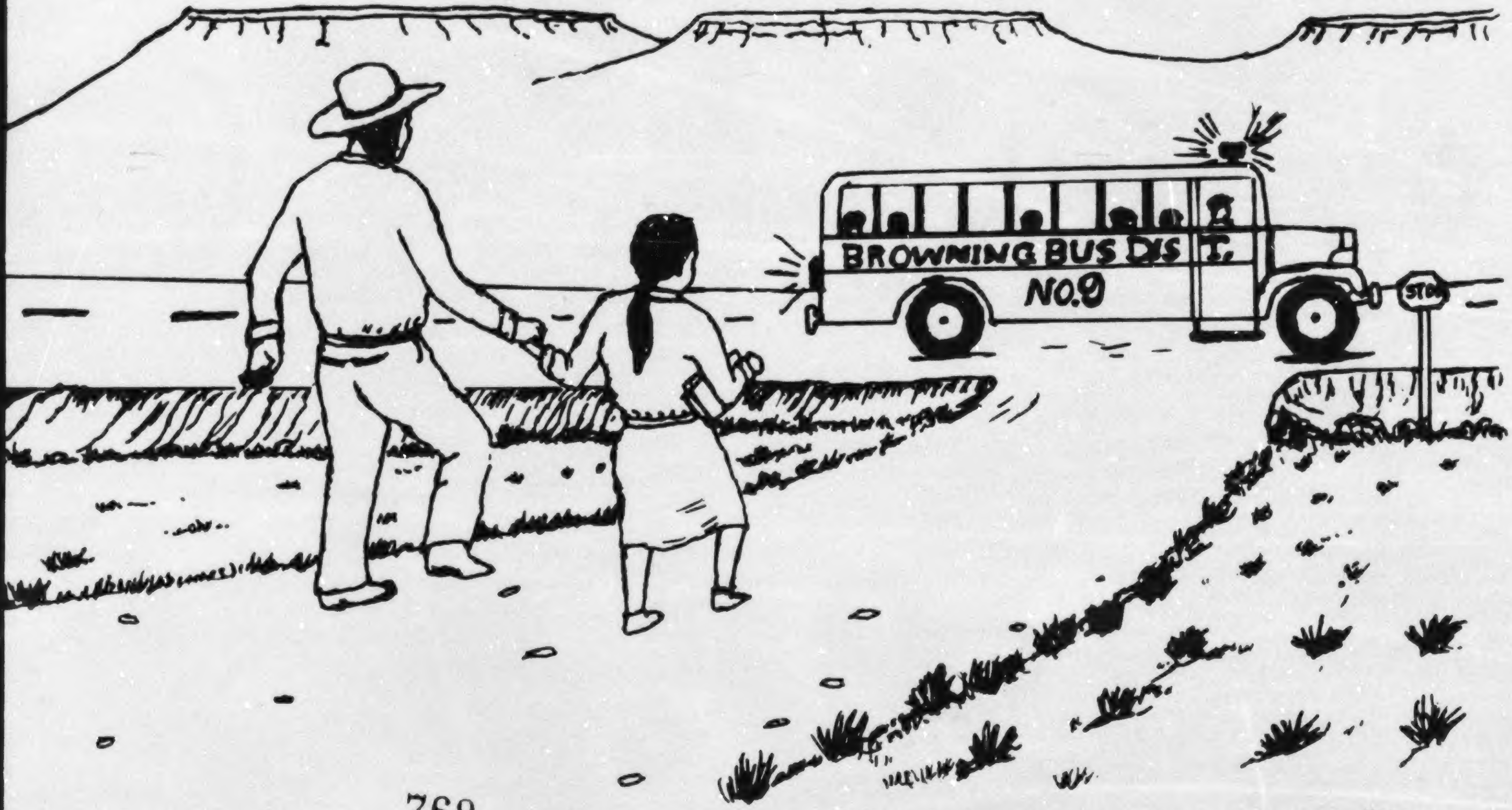
"I hope you go to school and learn to write well. And when Pretty Woman learns to read, she will read your story of the Warrior People. She will know that our people were noted for their skill in war and the bravery they showed in maintaining their territory."

Snowbird, reluctant to leave, asked, "Grandfather, would you walk with me?" Grandfather answered, "Yes, now let's hurry, you don't want to miss the bus. You must get your education and do well because our people are proud. Don't ever forget the way of your people but you must learn new ways in order to survive. It will not be easy, but always remember to show respect and you will do just fine."



By Mike Swims Under

At the bus Grandfather told Snowbird, "I'll see you after school. You can learn how to tan your hide and make your new buckskin dress!"


BROWNING BUS DIST.
NO.9
STOP

CARMEN MARCEAU

JUNE TATSEY

DORIS OLD PERSON

Listen, Touch, Reflect

AIM **To review the stories you have read and the things you have done during the year**

THINGS TO REMEMBER

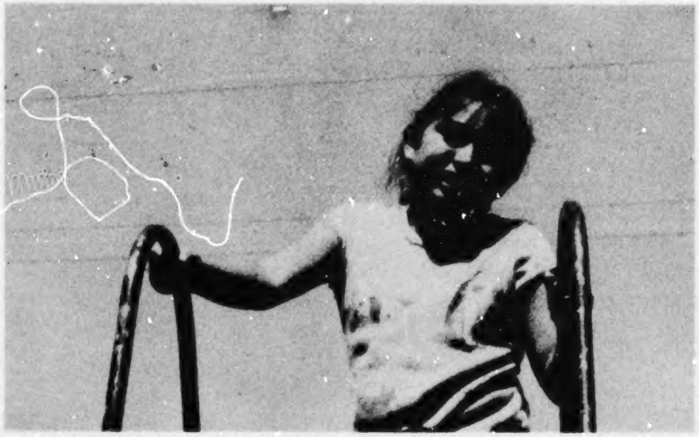
You know that there are messages in the stories Indian people have told for generations.

You know that some of the ways Indian people had to do things have changed.

You know that the reasons why the stories are told have not changed. The stories are still told today.

You know that you can learn lessons from these stories.

Today we can still make our lives better in many different ways. We can still listen to beautiful things. We can appreciate the beauty around us. We can still think good thoughts. We can share good talk. All we have to do is keep trying.



Think about the following sentence. Write a finish to the sentence.

If Indians had not lost America,

QUIET REFLECTION

You have already learned that long ago quiet was expected of children out of safety and, that even now, it is considered good manners. There are other times when space and quiet seem to be what we want.

Make a list of time or places when you want silence.

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Having time to think about what you have done is called reflecting. Knowing that you have learned something or done something good helps you to know more about yourself.

Reflection is . . .

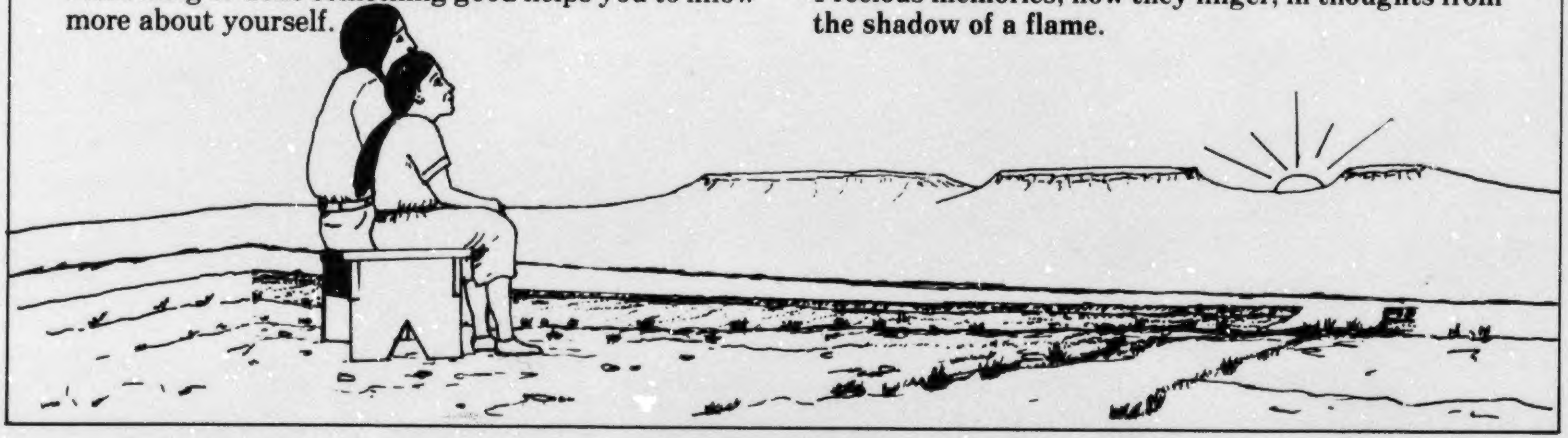
a time for thinking over what you have done. It is being aware of what is happening around you.

a time for remembering a moment ago, today, yesterday, years gone by.

a time to ask yourself, "Have I changed? Am I happy with the new me?"

Write some of your reflections of this past year.

Precious memories, how they linger, in thoughts from the shadow of a flame.



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